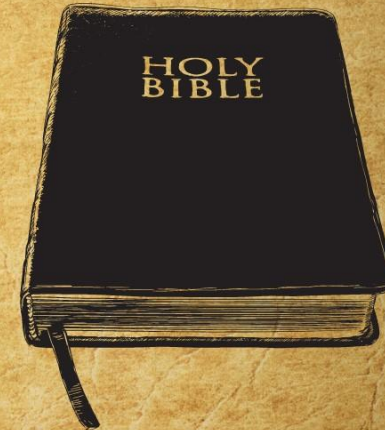


NEO CALVINISM

THE BIBLE



★ VS ★



★ THE FIGHT OF THE AGES ★



Dr. Andy Woods

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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

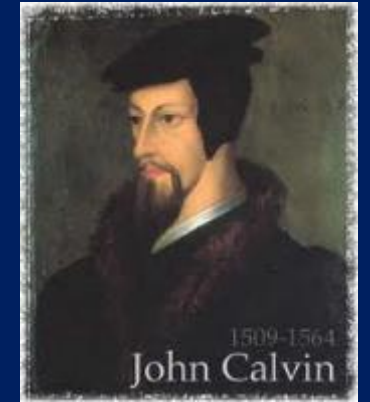
V. TULIP Through the Grid of Scripture

VI. Conclusion



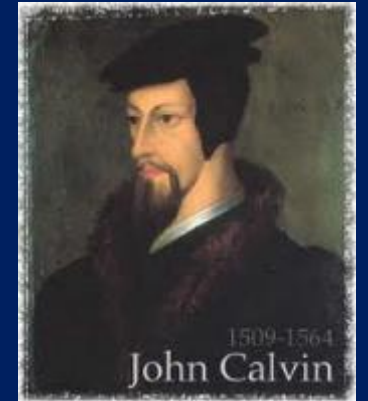
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- D. The prophetic implications of Calvinism



D. The Prophetic Implications of Calvinism

1. De-emphasis of Biblical Eschatology
2. Calvin's mishandling of prophetic texts
3. Anti-Semitism
4. Implications of a lack of an Israel–Church distinction
5. Neo-Calvinism as a fulfillment of Bible prophecy

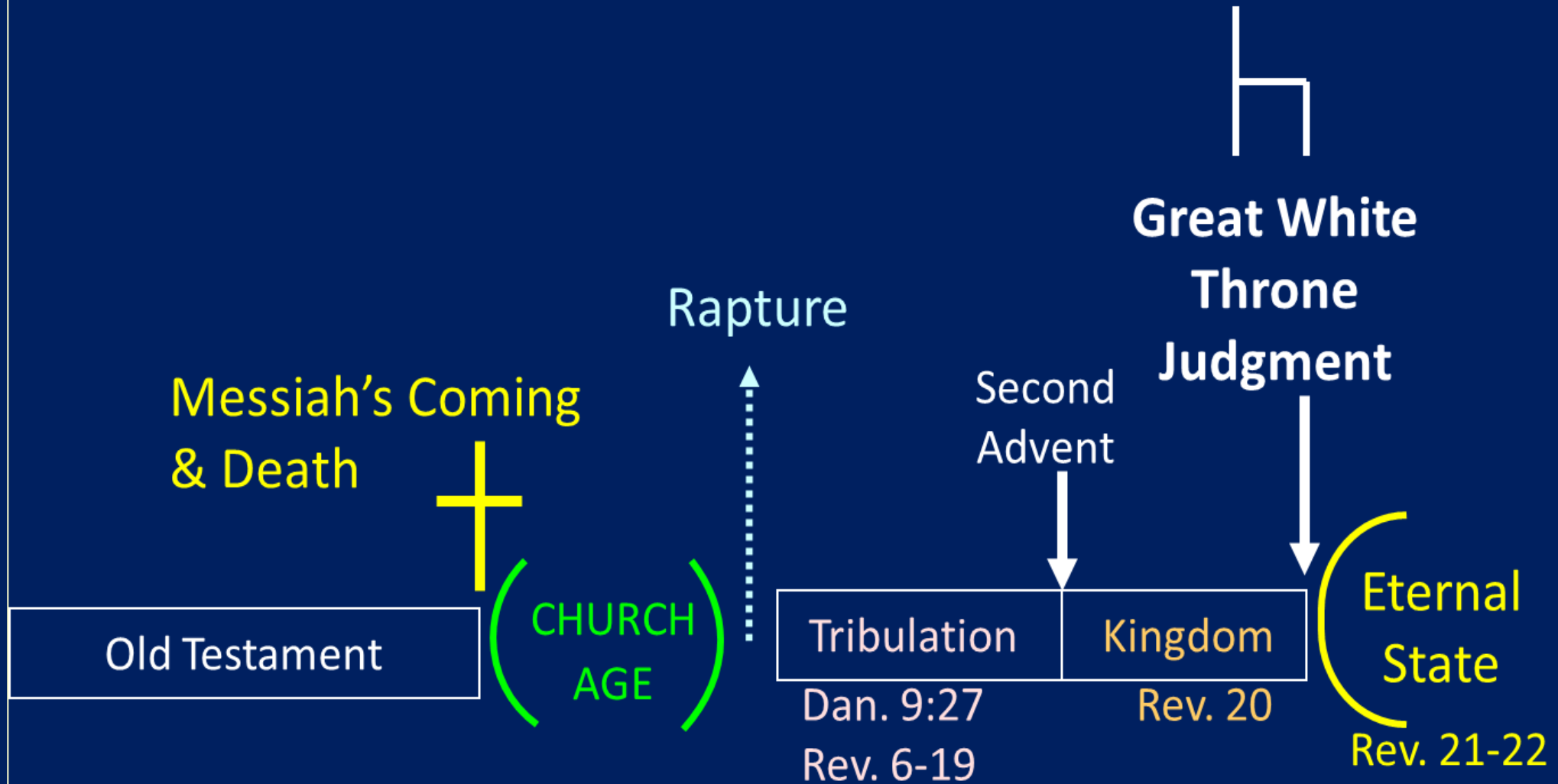


Dispensational Theology is a System of Theology

Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the **sine qua non** (lit. “without which is not”):

1. The **consistent** use of a plain, normal, literal, grammatical-historical method of interpretation;
2. Which reveals that the **Church is distinct from Israel**;
3. God’s overall purpose is to bring **glory to Himself** (Eph. 1:6, 12, 14).

Prophecy Panorama

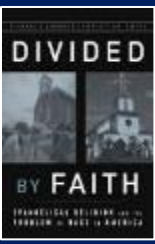




John Calvin

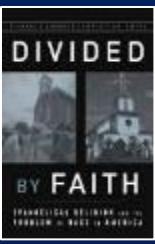
Institutes of the Christian Religion, III, xxv, 5.

“But Satan has not only befuddled men’s senses to make them bury with the corpses the memory of resurrection; he has also attempted to corrupt this part of the doctrine with various falsifications...Now their fiction is too childish either to need or to be worth a refutation. And the Apocalypse, from which they undoubtedly drew a pretext for their error, does not support them. For the number ‘one thousand’ [Rev. 20:4] does not apply to the eternal blessedness of the church but only to the various disturbances that awaited the church, while still toiling on earth...Those who assign the children of God a thousand years in which to enjoy the inheritance of the life to come do not realize how much reproach they are casting upon Christ and his Kingdom.”



Premillennialism and Racism

“To understand this, we must account for the pre-millennial view that had come to dominate the American evangelical worldview and played a role in limiting evangelical social action on the race issues. According to this view, the present world is evil and will inevitably suffer moral decline until Christ comes again. Thus, to devote oneself to social reform is futile. The implications of this view were clearly expressed by Billy Graham. In response to King’s famous ‘I have a dream’ speech that his children might one day play together with white children, ...



Premillennialism and Racism (cont'd)

...Graham, who had been invited but did not attend the 1963 march on Washington, said: 'only when Christ comes again will little white children of Alabama walk hand-in-hand with little black children.' This was not meant to be harsh, but rather what he and most white evangelicals perceived to be realistic.”



John MacArthur

“There is a tendency, however, for dispensationalists to get **carried away** with compartmentalizing truth to the point that they make **unbiblical differentiations**. An almost **obsessive desire** to categorize and contrast related truths has carried various dispensationalist interpreters (*Chafer, Ryrie, Hodges, etc.*) far beyond the legitimate distinctions between Israel and the Church. Many would **also** draw **hard lines** between salvation and discipleship (*justification and sanctification*), **the church and the kingdom**, Christ's preaching and the apostolic message, faith and repentance, and the age of law and the age of grace.” (bold & emphasis mine) *The Gospel According to Jesus*, page 31



John MacArthur

“I was raised in a dispensational environment; there’s no question... But, as I got into seminary, I began to test some of those things. I have been perhaps aptly designated as a ***leaky dispensationalist***.... Here’s my dispensationalism – I’ll give it to you in one sentence: there’s a difference between the church and Israel – period!...

At the same time in seminary, I began to be exposed to reading among more Reformed theologians... And over the years of exegeting the scripture, it has again yielded to me a Reformed theology....”



John MacArthur

“I was convinced of it (*Reformed theology*) when I started and I’m more convinced of it now as I’ve gone through the text. ***I was convinced of it when I started because I read so many noble men who have held that view*** (*Reformed Theology*). It was more at that point hero worship, and now it’s become my own.” (bold mine)

Transcribed from tape, #GC 70-15, entitled "Bible Questions and Answers." A copy of the tape can be obtained by writing, Word of Grace, P.O. Box 4000, Panorama City, CA 91412. Copyright 1994 by John MacArthur Jr., All Rights Reserved.

(My point here is only to demonstrate how John MacArthur, who claims to be a dispensationalist, has arrived at his position on Lordship salvation.)



John MacArthur

“When I wrote [GAJ] I didn’t know anybody outside of my circles really, and I didn’t know how this book would be received. But Jim Boice agreed to write the foreword, and John Piper wrote an endorsement that was absolutely stunning to me, because I was really not moving in Reformed circles at that time. I was a leaky dispensationalist. That was my world, and I realized that ***I was much more one of you than I was one of them.***” Interview with John Piper and Justin Taylor, *Stand*, p. 129.



John MacArthur

“The lordship debate has had a devastating effect on dispensationalism. Because no-lordship theology [a pejorative term for Free Grace] is so closely associated with dispensationalism, many have imagined a cause-and-effect relationship between the two...Frankly, some mongrel species of dispensationalism [which he has defined as the Dispensationalism of Ryrie, Chafer, and others] ought to die, and I will be happy to join the cortege.” *“The Gospel According to the Apostles,”* page 221

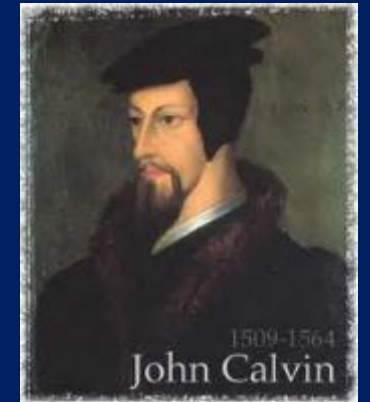


John MacArthur

“Who are the defenders of no-lordship dispensationalism? Nearly all of them stand in a tradition that has its roots in the teaching of Lewis Sperry Chafer. I will show...that Dr. Chafer is the father of modern no-lordship teaching. Every prominent figure on the no-lordship side descends from Dr. Chafer’s spiritual lineage. Though Dr. Chafer did not invent or originate any of the key elements of no-lordship teaching, he codified the system of dispensationalism on which all contemporary no-lordship doctrine is founded. That system is the common link between those who attempt to defend no-lordship doctrine on theological grounds.” *“The Gospel According to the Apostles,”* page 35

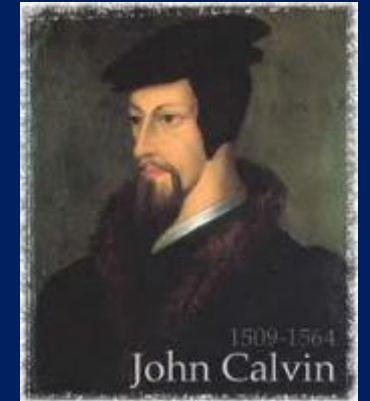
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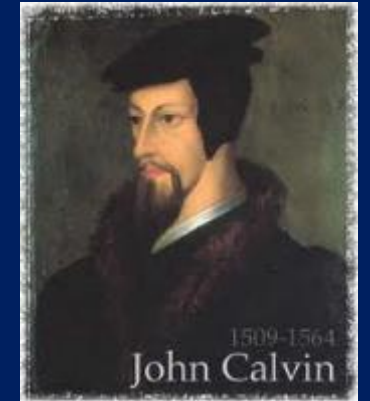
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- c) Works based salvation (2 Tim. 4:3-4)
- d) Divides churches and families (Matt. 10:36)



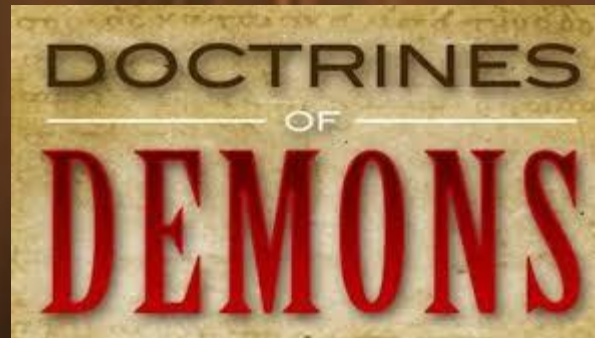
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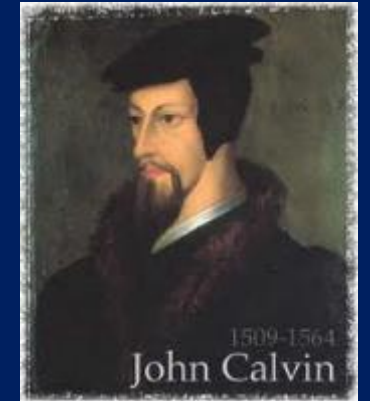
1 Timothy 4:1

“But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.”



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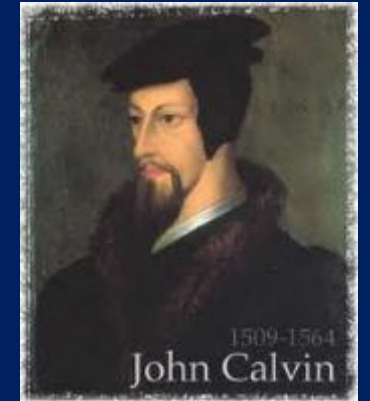
2 Timothy 3:5

“holding to a form of godliness, although they have denied its power; Avoid such men as these.”



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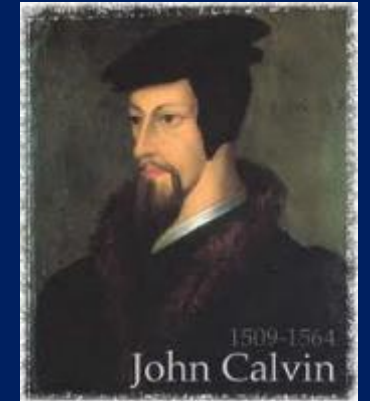
2 Timothy 4:3-4

“³ For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths.”



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Matthew 10:34-36

“³⁴ “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶ and a man’s enemies will be the members of his household.”



Conclusion

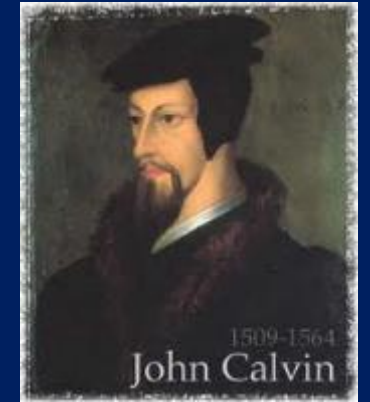
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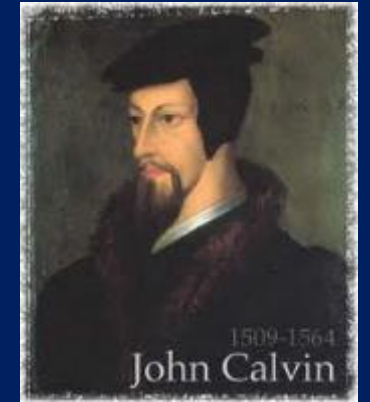
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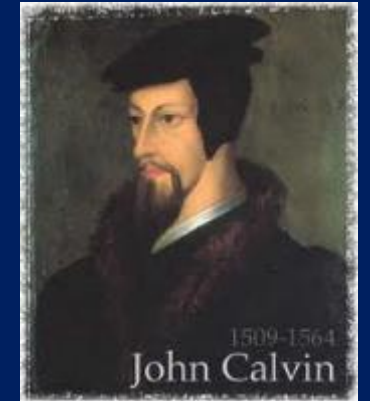
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