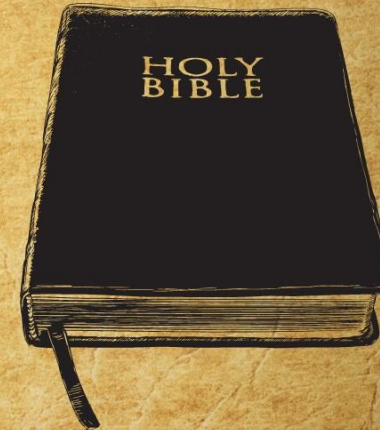


**NEO
CALVINISM**

**THE
BIBLE**



★ VS ★



★ THE FIGHT OF THE AGES ★



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

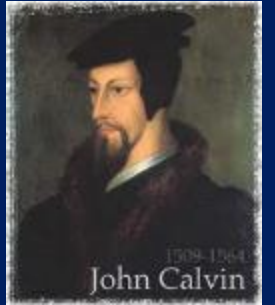
President – Chafer Theological Seminary

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



II. The Source of Calvin's Theology



A. Augustine (A.D. 343–430)

1. Calvin's literary dependence upon Augustine

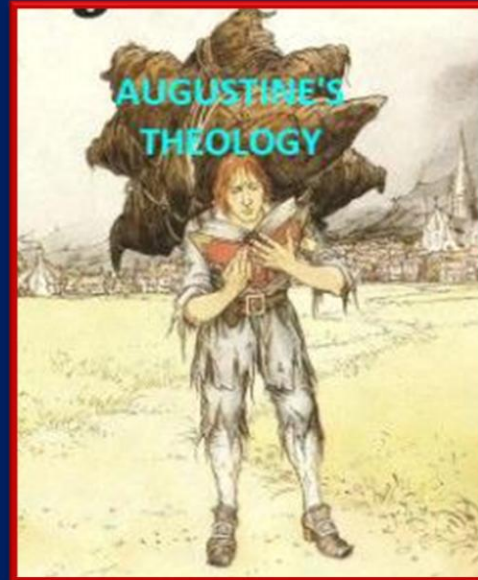
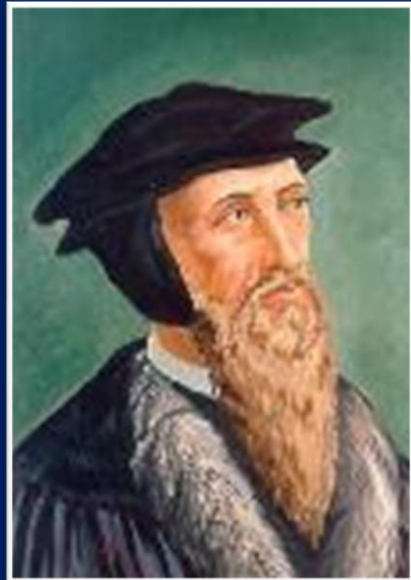
2. Who was Augustine?

B. The Institutes of the Christian Religion (A.D. 1536)

John Calvin

John Calvin, "A Treatise on the Eternal Predestination of God," in *John Calvin, Calvin's Calvinism*, trans. Henry Cole (Grandville, MI: Reformed Free Publishing Association, 1987), 38

"Augustine is so wholly with me, that if I wished to write a confession of my faith, I could do so with all fullness and satisfaction to myself out of his writings."



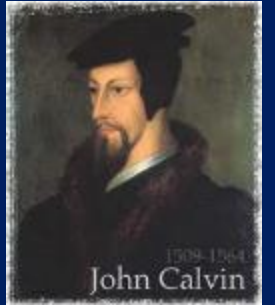
Matt 7:16-18

The Root Determines the Fruit

“You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.”



II. The Source of Calvin's Theology



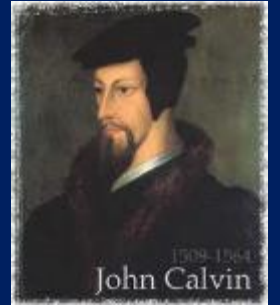
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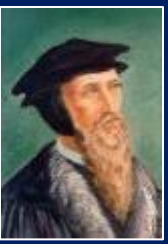
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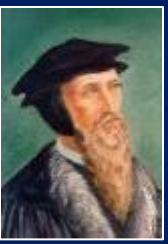


John Calvin

Commentary on Isaiah 35:1

Isaiah 35:1— “The wilderness and the solitary place shall be glad.”

“This passage is explained in various ways. I pass by the dreams of the Jews, who apply all passages of this kind to the temporal reign of the Messiah, which they have contrived by their own imagination.... I willingly view this passage as referring to Judea, and afterwards to other parts of the world.... Let us now see when this prophecy was fulfilled, or shall be fulfilled. The Lord began some kind of restoration when he brought his people out of Babylon: but that was only a foretaste, and, therefore, I have no hesitation in saying that this passage, as well as others of a similar kind, must refer to the kingdom of Christ; and in no other light could it be viewed, if we compare it with other prophecies.”



John Calvin

Commentary on Amos 9:13

Amos 9:13—“Behold the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt.”

“Here the Prophet describes the felicity which shall be under the reign of Christ: and we know that whenever the Prophets set forth promises of a happy and prosperous state to God’s people, they adopt metaphorical expressions, and say, that abundance of all good things shall flow, that there shall be the most fruitful produce, that provisions shall be bountifully supplied; for they accommodated their mode of speaking to the notions of that ancient people; it is therefore no wonder if they sometimes speak to them as to children. At the same time, the Spirit under these figurative expressions declares, that the kingdom of Christ shall in every way be happy and blessed, or that the Church of God, which means the same thing, shall be blessed, when Christ shall begin to reign.”



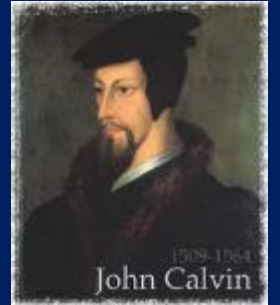
John Calvin

Commentary on Zechariah 14:4

Zechariah 14:4—“And his feet shall stand in that day upon the mount of Olives...and the mount of Olives shall cleave in the midst thereof toward the east and toward the west....”

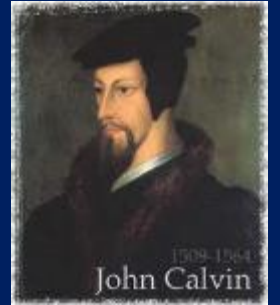
“For as we are dull and entangled in earthly thoughts, our minds can hardly rise up to heaven, though the Lord with a clear voice invites us to himself. The Prophet then, in order to aid our weakness, adds a vivid representation, as though God stood before their eyes. Stand, he says, shall his feet on the mount of Olives. He does not here promise a miracle, such as even the ignorant might conceive to be literal; nor does he do this in what follows, when he says, The mount shall be rent...half...to the east and half to the west. This has never happened, that mount has never been rent: but as the Prophet could not, under those grievous trials, which might have overwhelmed the minds of the godly a hundred times, have extolled the power of God...without employing a highly figurative language, he therefore accommodates himself, as I have said, to the capacity of our flesh.”

2. Who Was Augustine?



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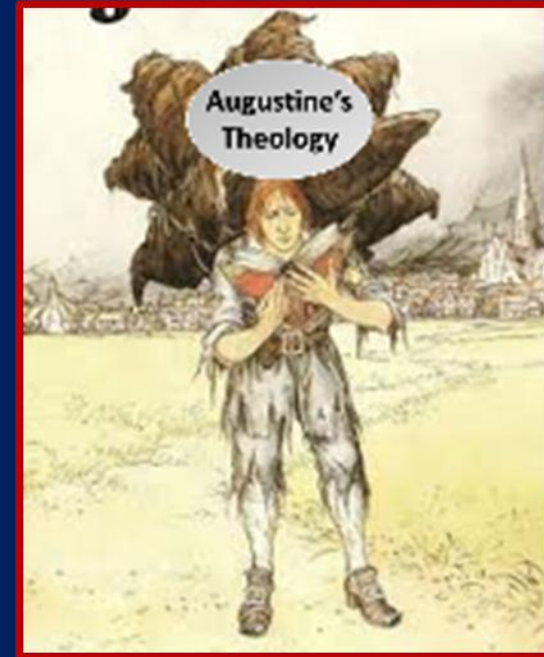
Augustine, Edited by Philip Schaff, *A Treatise on the Merits and Forgiveness of Sins, and on the Baptism of Infants* (Aeterna Press, 2014 edition), p. 29, 30, 112.

“Let there be then no eternal salvation promised to infants out of our own opinion, without Christ’s baptism...So that infants, unless they pass into the number of believers through the sacrament [baptism] which was divinely instituted for this purpose, will undoubtedly remain in this darkness...unless this benefit [baptism] has been bestowed upon them [infants], they are manifestly in danger of damnation.”

Augustine

Augustine, Edited by Philip Schaff, *A Treatise on the Merits and Forgiveness of Sins, and on the Baptism of Infants* (Kindle edition, published by Amazon Digital Services), Chapter 8, Kindle location 3350.

“[U]nbaptized infants not only cannot enter into the kingdom of God, but cannot have everlasting life.”

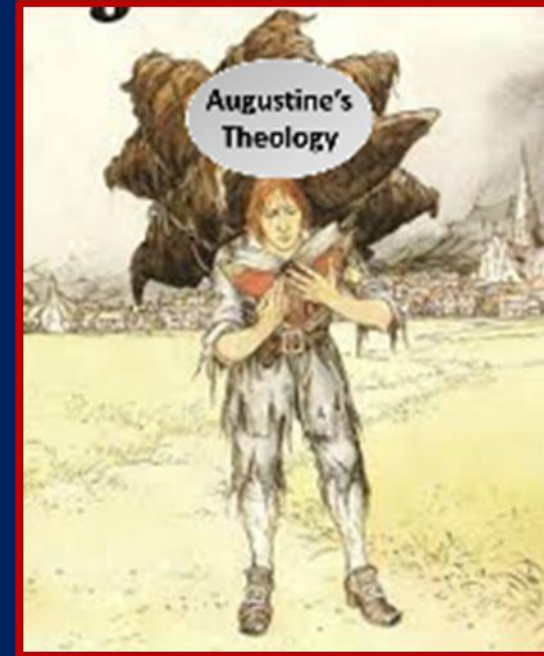


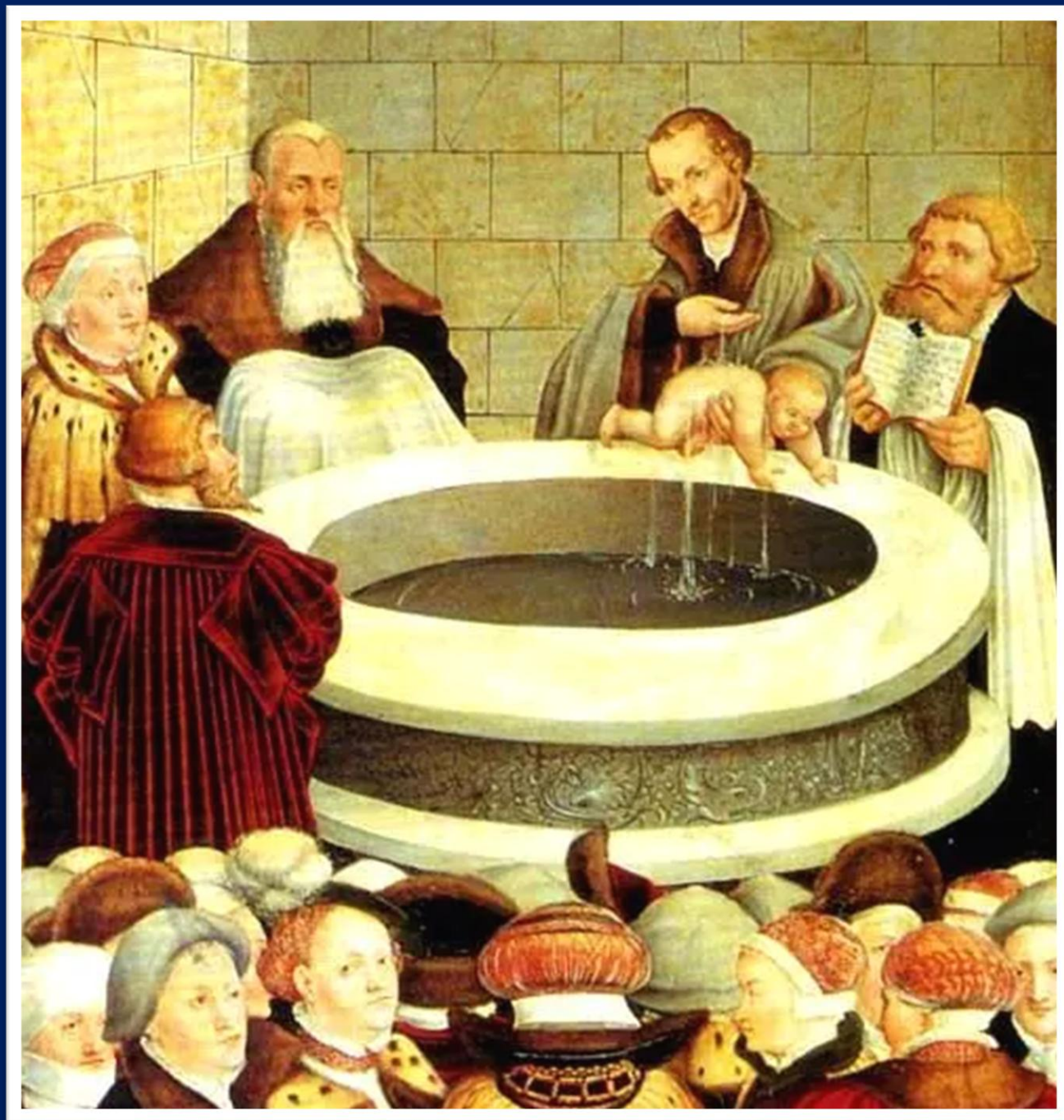


Martin Luther

Alister E. McGrath, *Reformation Thought: An Introduction*
(Grand Rapids: Baker, 1995), 179.

He believed that “such sacraments could generate faith; and hence baptism could generate faith of an infant.”





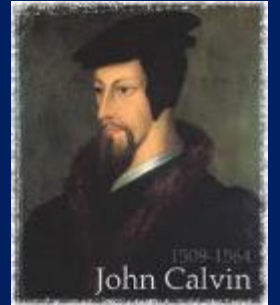


R.C. Sproul

<https://www.ligonier.org/learn/devotionals/the-infant-baptism-question/>

“The Eastern Orthodox, Roman Catholic, Lutheran, Anglican, and Reformed churches all practice infant baptism. Today we want to look at four lines of evidence that show the validity of this practice. First, just as baptism is the sign of entrance into the community of the new covenant, so circumcision was the sign of entrance into the core community of the old covenant (the people of Israel; God-fearing Gentiles did not have to be circumcised)....The absence of controversy anywhere in the early church indicates that the church was comfortable with infant baptism, and was carrying on the apostolic tradition of the New Testament.”

2. Who Was Augustine?

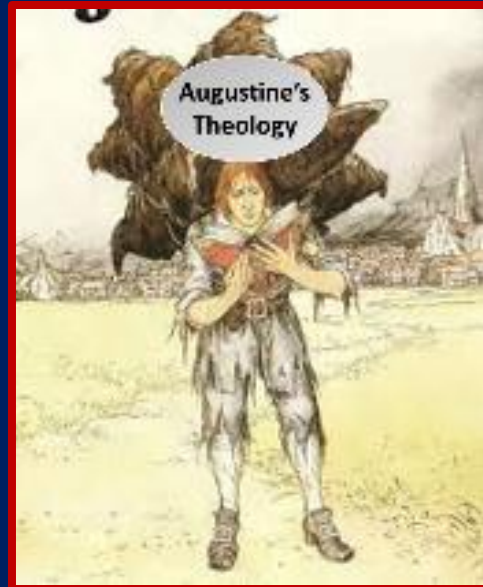


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Augustine

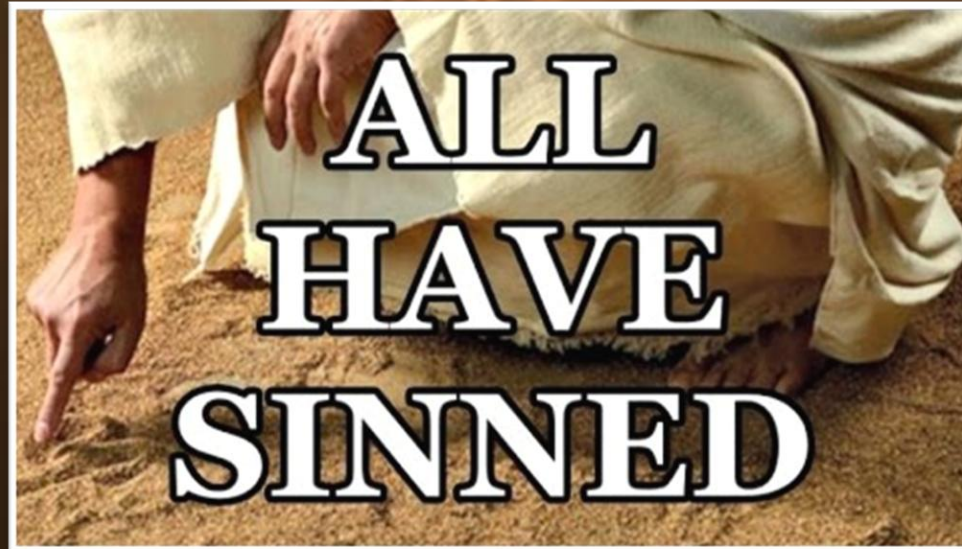
Augustine, *On Nature and Grace* (Pickerington, OH: Beloved Publishing, 2014), pp. 35-36.

Augustine also said things to suggest he believed Mary was sinless as can be seen in his book *On Nature and Grace* in chapter 42 titled “The Blessed Virgin Mary May Have Lived Without Sin.”



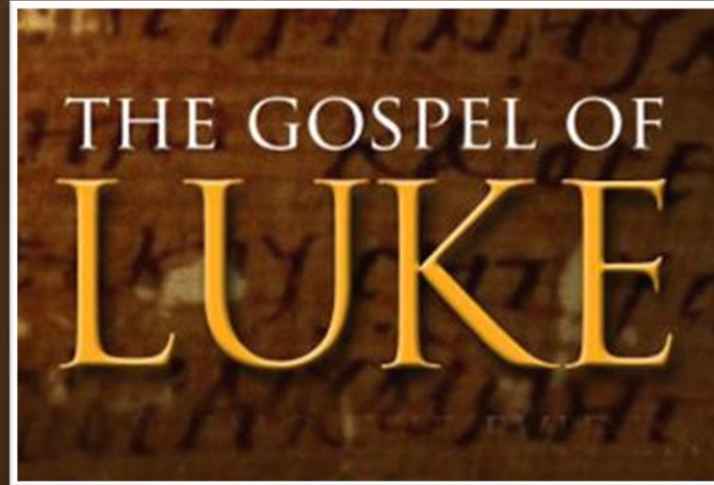
Romans 3:23

“for all have sinned and fall short of the glory of God.”

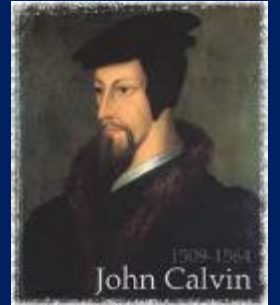


Luke 1:46-47

“⁴⁶ And Mary said: “My soul exalts the Lord, ⁴⁷ And my spirit has rejoiced in God my Savior.”



2. Who Was Augustine?

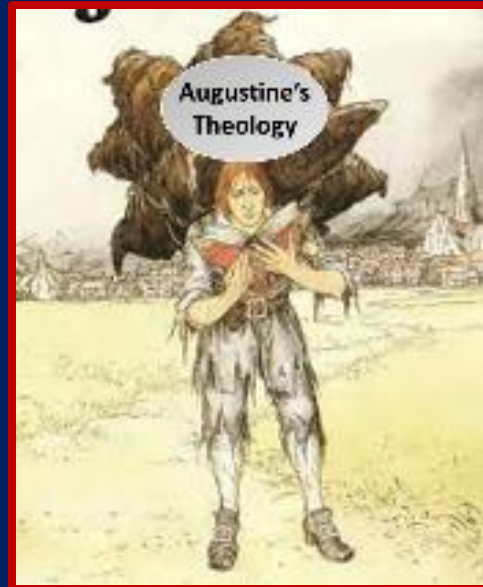


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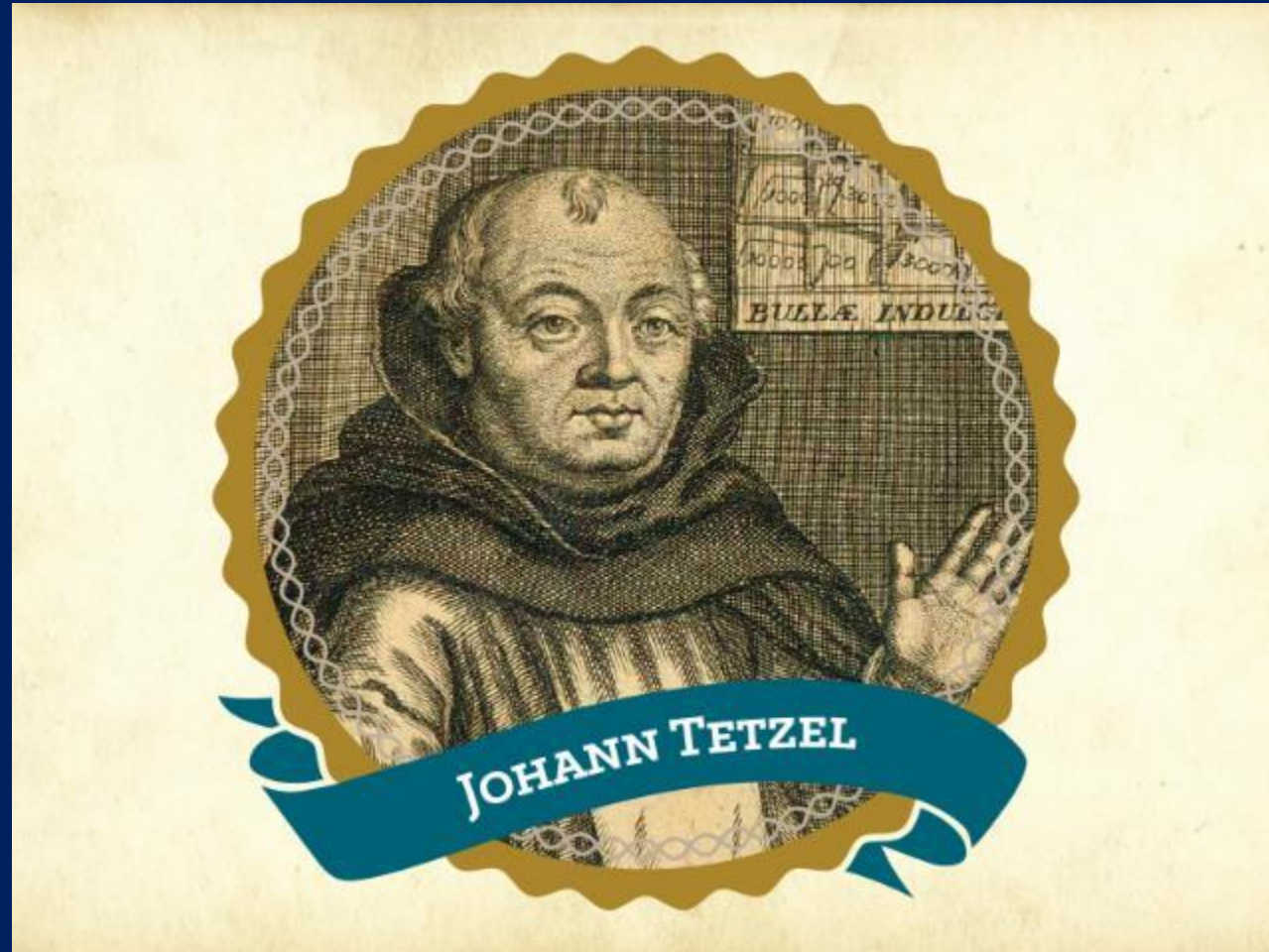
Augustine

The City of God, trans., Marcus Dods (NY: Random House, 1950), Book XX, chap. 25

Augustine wrote, “From these words it more evidently appears that some shall in the last judgment suffer some kind of purgatorial punishments...”



“As soon as the gold in the casket rings;
the rescued soul to heaven springs.”



2.7 Tetzl: A Sample Sermon

Hillerbrand 1964: 41–3

Behold, you are on the raging sea of this world in storm and danger, not knowing if you will safely reach the harbour of salvation. . . .

You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins. . . . Why are you then standing there? Run for the salvation of your souls! . . .

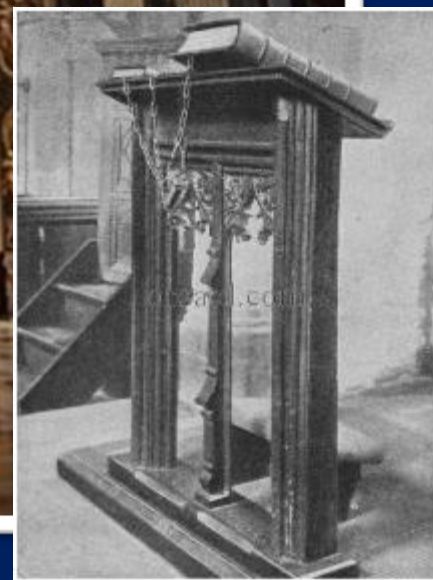
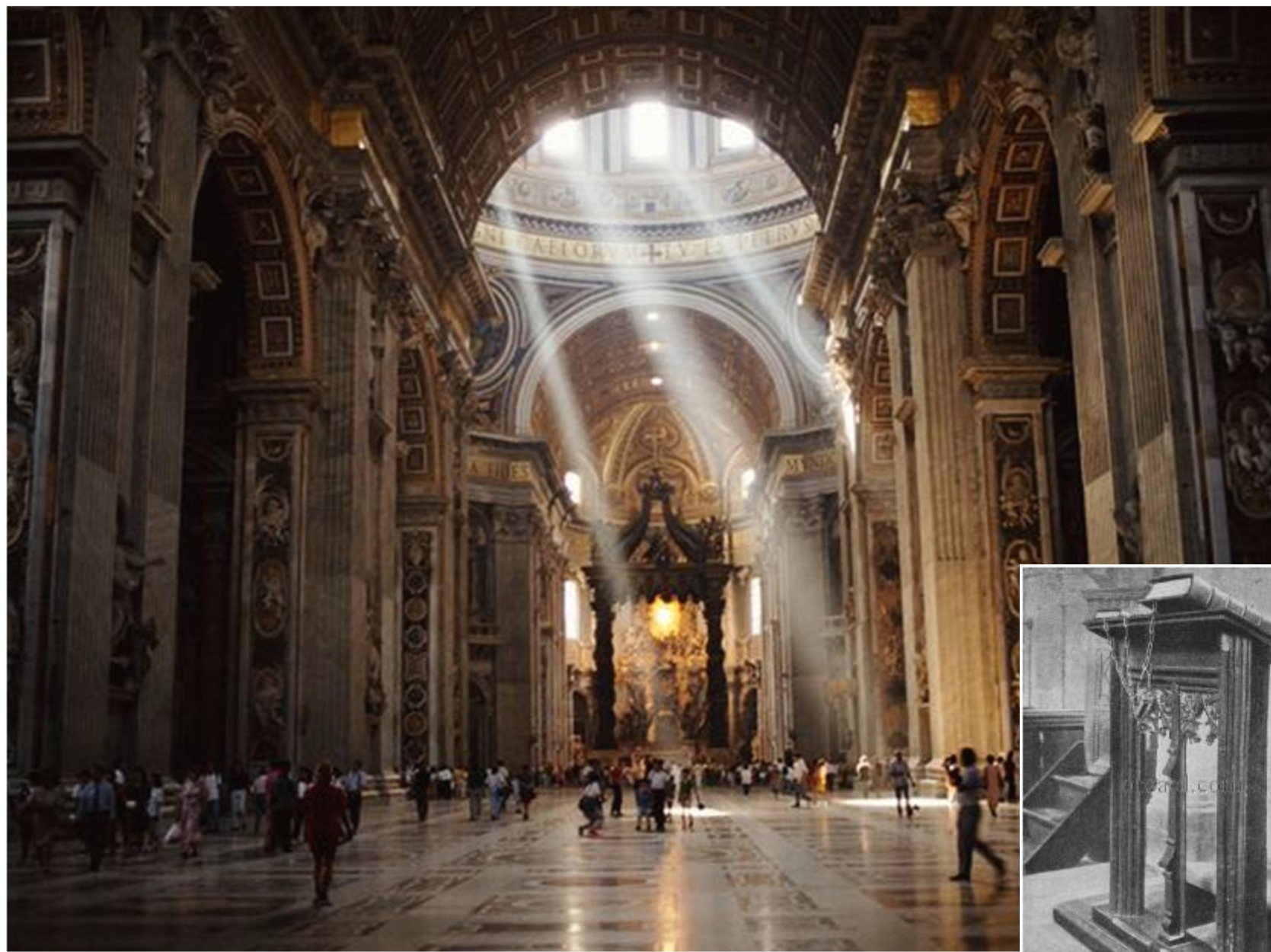
Don't you hear the voices of your wailing dead parents and others who say, "Have mercy upon me, have mercy upon me, because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so." Open your ears as the father says to the son and the mother to the daughter . . ., "We have created you, fed you, cared for you, and left you our temporal goods. Why then are you so cruel and harsh that you do not want to save us, though it only takes so little? You let us lie in flames so that we only slowly come to the promised glory." You may have letters which let you have, once in life and in the hour of death . . . full remission of the punishment which belongs to sin. . . .











Acts 17:10-11

¹⁰ The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. ¹¹ Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.



1 Thessalonians 5:20-21

²⁰ do not despise prophetic utterances. ²¹ But examine everything *carefully*; hold fast to that which is good;



1 Corinthians 14:29 (NASB)

²⁹ Let two or three prophets speak, and let the others pass judgment....³² and the spirits of prophets are subject to prophets.



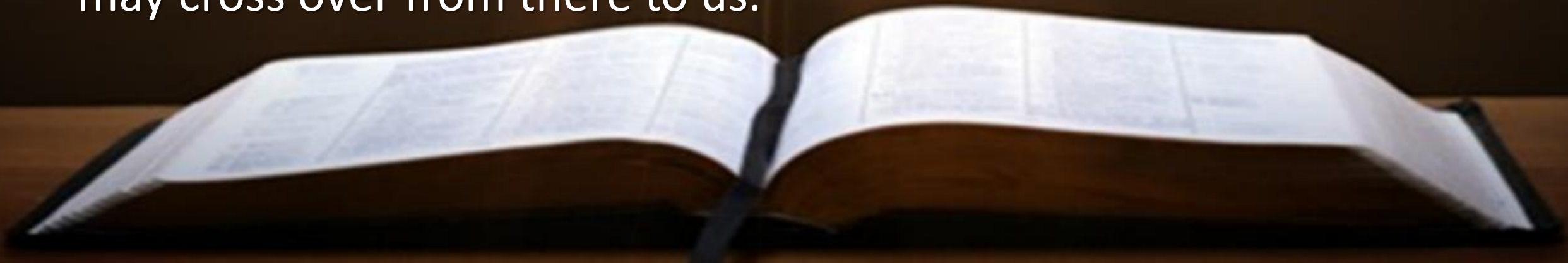
Revelation 2:2

“I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them *to be* false.”



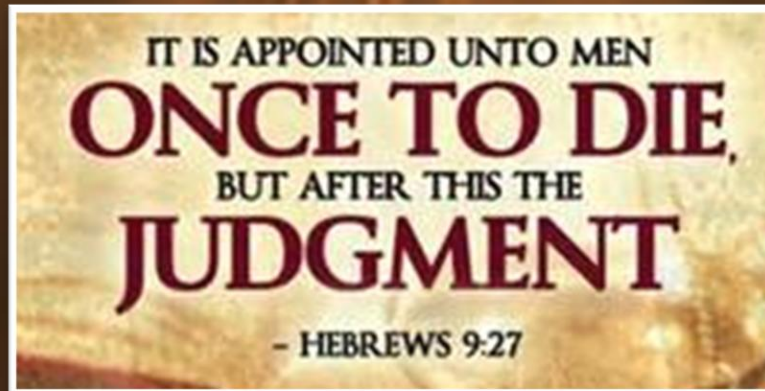
Luke 16:24-26

“²⁴ And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ ²⁵ But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. ²⁶ And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.’”

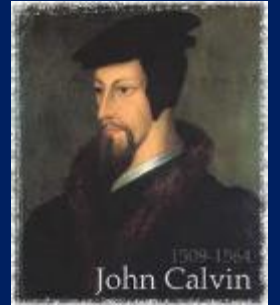


Hebrews 9:27

And inasmuch as it is appointed for men to die once and after this comes judgment.”



2. Who Was Augustine?

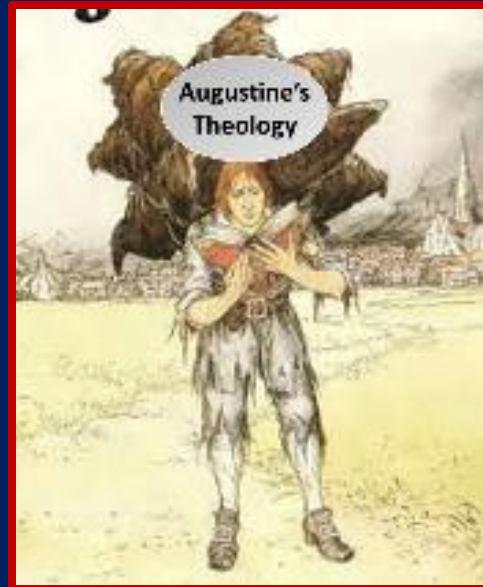


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Augustine

Aug. Cont. Epist. Fundament c.5. Augustine, *Against the Fundamental Epistle of Manichaeus*, (JehuBooks. A.D. 397, Kindle edition), Kindle location 89, Chapter 5. Also in the print edition of *Against the Epistle of Manichaeus Called Fundamental* by CreateSpace Independent Publishing Platform, June 7, 2015, p. 13. Also cited in Calvin, *Institutes*, I, vii, 3.

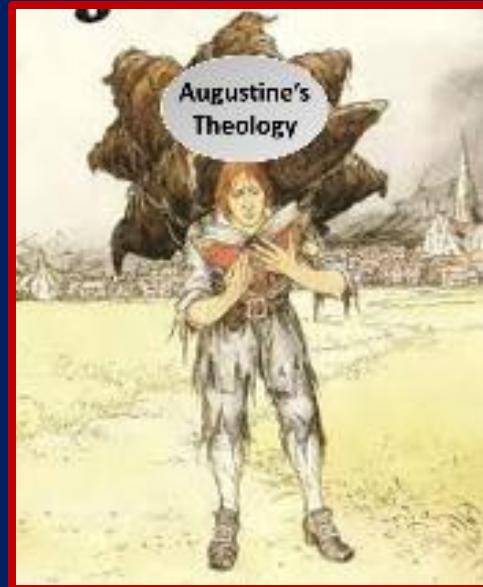
Augustine said, “I should not believe the gospel unless I were moved to do so by the authority of the [Catholic] Church.”



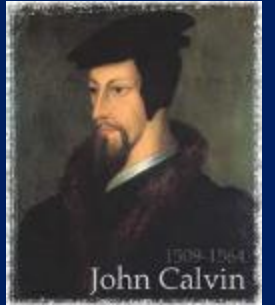
Augustine

Augustine and Chrysostom, Edited by Philip Schaff, *Nicene and Post-Nicene Fathers*, Volume 1-14
(Ephesians Four Group, 2015 edition, Kindle edition), Kindle location, 106761.

Augustine said, “The Catholic Church alone is the body of Christ. .
. . Outside this body, the Holy Spirit giveth life to no one.”



II. The Source of Calvin's Theology



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B. The Institutes of the Christian Religion (A.D. 1536)

B. Calvin's "Institutes of the Christian Religion"

1. A.D. 1536 (1st edition)
2. Foundational
3. Written by Calvin:
 - a) at age 25
 - b) 2 years after declaring himself a Protestant
 - c) While still on the Roman Catholic Church payroll
4. Contain (along with Calvin's other writings) no clear salvation experience



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Calvin's Salvation?

“Within only two years after Calvin declared himself a Protestant, he published his famous *Institutes of the Christian Religion*. In all of Calvin's writing, one will not find a clear testimony of his salvation experience. A statement of his 'conversion' can only be found in his book *Commentary on the Psalms*...If we assume his vague intellectual testimony of salvation was a genuine salvation experience, he had been a Christian for just about two years when he wrote his *Institutes*, which is a foundational resource for today's Calvinism.”

Bob Kirkland, *Calvinism: None Dare Call It Heresy; Spotlight on the Life and Teachings of John Calvin* (Eureka, MT: Lighthouse Trails, 2018), 16.

Romans 12:2

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”



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Dave Hunt

“Most of those today, including evangelical leaders who hold Calvin in great esteem, are not aware that they have been captivated by the writings of a devout Roman Catholic, newly converted to Luther’s Protestantism, who had broken with Rome only a year before. Oddly, Calvin kept himself on the payroll of the Roman Catholic Church for nearly a year after he claimed to have been miraculously delivered from the ‘deep slough’ of ‘obstinate addiction to the superstitions of the papacy.’”

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“God by a sudden conversion [referring to his sudden move away from the Catholic Church at the age of 23] subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, I yet pursued them with less ardor.”

John Calvin, *Commentary on the Book of Psalms*, vol. I, p. xl (Amazon Digital Services LLC, 2011 edition, Kindle Edition), Kindle locations 939-943.

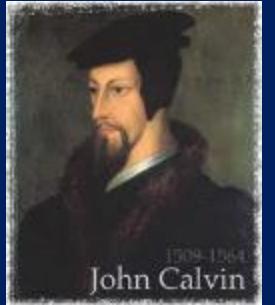
Conclusion

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