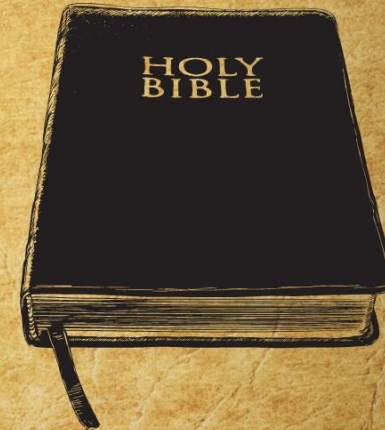


**NEO
CALVINISM**

**THE
BIBLE**



★ VS ★



★ THE FIGHT OF THE AGES ★



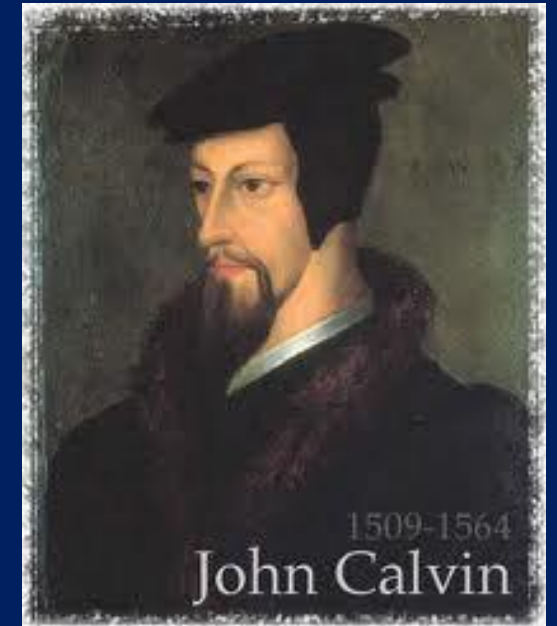
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Neo-Calvinism vs. The Bible

- I. Calvinism's Mixed Blessing
- II. Why Critique Calvinism?
- III. The Source of Calvin's Theology
- IV. Calvin's Manner of Life
- V. **TULIP Through the Grid of Scripture**
- VI. Conclusion



V. Running TULIP Through the Grid of Scripture

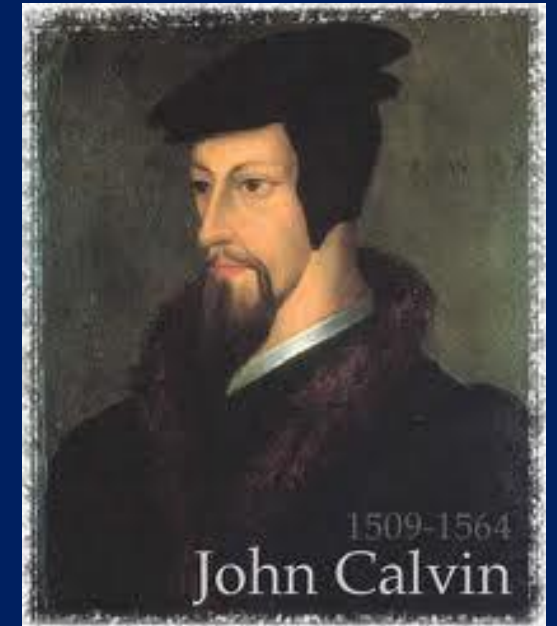
- A. Total Depravity
- B. Unconditional Election
- C. Limited Atonement
- D. Irresistible Grace
- E. Perseverance of the Saints



T Total Depravity
U Unconditional Election
L Limited Atonement
I Irresistible Grace
P Perseverance of the Saints

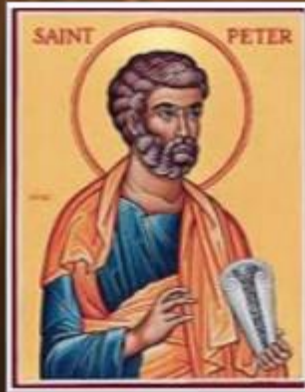
E. Perseverance of the Saints

1. Calvinistic definition
2. Examples
3. Problems with the Calvinistic understanding



1 Peter 1:4-5

“to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”



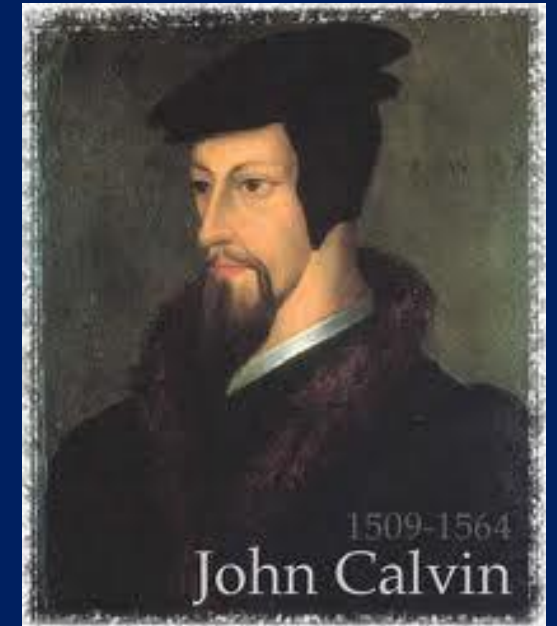
Perseverance of the Saints = Perseverance in Good Works to the End of One's Life to Prove that He is One of the Elect

“P” stands for “Perseverance of the Saints.” This is what Calvinists say gives them the assurance of eternal security, but in actuality “the emphasis is upon the believer’s faithfulness in persevering—not upon God’s keeping power ... uncertainty as to one’s ultimate salvation is, in fact, built into the very fabric of Calvinism itself.”

Bob Kirkland, *Calvinism: None Dare Call It Heresy; Spotlight on the Life and Teachings of John Calvin* (Eureka, MT: Lighthouse Trails, 2018), 34.

E. Perseverance of the Saints

1. Calvinistic definition
2. Examples
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John Calvin

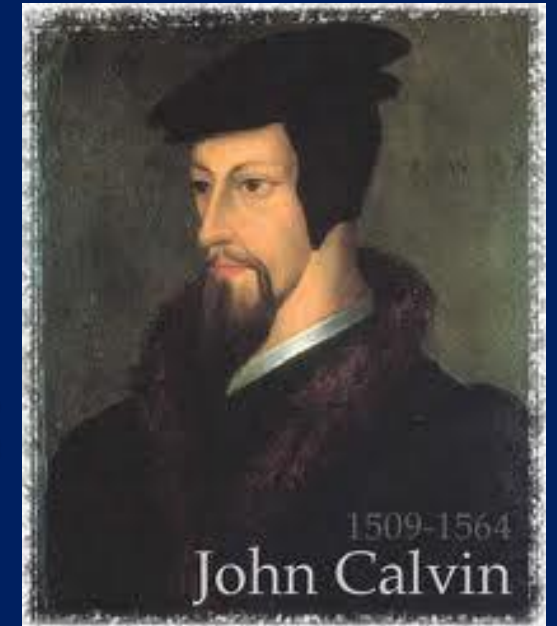
John Calvin, *Calvin's Calvinism: God's Eternal Predestination and Secret Providence* (Reformed Free Publishing Association, Kindle edition from the 2009 2nd edition), Kindle location 532.

Calvin said: “[T]hose who do not persevere unto the end belong not to the calling of God. The Fall of Adam was not by accident, nor by chance, but was ordained by the secret counsel of God.”



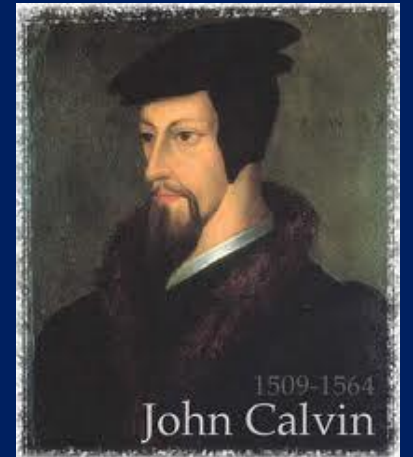
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3. Problems with the Calvinistic Perseverance Definition

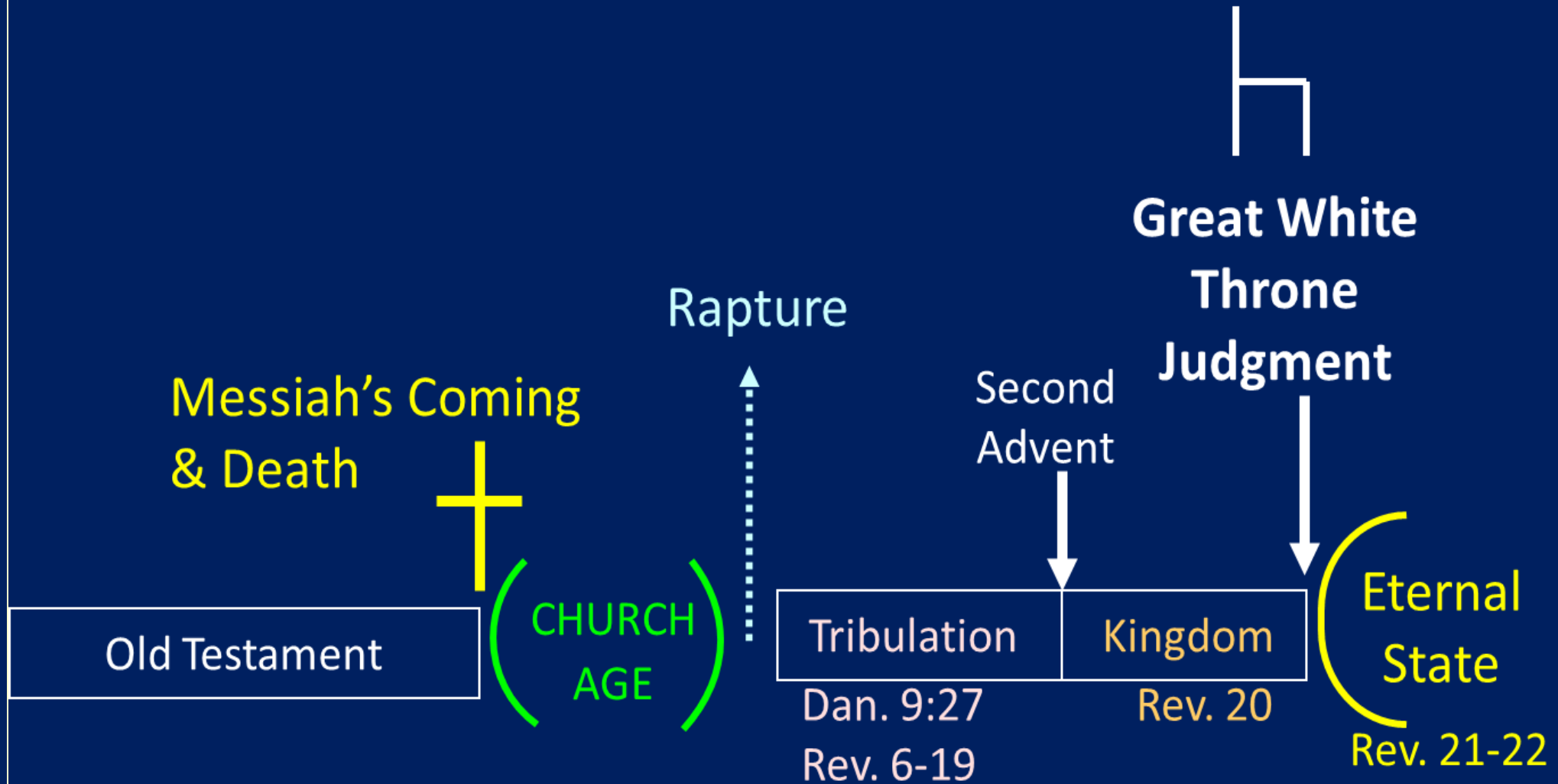
- a) Final salvation is unbiblical
- b) Scriptural examples of non-persevering saints
- c) Support only found in out of context verses
- d) Subtle form of works salvation
- e) Preferability of immediate death following conversion?
- f) Lessens the importance of practical sanctification
- g) Lessens the importance of the Bema Seat warnings
- h) Destroys the assurance of salvation



Scripture's Four Judgments

Name	Sheep and Goat	Judgment of the Jews	<u>Bema Seat</u>	Great White Throne
Scripture	Matt 25:31-46	Ezek 20:33-44	<u>1 Cor 3:10-15</u>	Rev 20:11-15
Place	Earth, Jerusalem	Earth, wilderness	<u>Heaven</u>	Earth
Audience	Gentile Tribulation survivors	Jewish Tribulation survivors	<u>Church Age believers</u>	All unsaved
When	After Tribulation	After Tribulation	<u>After rapture</u>	After Millennium
Purpose	Saved Gentiles enter kingdom	Saved Jews enter kingdom	<u>Reward believers</u>	Degree of punishment in hell
Evaluation	Treatment of Christ's brethren	Passing under shepherd's rod	<u>Works taken through fire</u>	Not in the book; judged by books

Prophecy Panorama



1 Corinthians 4:5

“Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God.”



2 Corinthians 5:10

“For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”



Scripture's Five Crowns

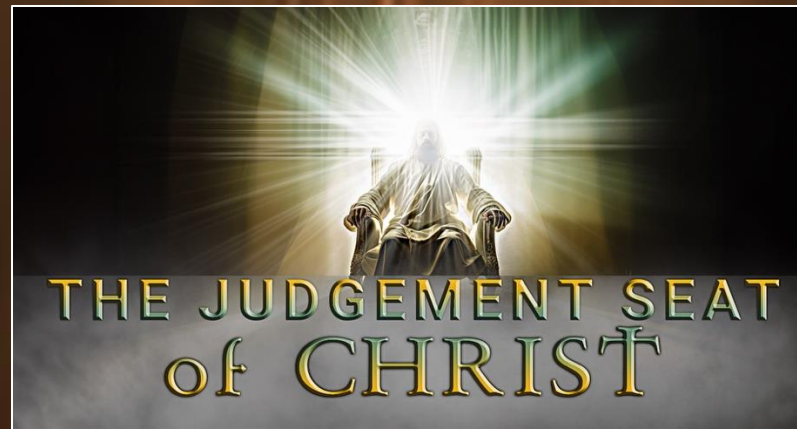
(1 Cor 3:15; 9:27; 1 John 2:28; 2 John 8; Rev 3:11)

SCRIPTURE	CROWN	PURPOSE
1 Cor. 9:24-27	Incorruptible	Gaining mastery over the flesh
1 Thess. 2:19-20	Rejoicing	Soul winning
Jas. 1:12; Rev. 2:10	Life	Enduring trials
1 Pet. 5:2-4	Glory	Shepherding God's people
2 Tim. 4:8	Righteousness	Longing for His appearing

1 Corinthians 3:15

UNREWARDED BELIEVERS

“If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”



1 Corinthians 9:24-27

“Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. ²⁵ Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. ²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷ but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”





Samuel Hoyt

"The Judgment Seat of Christ in Theological Perspective,"
Part 2, *Bibliotheca Sacra*, electronic media.

"The judgment seat of Christ might be compared to a commencement ceremony. At graduation there is some measure of disappointment and remorse that one did not do better and work harder. However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades. Rather, they are thankful that they have been graduated, and they are grateful for what they did achieve. To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To under do the sorrow aspect is to make faithfulness inconsequential" (underlining mine).



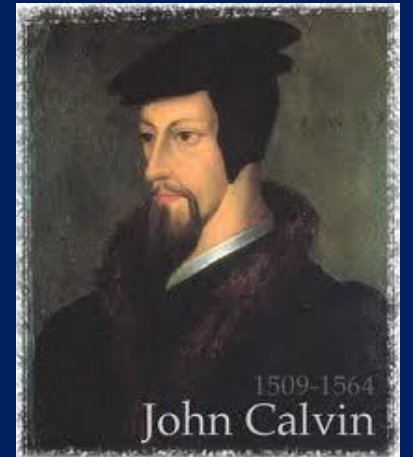
Dr. Robert R. Congdon

Robert R. Congdon, *How Calvinism Serves Satan's Purposes*
(Greer, SC: Congdon Ministries International, 2014), 29.

“Most new Calvinist do not believe that Christ will return and reign on this earth for one thousand years, nor do they understand that those of the church age will return to rule with Him following a review time before His judgment seat or bema seat when our roles and responsibilities will be determined. Most Calvinists believe the Great White Throne judgment is for everyone of all ages and it will determine whether one is truly saved or not.”

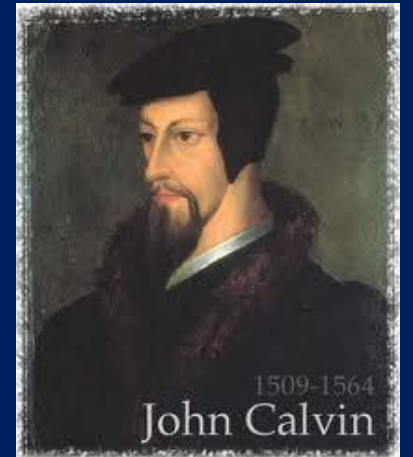
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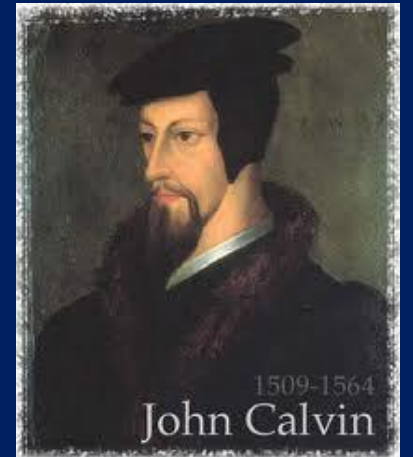
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- 1) The Biblical View of the Assurance of Salvation
- 2) Examples of How the “Perseverance of the Saints” Destroys the Assurance of Salvation
- 3) Calvinism’s “Two Kinds of Faith” Doctrine damages the Assurance of Salvation



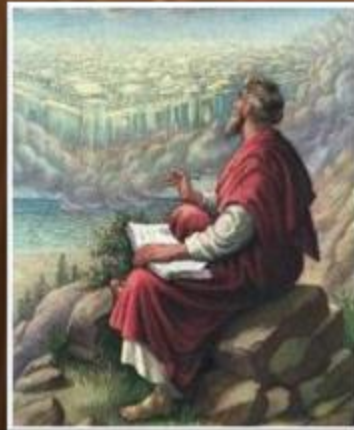
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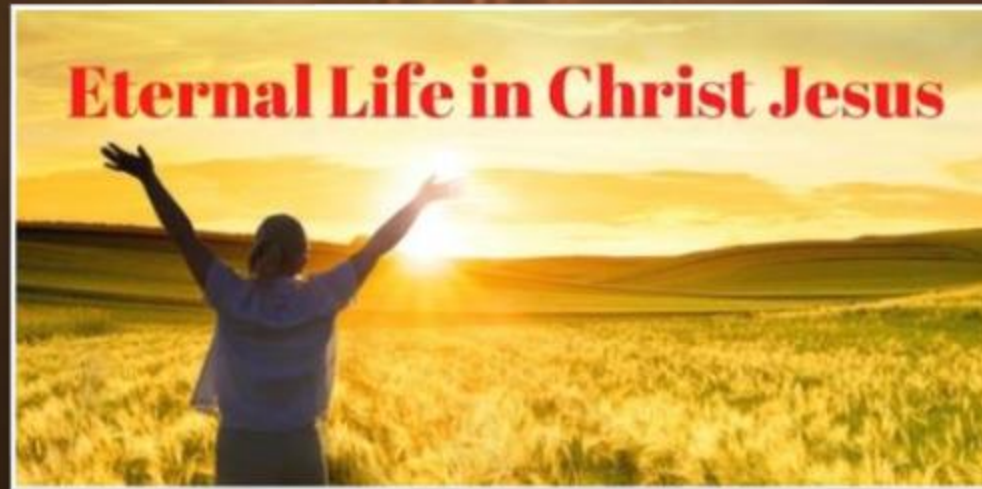
John 5:24

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”



1 John 5:13

“These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”

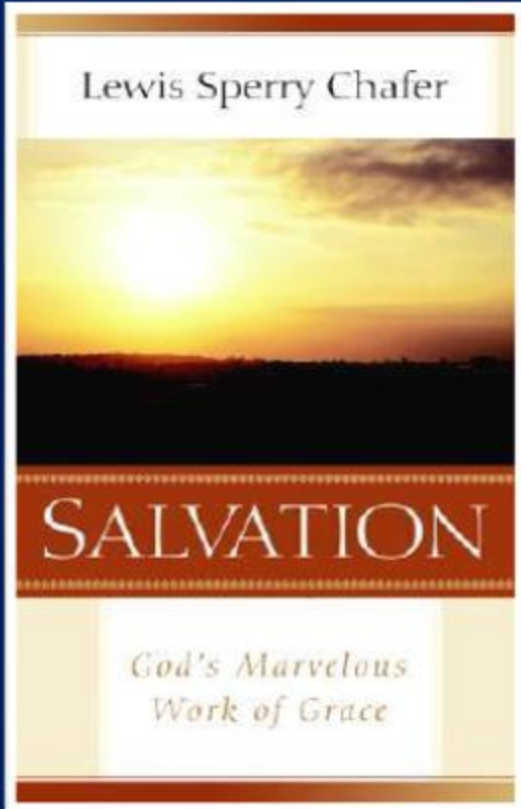


DTS Doctrinal Statement

Article XI—Assurance

“We believe it is the privilege, not only of some, but of all by the Spirit through faith who are born again in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love...”

Lewis Sperry Chafer



“There is a normal Christian experience. There are new and blessed emotions and desires. Old things do pass away; and behold all things do become new; but *all such experiences are but secondary evidences*, as to the fact of salvation, in that they grow out of that positive repose of faith which is the primary evidence.”

Lewis Sperry Chafer, *Salvation: A Clear Doctrinal Analysis*
(Grand Rapids: Zondervan, 1977), 60. Italics added



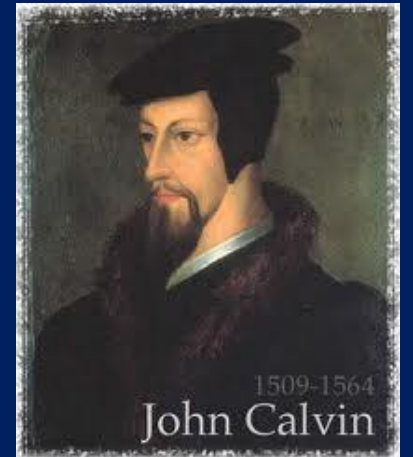
Joseph Dillow

Final Destiny: The Future Reign of the Servant Kings
(Monument, CO: Panyim, 2012), 454.

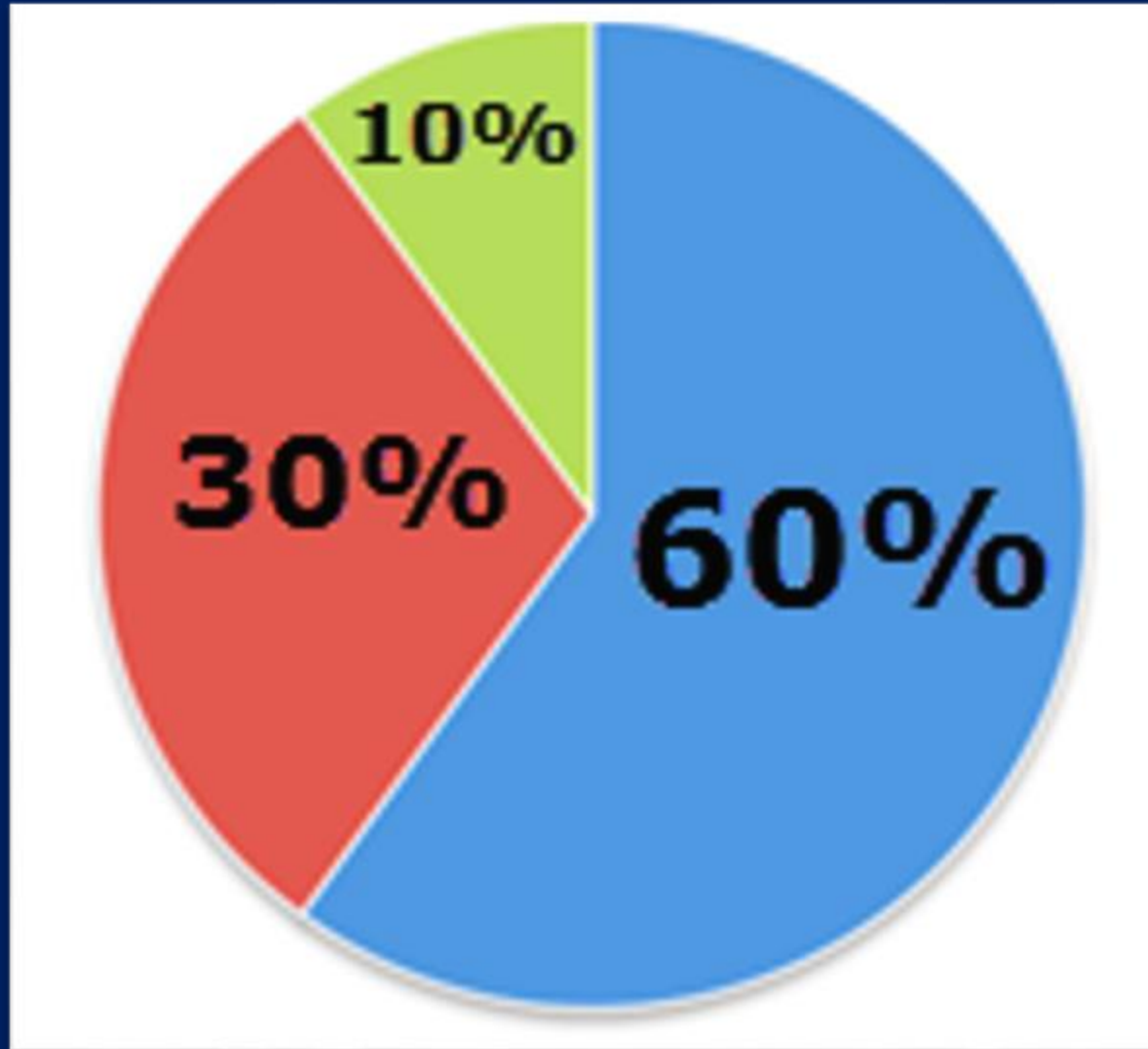
“Nowhere in the Bible is a Christian asked to examine either his faith or his life to find out if he is a Christian. He is told only to **look outside of himself to Christ alone for his assurance** that he is a Christian. The Christian is, however, often told to examine his *walk of faith* and life to see if he is walking in fellowship and in conformity to God's commands.”

h) Destroys the Assurance of Salvation

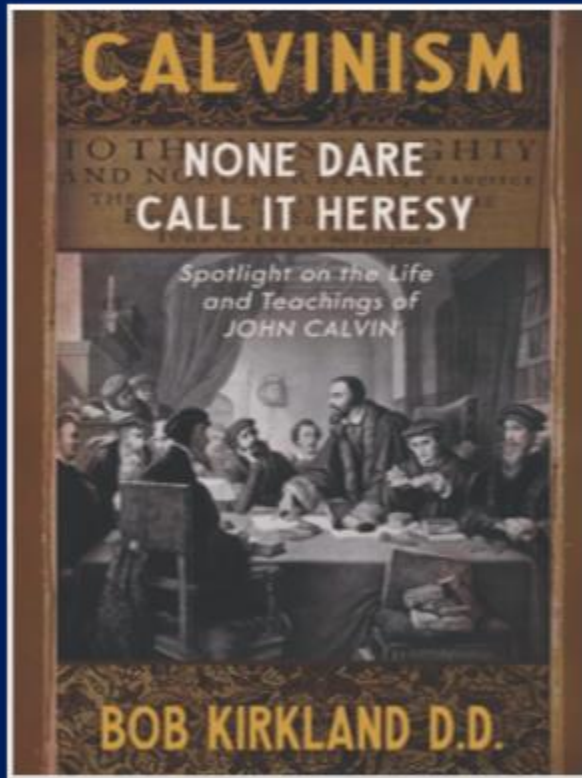
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Assurance of Salvation in Calvinism?



Calvinism and the Assurance of Salvation



“Once fully indoctrinated into Calvinism, the Calvinist is left wondering for the rest of his life if he is one of the elect. This is not a walk of faith but of doubt, and it is totally unscriptural. Scripture says that we can walk in assurance of eternal life.”

Bob Kirkland, *Calvinism: None Dare Call It Heresy; Spotlight on the Life and Teachings of John Calvin* (Eureka, MT: Lighthouse Trails, 2018), 102.

Theodore Beza

(1519–1605)

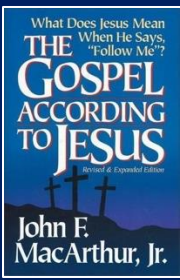
A Little Book of Christian Questions and Responses, pp. 96-97

**A
Little Book
of
Christian Questions
and
Responses**



By
Theodore Beza
*Translated by
Kirk M. Summers*

“Therefore, I am elect, is first perceived from sanctification begun in me, that is, by my hating of sin and my loving of righteousness.”



John MacArthur

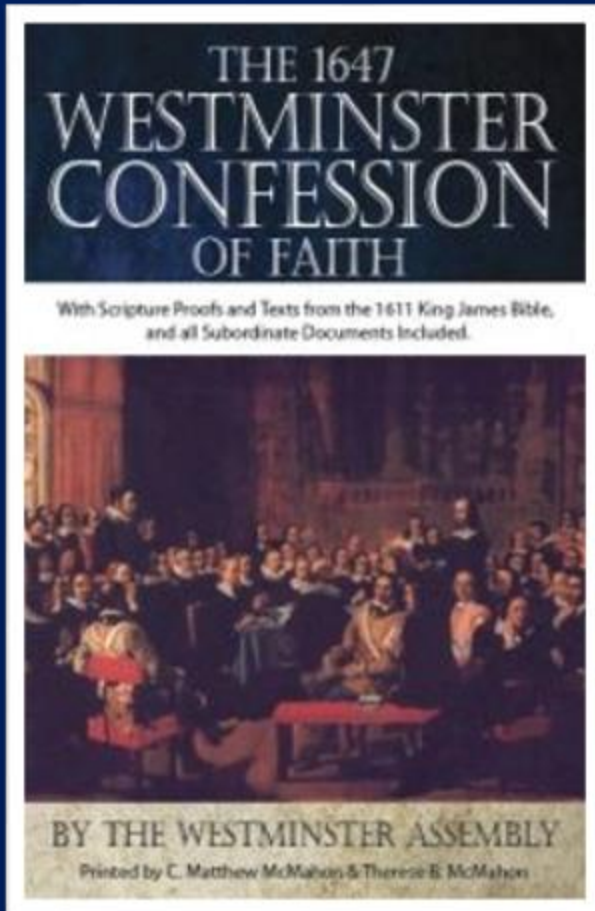
The Gospel According to Jesus, p. 23

“Genuine assurance comes from seeing the Holy Spirit’s transforming work in one’s life.”



Westminster Confession Chapter XVII, Article III

– Of the Assurance of Grace and Salvation



“This infallible assurance doth not so belong to the essence of faith, but that a true believer will wait long, and conflict with many difficulties before he be a partaker of it.”



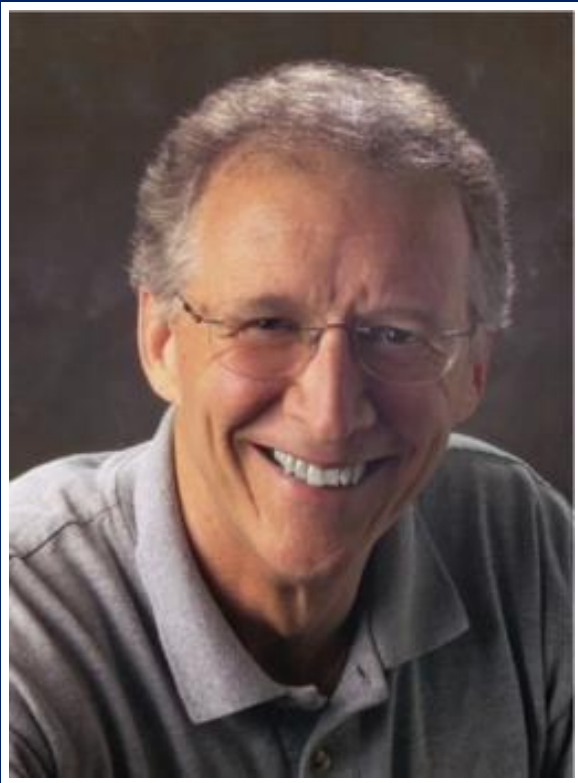
John Calvin

Norman F. Douty, *The Death of Christ* (Irving, TX: Williams & Watrous Pub. Co., Revised and Enlarged Edition, 1978), p. 176, citing John Calvin from F. F. Bruce's "Answers and Questions," Questions 1331, in *The Harvester* (Exeter) January 1966.

Even John Calvin himself did not possess assurance of salvation. Writing in his will shortly before his death in 1564, he declared: "I testify also and profess that I humbly seek from God, *that He may so will me* to be washed and purified by the great Redeemer's blood, shed for the sins of the human race, that it *may be permitted me* to stand before His tribunal under the covert of the Redeemer Himself" (italics added).

John Piper

John Piper and Pastoral Staff, TULIP: What We Believe about the Five Points of Calvinism: Position Paper of the Pastoral Staff (Desiring God Ministries, 1997), 25, cited in Dave Hunt, What Love is This?, 379.

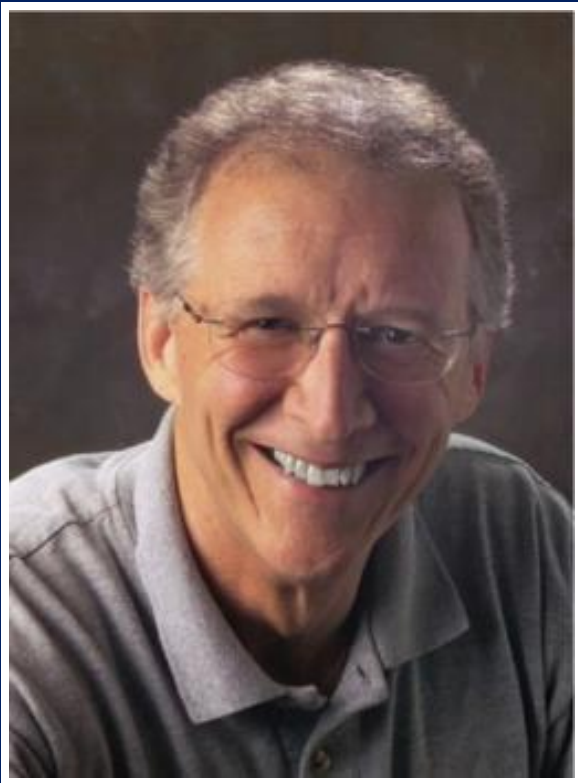


“No Christian can be sure that he is a true believer. Hence, there is an ongoing need to be dedicated to the Lord and to deny ourselves so that we might make it.”

John Piper

John Piper's Interview on Family Life Radio April 14, 2020

<https://www.familylife.com/podcast/familylife-today/strategies-for-standing-firm-through-coronavirus/>



“What causes me to be anxious is the possibility that I may not be a Christian—that I might be fake / that everything I’ve ever done might be a farce—those are horrible, horrible thoughts; right?”



R.C. Sproul, Jr.

“Assurance of Salvation” (Tabletalk, Ligonier Ministries, 1989), p. 20

“A while back I had one of those moments... Suddenly the question hit me: ‘R.C. what if you are not one of the redeemed? What if your destiny is not heaven after all, but hell?’ Let me tell you that I was flooded in my body with the chill that went from my head to the bottom of my spine. I was terrified. I begin to take stock of my life, and I looked at my performance. My sins came pouring into my mind, and the more I looked at myself the worst I felt. I thought, ‘maybe it’s really true. Maybe I’m not saved after all.’...Then I remembered John 6:68. Jesus had . . .



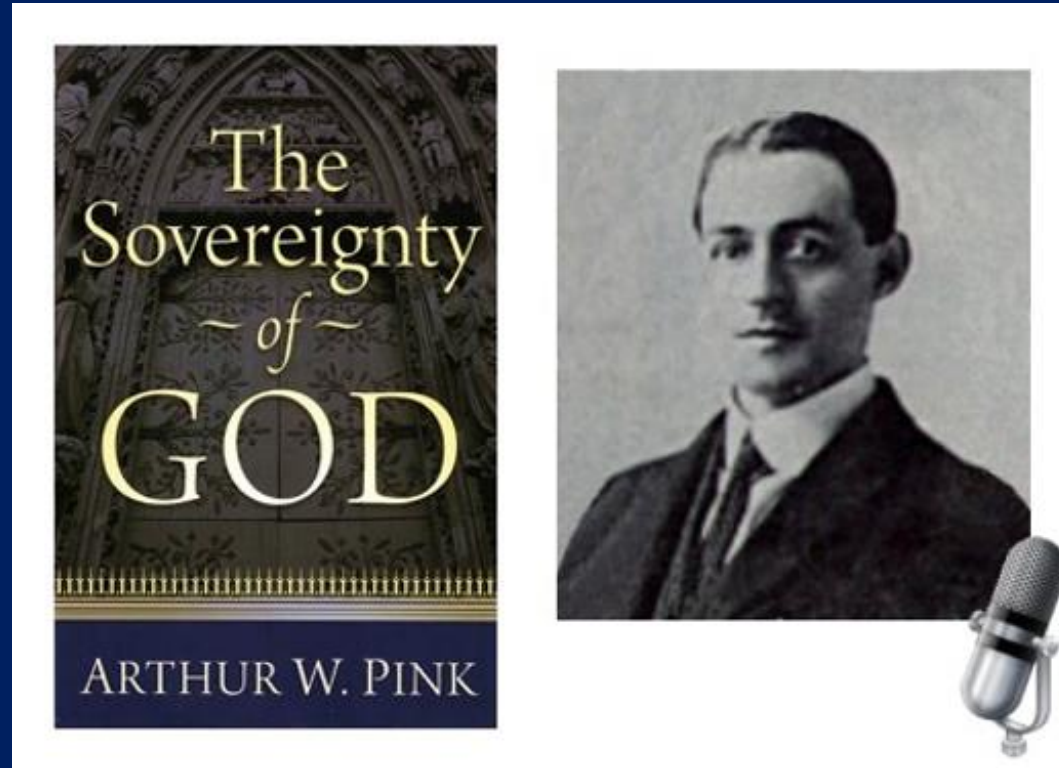
R.C. Sproul, Jr.

“Assurance of Salvation” (Tabletalk, Ligonier Ministries, 1989), p. 20

. . . been giving out hard teaching, and many of His former followers had left Him. When He asked Peter if he was also going to leave, Peter said, ‘where else can we go? Only you have the words of eternal life.’ In other words, Peter was also uncomfortable, but he realized that being uncomfortable with Jesus was better than any other option.”

A. W. Pink

Practical Christianity, p. 16.



“Readers, if there is a reserve in your obedience, you are on your way to hell.”



R.T. Kendall

R. T. Kendall, *Calvin and English Calvinism to 1649*
(Oxford: Oxford University Press, 1979), 2.

Interestingly, it has been recorded that “nearly all of the Puritan ‘divines’ [men who were Calvinistic and taught perseverance] went through great dread and despair on their deathbeds as they realized their lives did not give perfect evidence that they were elect.”



R.T. Kendall

R.T. Kendall, *Grace: You Don't Deserve It. You Can't Buy It. You Can't Live without It.* (Lake Mary, FL: Charisma House, 2006), 3.

“I went to Oxford in 1973 to study John Owen’s doctrine of the priestly work of Christ. It turned out that my thesis took a different direction, but it plunged me deep indeed into the Puritans (p. 3).”



R.T. Kendall

R.T. Kendall, *Grace: You Don't Deserve It. You Can't Buy It. You Can't Live without It.* (Lake Mary, FL: Charisma House, 2006), 3.

“For no one could claim to be saved if they did not keep the works of the Law. Not that you could lose your salvation; it only meant you were not really converted in the first place if there was not a careful keeping of the Ten Commandments. After all, one dare not look directly to Christ for assurance—that would be presumptuous; one looked to his own faithfulness in keeping the Law first, and then—and only then—did one have the warrant to look to Christ for salvation. I kept telling myself that what these Puritans wrote surely was not what they appeared to be saying. I kept reading” (p. 3).



R.T. Kendall

R.T. Kendall, *Grace: You Don't Deserve It. You Can't Buy It. You Can't Live without It.* (Lake Mary, FL: Charisma House, 2006), 4.

“Most of the Puritans that I read can be described in this scenario: How do you know you are saved? By your sanctification. How do you know you have sanctification? By good works. How do you know what good works are? By the Ten Commandments (p. 4).”



R.T. Kendall

R.T. Kendall, *Grace: You Don't Deserve It. You Can't Buy It. You Can't Live without It.* (Lake Mary, FL: Charisma House, 2006), 4.

“It is not that they believed you are saved by good works; it was merely that you could not know you are saved unless you kept the Ten Commandments. Martin Luther’s discovery that we are justified by faith alone had sadly passed behind a cloud (p. 4).”



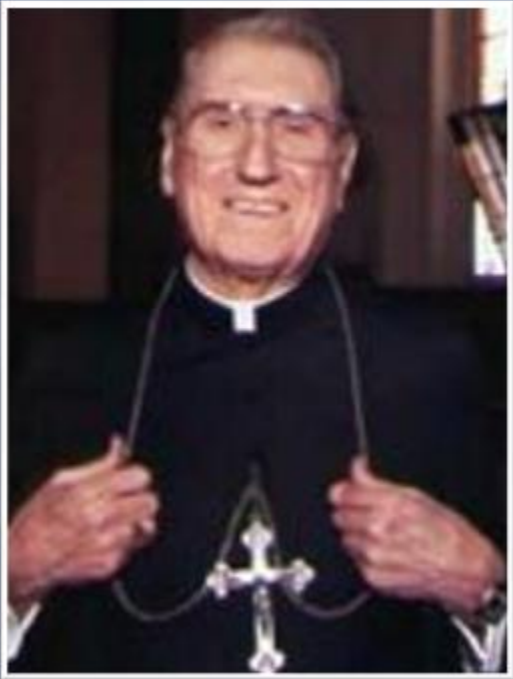
R.T. Kendall

R.T. Kendall, *Grace: You Don't Deserve It. You Can't Buy It. You Can't Live without It.* (Lake Mary, FL: Charisma House, 2006), 4.

“I was also surprised to learn how so many of the Puritans died. William Perkins (1558-1602), the architectural mind for what became the tradition that led to the historic Westminster Confession of Faith, died ‘in the conflict of a troubled conscience.’ His immediate successor Paul Baynes (d. 1617) ‘went out of this world, with far less comfort than many weaker Christians enjoy.’ Sadly, this kind of dying testimony was not uncommon (p. 4).”

Cardinal John O'Connor of NY

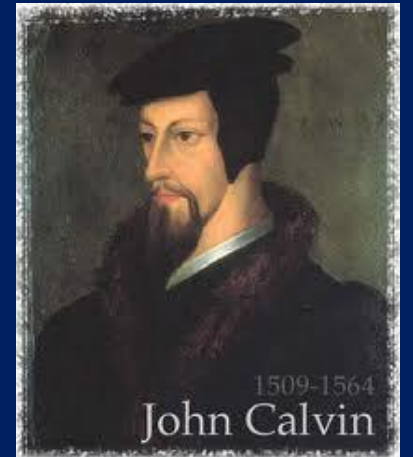
quoted in Samuel Howe Verhovek, *Cardinal Defends a Jailed Bishop Who Warned Cuomo on Abortion*, New York Times, February 1, 1990.



“Church teaching is that I don't know, at any given moment, what my eternal future will be... I can hope, pray, do my very best – but I still don't know. Pope John II doesn't absolutely know that he will go to heaven, nor does mother Theresa of Calcutta, unless either has had a special divine revelation.”

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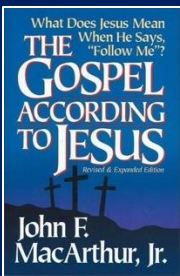




William Hendriksen

William Hendriksen, *A Commentary on the Gospel of John*, 3d ed. (London: Banner of Truth Trust, 1964), p. 127. (1978). *Bibliotheca Sacra*, 135. (1978). *Bibliotheca Sacra*, 135.

“Many trusted in his name; i.e., because of the manner in which his power was displayed they accepted him as a great prophet and perhaps even as the Messiah. This, however, is not the same as saying that they surrendered their hearts to him. Not all faith is saving faith...”



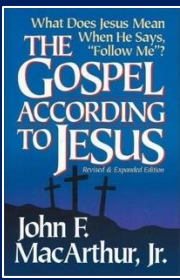
John MacArthur

The Gospel According to Jesus, p. 173

“As a divine gift, faith is neither transient nor impotent. It has an abiding quality that guarantees its endurance to the end.”



John F. MacArthur, *The Gospel According to Jesus: What Does Jesus Mean When He Says, "Follow Me"?* (Grand Rapids: Zondervan, 1988), 173.

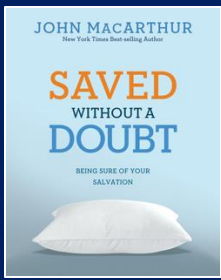


John MacArthur

The Gospel According to Jesus, p. 173

“...The faith God gives can never evaporate.”





John MacArthur

Saved Without A Doubt, p. 177

“If a person fails to love and obey the Lord through the trials of life, then there is no evidence that he possesses saving faith. How many people do you know who came to church for a while, had a little trouble in their lives, and left? Although they may have made a profession of faith in Christ, they cannot be identified as those who love Him because their lives are not characterized by enduring obedience.”



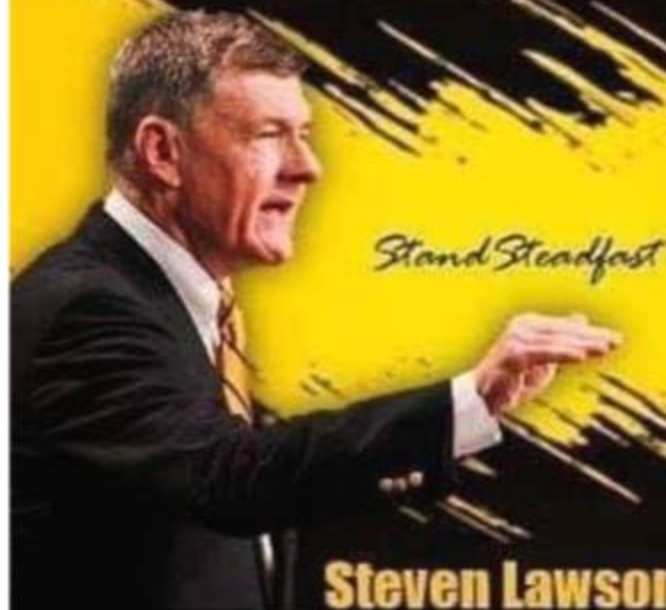


James White

James R. White, *The Potter's Freedom*
(Amityville, NY: Calvary Press Publishing, 2000), 293.

“Why do some stumble and fall while others persevere? Is it that some are better, stronger, than others? No. The reason lies in the difference between having saving faith and a faith that is not divine in origin or nature. Many are those who make professions not based upon regeneration, and the ‘faith’ that is theirs will not last...These are those who have false, human faith that does not last. But those with true faith produce fruit and remain.”

A believer will never
become an unbeliever,
because faith is a gift
from God.



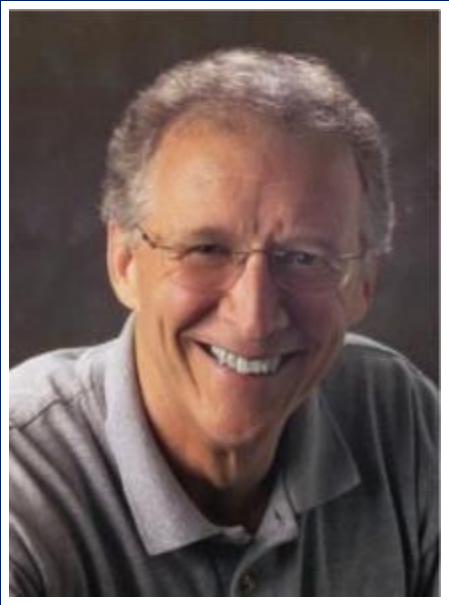
Stand Steadfast

Steven Lawson

LIGONIER CONFERENCE 2016

John Piper

John Piper, *Desiring God* (Sisters, OR: Multnomah, 1986), 65. This quote also appeared verbatim in the 1996 reprinting of *Desiring God*, but it was rephrased in the 2003 and 2011 editions.



“Saving faith is no simple thing. It has many dimensions. ‘Believe on the Lord Jesus’ is a massive command. It contains a hundred other things. Unless we see this, the array of conditions for salvation in the New Testament will be utterly perplexing.”



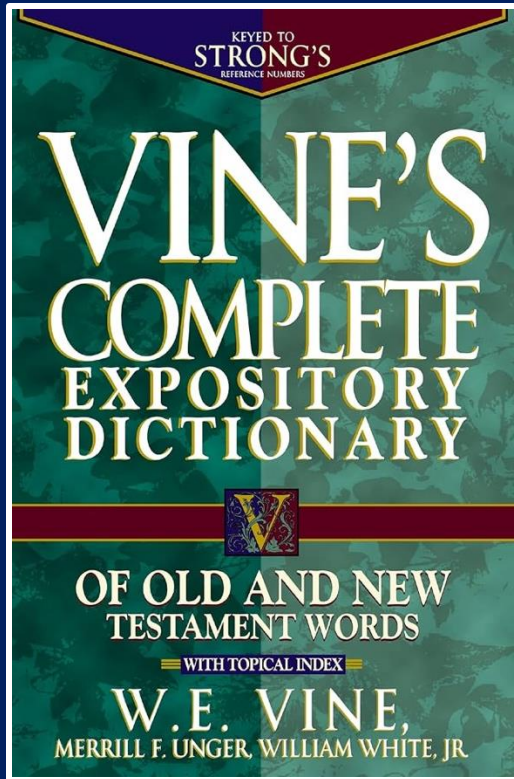
R.C. Sproul – Bob Wilkin as quoted in:

Bob Wilkin, “Ligonier National Conference” (The Grace Report, July 2000);

http://www.gracebiblestudies.org/Resources/Web/www.duluthbible.org/g_f_j/EternalSecurity12.htm

“During the first message presented at Ligonier’s Conference in Orlando last June, Dr. R. C. Sproul indicated that Dr. James Boice, a scheduled speaker at the conference, was dying in faith that very night. Then at the end of the message he asked all 5,000 of us present to pray that Jim dies in faith. This struck me as sad. Here was a great pastor, theologian, teacher, and author. Yet Sproul was not sure that he was regenerate. (In Reformed thought, if a person fails to die in faith, he proved he was never saved in the first place.) I was reminded of R.T. Kendall’s remark that nearly to a man the Puritan divines [men who were Calvinistic and taught perseverance] died doubting whether they were saved and fearing they were going to hell. Dr. Boice died that very night, June 15th.”

“Believe” Defined



“*pisteuō*...’to believe,’ also ‘to be persuaded of,’ and hence, ‘to place confidence in, to trust,’ signifies, in this sense of the word, reliance upon, not mere credence. It is most frequent in the writings of the apostle John, especially the Gospel. He does not use the noun...Of the writers of the Gospels...uses of the verb...John ninety-nine.”

Belief – God's One Condition for Justification

Gen 15:6

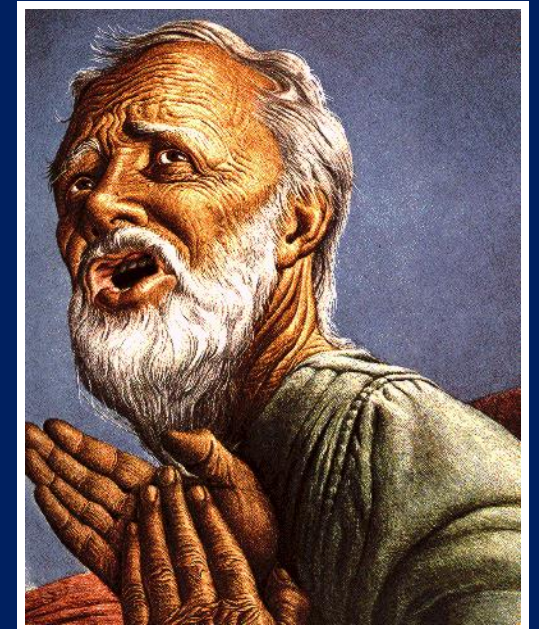
Then he believed in the LORD; and He reckoned it to him as righteousness.

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

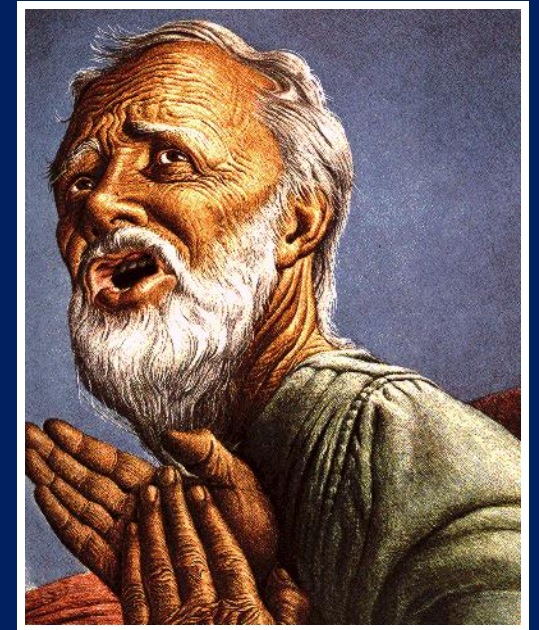
Acts 16:30-31

"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."



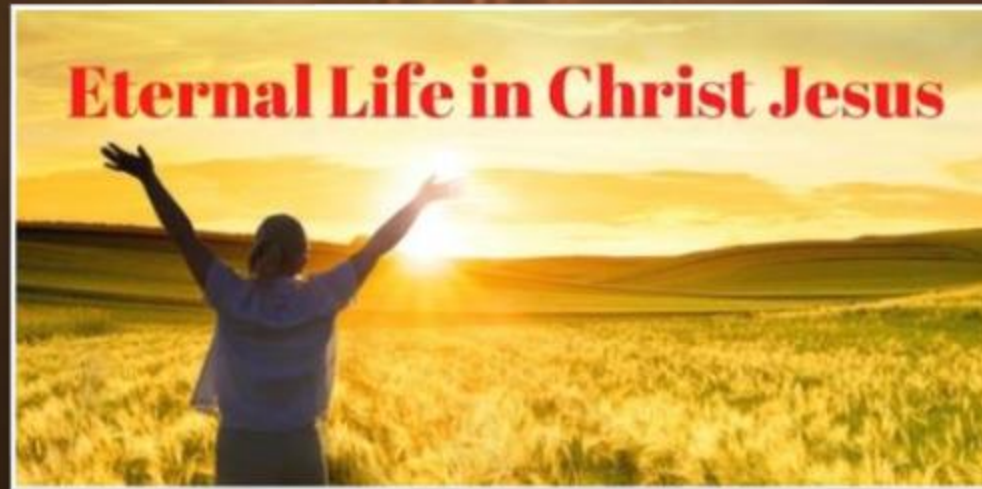
Passage Conditioning Salvation on Faith Alone (*Sola Fide*)

- Genesis 15:6
- John 3:16; 5:24; 6:28-29, 47; 16:8-9; 20:30-31
- Acts 16:30-31
- Romans 1:16; Ephesians 2:8-9
- Hebrews 11:6



Romans 4:5

“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness.”



John 3:14-15

“¹⁴ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵ so that whoever believes will in Him have eternal life.”



Numbers 21:8-9

“⁸ Then the Lord said to Moses, ‘Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.’ ⁹ And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.”



John 5:24

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”

αἰώνιος

aiōnios / eternal



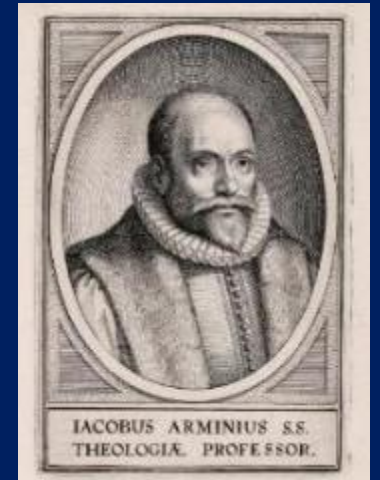
John 20:30-31

“Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”



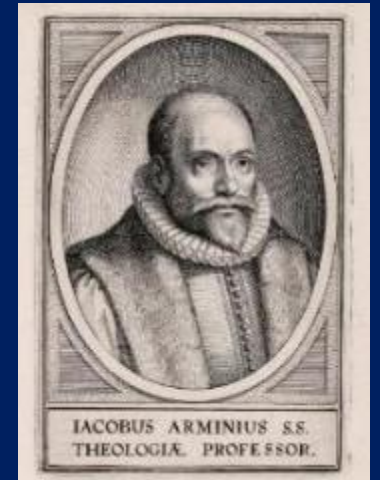
John 20:30-31?

1. Present tense participle “believing” – John 3:16, 18; 5:24
2. Abuse of the present tense
3. Present tense does not always require continual behavior
4. Mark 6:14
 - a. John the “*the one continually baptizing?*”
 - b. John already dead!
 - c. Not describing continual baptizing
 - d. Just describing him
5. How many times do you have to **MURDER** before you are a **MURDERER**? Once! Same with a FISHERMAN & BELIEVER



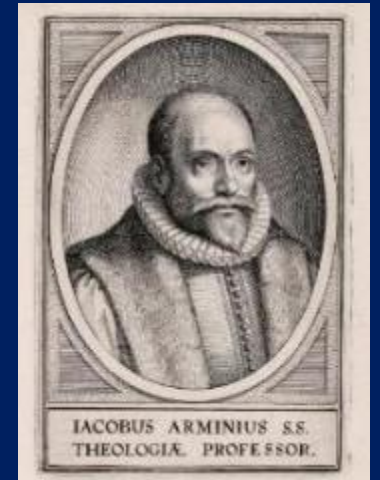
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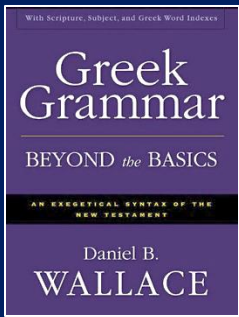
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8. It is possible for a Christian to struggle with faith
 - a. 2 Tim. 2:13 – “faithless” = unbelieving
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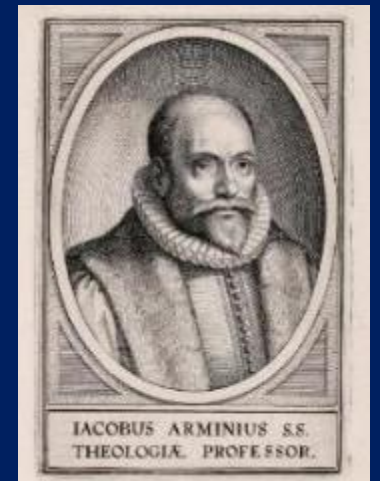
Believing Forever? – No!

Take Off Your Theological Lenses!

“The aspectual force of the present *ho pisteuōn* seems to be in contrast with *ho pisteusas*...The present was the tense of choice most likely because the NT writers by and large saw **continual belief as a necessary condition of salvation**. Along these lines, it seems significant that the promise of salvation is almost always given to *ho pisteuōn*, almost never to *ho pisteusas*...”

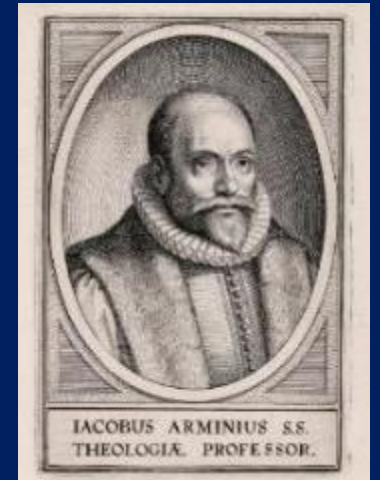
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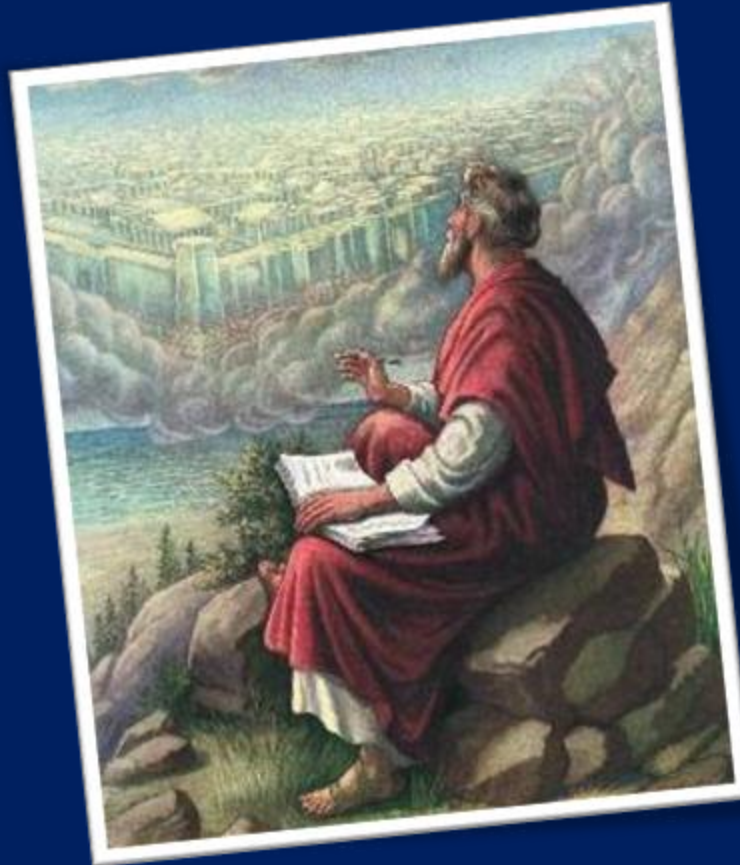
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Present Tense Participle Does Not Always Mean Forever

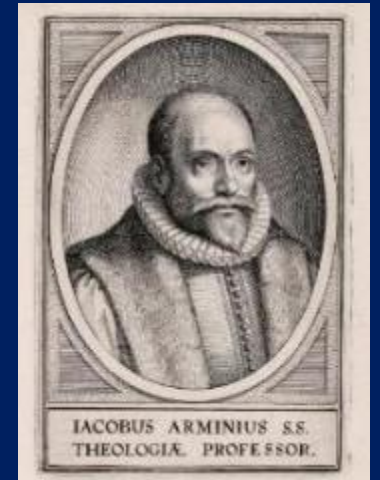
- John 4:13
- John 4:26
- John 4:36
- John 5:3
- John 5:24
- John 6:14



- John 11:26-27
- Mark 6:14
- Mark 14:20
- Luke 16:18
- Gal. 3:13

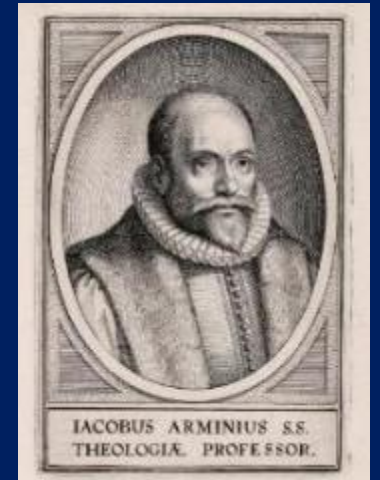
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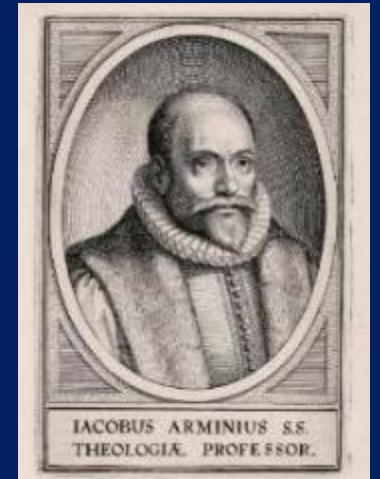
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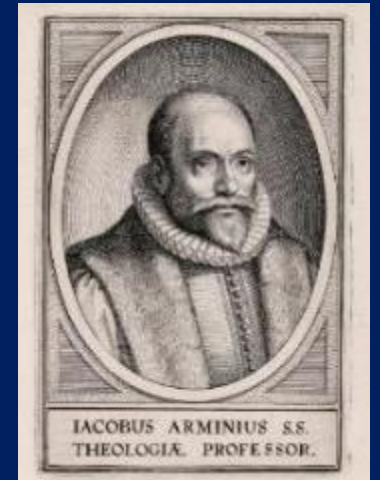
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John 8:30-31

“As He spoke these things, many came to ***believe** in Him.
So Jesus was saying to those Jews who had **+believed** Him,
“If you continue in My word, *then* you are truly disciples
of Mine.”

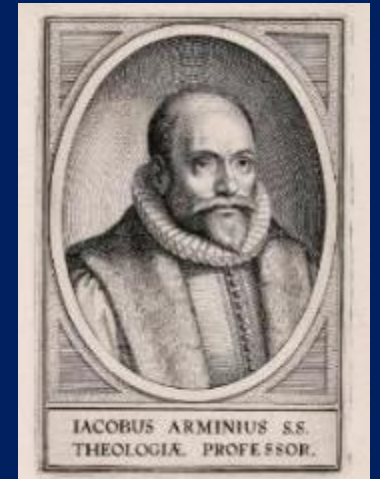
*** aorist active indicative**

+ perfect active participle



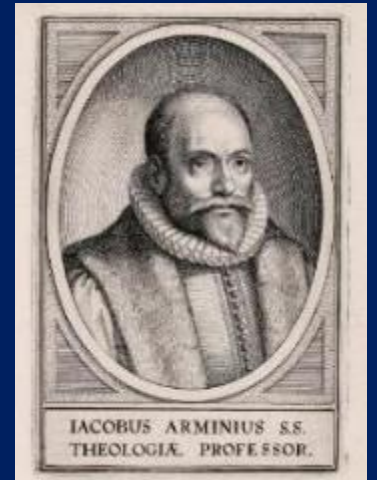
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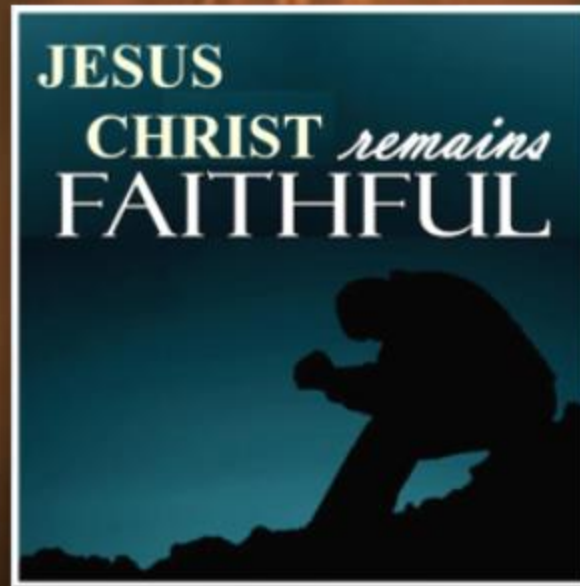
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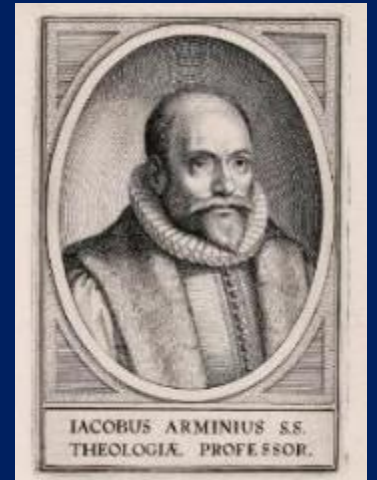
2 Timothy 2:13

“If we are faithless [without faith], He remains faithful, for He cannot deny Himself.”



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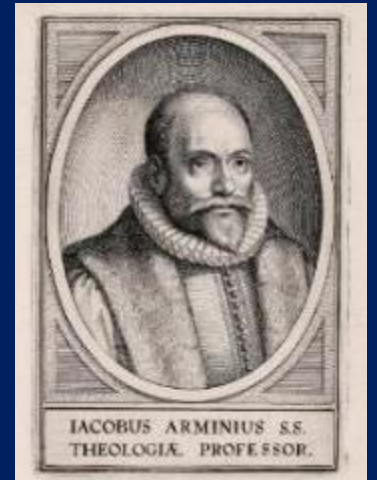
James 1:5-8

“But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. ⁶ But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. ⁷ For that man ought not to expect that he will receive anything from the Lord, ⁸ *being* a double-minded man, unstable in all his ways.”



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Neo-Calvinism vs. The Bible

- I. Why Critique Calvinism?
- II. The Source of Calvin's Theology
- III. Calvin's Manner of Life
- IV. TULIP Through the Grid of Scripture
- V. Conclusion



Colossians 2:8

⁸“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”



Calvinism is an Imposed Philosophy Upon Scripture

“Likewise, John Calvin...latched onto little more than a single word (predestinate) and ran with it. Then, rather than carefully looking to the whole of Scripture to verify his precepts and conclusions, he looked to the writings of Augustine to verify his thinking. The result is that, as with Catholicism, we now have ‘another gospel’ that is not solely based on Scripture but on the confused thinking and misconstrued assumptions of a mere man. With Calvin, rather than changing his views to fit Scripture, he changed the meaning of words in Scripture to fit his now distorted view of God and salvation.”

Bob Kirkland, *Calvinism: None Dare Call It Heresy; Spotlight on the Life and Teachings of John Calvin* (Eureka, MT: Lighthouse Trails, 2018), 97.