

CALVINISM IS NOT CHRISTIAN

By: David A. Sargent

Let's get one thing straight. Calvinism is NOT Christian; any more than Papist Rome, Mormonism or Freemasonry. The fact that the word "predestination" is in the Bible has little to do with Calvin's definition of the word. Calvinism is a mockery of the Bible.

Here is an example of Calvinism's pagan fatalism and what they call predestination to heaven or hell by the election prior to the creation of the earth.

Calvinism's ignored FACT 1: Isaiah 45:4, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." And Isaiah 65:22, "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." The elect is Israel; this happened IN TIME. This leads to the second definition:

Calvinism's ignored FACT 2: Isaiah 42:1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." And Isaiah 65:9, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." The elect is the Lord Jesus Christ and as He existed prior to the creation of the earth; then HE is the ONLY one that was elected BACK THEN.

Calvinism's ignored FACT 3: John 1:11, "He came unto his own, and his own received him not." And Acts 7:51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." The elect rejected the Lord Jesus Christ from the beginning and even unto Stephens preaching and all the way to the end of the book of Acts.

Acts 28:23-29, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing

ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.”

Calvinism’s ignored FACT 4: 2 Corinthians 1:9-10, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;” Adam’s dead spirit did not pass to his children; only the sentence of death was passed so death passed in this way but NOT a dead spirit. You are NOT BORN dead in trespasses and sins. Ephesians 2:1, “And you hath he quickened, who were dead in trespasses and sins;”

The Institutes of the Christian Religion, page 31. “Here the subject of original sin is considered, and it is shown that man has no means within himself by which he can escape from guilt and the impending curse: that, on the contrary, until he is reconciled and renewed, everything that proceeds from him is of the nature of sin. This subject is considered as far as the vi. chapter. Man being thus utterly undone in himself, and incapable of working out his own cure by thinking a good thought, or doing what is acceptable to God, must seek redemption without himself—viz. in Christ.”

Calvin is against himself and speaks out of both sides of his mouth with a forked tongue. He says on the one side: “...man has no means within himself by which he can escape from guilt and the impending curse: that, on the contrary, until he is reconciled and renewed, everything that proceeds from him is of the nature of sin.” And “...Man being thus utterly undone in himself, and incapable of working out his own cure by thinking a good thought, or doing what is acceptable to God...” Then turns around and out of the other side says: “...must seek redemption without himself...” This is an impossibility in light of the previous ridiculous unbiblical nonsense. How can you SEEK REDEMPTION if you are to do it WITHOUT YOURSELF? You can’t even seek redemption if “...everything that proceeds from him is of the nature of sin.” This is the utter catch 22 that all Calvinist finds themselves in. The simple version is; they chose to adopt Calvinism; once they did, they cannot choose anything else because they lost their ability to choose.

What is remarkable about this is that it is NOT anywhere in the Bible. Adam did not eat from the tree of the knowledge of EVIL! This is utter nonsense! Matthew 7:11, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” and Luke 11:13, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” There is a sin nature in man and there is a moral nature in man. Ignoring this fact produces cults like Calvinism. The gospel is aimed at the moral nature to show man that he cannot by his own righteousness (or morality) justify himself. However, he can choose to do what is required by receiving the gospel and by that he can receive the Lord Jesus Christ. If the atonement is restricted to a select few elitist; then propitiation would not be accomplished. Jesus Christ became SIN; He did not die for just a few sins; or just for the sins of some people. If He did not die for all people, then He did not die for all sins. Elitists will never understand this simple truth; because they are elitists.

The Institutes of the Christian Religion, page 34.

- I. “Through the Fall and revolt of Adam the whole Human Race made accursed and degenerate. Of Original Sin.”
- II. “Man now deprived of Freedom of Will, and miserably enslaved.”
- III. “Everything proceeding from the corrupt Nature of Man damnable.”

So we see here the statements created to show Original Sin, with no verses from the Bible that prove this to be true. These first three points are ignorant of Bible truth.

- VI. “Redemption for lost man to be sought in Christ.”

Yet a lost man can SEEK redemption in Christ? This is the trouble with Calvinism; it is NOT consistent.

The Institutes of the Christian Religion, page 183.

“Under the Occasion of Redemption, the Fall is considered not only in a general way, but also specially in its effects. Hence the first four chapters treat of original sin, free will, the corruption of human nature, and the operation of God in the heart. The fifth chapter contains a refutation of the arguments usually urged in support of free will.”

The Institutes of the Christian Religion, page 184.

“In considering this latter part, two points to be considered: 1. How it happened that Adam involved himself and the whole human race in this dreadful calamity. This the result not of sensual intemperance, but of infidelity (the source of other heinous sins), which led to revolt from God, from whom all true happiness must be derived. An enumeration of the other sins produced by the infidelity of the first man.”

“The second point to be considered is, the extent to which the contagious influence of the fall extends. It extends, 1. To all the creatures, though unoffending; and, 2. To the whole posterity of Adam. Hence hereditary corruption, or original sin, and the depravation of a nature which was previously pure and good. This depravation communicated to the whole posterity of Adam, but not in the way supposed by the Pelagians and Celestians.”

“Depravation communicated not merely by imitation, but by propagation. This proved, 1. From the contrast drawn between Adam and Christ. Confirmation from passages of Scripture; 2. From the general declaration that we are the children of wrath. Objection, that if Adam’s sin is propagated to his posterity, the soul must be derived by transmission. Answer. Another objection—viz. that children cannot derive corruption from pious parents. Answer.”

The Institutes of the Christian Religion, page 185.

“Definition of original sin. Two parts in the definition. Exposition of the latter part. Original sin exposes us to the wrath of God. It also produces in us the works of the flesh. Other definitions considered.”

“Exposition of the former part of the definition—viz. that hereditary depravity extends to all the faculties of the soul.”

“From the exposition of both parts of the definition it follows that God is not the author of sin, the whole human race being corrupted by an inherent viciousness.”

“This, however, is not from nature, but is an adventitious quality. Accordingly, the dream of the Manichees as to two principles vanishes.”

“It was not without reason that the ancient proverb so strongly recommended to man the knowledge of himself. For if it is deemed disgraceful to be ignorant of things pertaining to the business of life, much more disgraceful is self-ignorance, in consequence of which we miserably deceive ourselves in matters of the highest moment, and so walk blindfold. But the more useful the precept is, the more

careful we must be not to use it preposterously, as we see certain philosophers have done. For they, when exhorting man to know himself, state the motive to be, that he may not be ignorant of his own excellence and dignity. They wish him to see nothing in himself but what will fill him with vain confidence, and inflate him with pride. But selfknowledge consists in this, first, When reflecting on what God gave us at our creation, and still continues graciously to give, we perceive how great the excellence of our nature would have been had its integrity remained, and, at the same time, remember that we have nothing of our own, but depend entirely on God, from whom we hold at pleasure whatever he has seen it meet to bestow; secondly, When viewing our miserable condition since Adam's fall, all confidence and boasting are overthrown, we blush for shame, and feel truly humble. For as God at first formed us in his own image, that he might elevate our minds to the pursuit of virtue, and the contemplation of eternal life, so to prevent us from heartlessly burying those noble qualities which distinguish us from the lower animals, it is of importance to know that we were endued with reason and intelligence, in order that we might cultivate a holy and honourable life, and regard a blessed immortality as our destined aim. At the same time, it is impossible to think of our primeval dignity without being immediately reminded of the sad spectacle of our ignominy and corruption, ever since we fell from our original in the person of our first parent. In this way, we feel dissatisfied with ourselves, and become truly humble, while we are inflamed with new desires to seek after God, in whom each may regain those good qualities of which all are found to be utterly destitute."

Yet not ONE Bible verse is given to show anything that he is saying is true. And he is saying SOME things that are true. However you cannot make statements like these without stating the Bible passage and even perhaps quoting the passage.

The Institutes of the Christian Religion, page 187.

"Augustine, indeed, is not far from the mark, when he says (in Psal. xix.), that pride was the beginning of all evil, because, had not man's ambition carried him higher than he was permitted, he might have continued in his first estate."

Yet this is not quoted nor is a verse given as to what is being dealt with here. Why be so elusive if you are teaching the truth?

Psalms 19 "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their

line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.”

Calvin is quoting Augustine in this saying that he said: “...pride was the beginning of all evil, because, had not man’s ambition carried him higher than he was permitted, he might have continued in his first estate.” Using this as the reference which says NOTHING like that!

Then just a few sentences away from this Calvin wrote: “This Paul confirms, when he says, that, by the disobedience of one man, all were destroyed.” With no reference whereby you can look this up to see if he is telling the truth or not!

The verse actual is found in Romans 5:19, “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” So he quotes it wrong and creates a doctrine on the part he misquoted. This is not the doctrine of original sin. It never said Adam’s SIN was passed down, neither was HIS dead spirit passed down. He completely missed: Romans 5:12, ”Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Sin may have entered the world by Adam; but your sin is YOUR OWN fault NOT Adams. That death that passed upon all men is because ALL HAVE SINNED; not because Adam sinned.

That death that passed was the sentence of Death, NOT the dead spirit of Adam. 2 Corinthians 1:9, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:”

The Institutes of the Christian Religion, page 188.

“This is the hereditary corruption to which early Christian writers gave the name of Original Sin, meaning by the term the depravation of a nature formerly good and pure. The subject gave rise to much discussion, there being nothing more remote from common apprehension, than that the fault of one should render all guilty, and so become a common sin. This seems to be the reason why the oldest doctors of the church only glance obscurely at the point, or, at least, do not explain it so clearly as it required. This timidity, however, could not prevent the rise of a Pelagius with his profane fiction—that Adam sinned only to his own hurt, but did no hurt to his posterity. Satan, by thus craftily hiding the disease, tried to render it incurable. But when it was clearly proved from Scripture that the sin of the first man passed to all his posterity, recourse was had to the cavil, that it passed by imitation, and not by propagation. The orthodox, therefore, and more especially Augustine, laboured to show, that we are not corrupted by acquired wickedness, but bring an innate corruption from the very womb. It was the greatest impudence to deny this. But no man will wonder at the presumption of the Pelagians and Celestians, who has learned from the writings of that holy man how extreme the effrontery of these heretics was. Surely there is no ambiguity in David’s confession, “I was shapen in iniquity; and in sin did my mother conceive me” (Ps. li. 5). His object in the passage is not to throw blame on his parents; but the better to commend the goodness of God towards him, he properly reiterates the confession of impurity from his very birth. As it is clear, that there was no peculiarity in David’s case, it follows that it is only an instance of the common lot of the whole human race. All of us, therefore, descending from an impure seed, come into the world tainted with the contagion of sin.”

He pulls all this out of Psalms 51:5, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” This does not say anything about Adam’s SIN being passed down to David. The sinfulness is passed down; but everyone chooses to SIN, it is not Adam’s SIN itself any more than his DEAD SPIRIT was passed down. The fact is none of the passages quoted says anything about David being sinful in his birth; it is saying this about his mother. He was shaped inside his mother so IN iniquity; and IN SIN did my MOTHER conceive me. She was in her own sin and iniquity, NOT Adams. This is a diabolical way to handle the words of God and make them say something they do not say. Notice also the quote that Calvin makes from Augustine; like he is someone to quote. Augustine was a Roman Papist Monk who was never excommunicated for what he taught. Calvin’s

hero of the faith was a pagan papist; this says volumes about Calvin's abilities and understanding. Augustine adopted amillennialism and because of this Calvin was an amillennialist also.

Calvin was an obvious papist infiltrator spouting off pagan papist puke. "Original sin" is a papist doctrine. It is not Bible doctrine. This leads to the idea that people are born dead in trespasses and sin; because if you inherited Adam's sin and Adam's dead spirit, then you were BORN dead.

Later Calvin quotes 1 Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." On page 189 and makes this claim "Having already declared that all died in Adam, he now also openly testifies that all are imbued with the taint of sin. Condemnation, indeed, could not reach those who are altogether free from blame." However, this is NOT saying that we died in Adam when Adam sinned. Nor is it saying that we were born dead because of Adam's sin or his dead spirit. What was passed is explained as DEATH, not DEAD. This is further explained in 2 Corinthians 1:9, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:" as the sentence of death; and NOT death itself until our sin was revived in us by the law in our understanding according to Romans 7:9-11, "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Calvin doesn't give anyone the whole picture about these things. He is biased in his approach; biased to pagan papist ideologies and especially Augustinianism.

The Institutes of the Christian Religion, page 936

"Baptism not affected by the worthiness or unworthiness of the minister. Hence no necessity to rebaptise those who were baptised under the Papacy."

"For it is his will that all who have believed, be baptised for the remission of sins. Hence those who have thought that baptism is nothing else than the badge and mark by which we profess our religion before men, in the same way as soldiers attest their profession by bearing the insignia of their commander, having not attended to what was the principal thing in baptism; and this is, that we are to receive it in connection with the promise, "He that believeth and is baptised shall be saved" (Mark xvi. 16)."

The Institutes of the Christian Religion, page 937

Peter also says that “baptism also doth now save us” (1 Peter iii. 21). For he did not mean to intimate that our ablution and salvation are perfected by water, or that water possesses in itself the virtue of purifying, regenerating, and renewing; nor does he mean that it is the cause of salvation, but only that the knowledge and certainty of such gifts are perceived in this sacrament.”

The Institutes of the Christian Religion, page 938

Another benefit of baptism is, that it shows us our mortification in Christ and new life in him. “Know ye not,” says the apostle, “that as many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death,” that we “should walk in newness of life” (Rom. vi. 3, 4). By these words, he not only exhorts us to imitation of Christ, as if he had said, that we are admonished by baptism, in like manner as Christ died, to die to our lusts, and as he rose, to rise to righteousness; but he traces the matter much higher, that Christ by baptism has made us partakers of his death, ingrafting us into it. And as the twig derives substance and nourishment from the root to which it is attached, so those who receive baptism with true faith truly feel the efficacy of Christ’s death in the mortification of their flesh, and the efficacy of his resurrection in the quickening of the Spirit. On this he founds his exhortation, that if we are Christians we should be dead unto sin, and alive unto righteousness. He elsewhere uses the same argument—viz. that we are circumcised, and put off the old man, after we are buried in Christ by baptism (Col. ii. 12). And in this sense, in the passage which we formerly quoted, he calls it “the washing of regeneration, and renewing of the Holy Ghost” (Tit. iii. 5). We are promised, first, the free pardon of sins and imputation of righteousness; and, secondly, the grace of the Holy Spirit, to form us again to newness of life.”

The Institutes of the Christian Religion, page 939-940

“This fact, that the gifts of the Spirit were more liberally poured out after the resurrection of Christ, does not go to establish a diversity of baptisms. For baptism, administered by the apostles while he was still on the earth, was called his baptism, and yet the Spirit was not poured out in larger abundance on it than on the baptism of John. Nay, not even after the ascension did the Samaritans receive the Spirit above the ordinary measure of former believers, till Peter and John were sent to lay hands on them (Acts viii. 14-17). I imagine that the thing which imposed on ancient writers, and made them say that the one baptism was only a preparative to the other, was, because they read that those who had received the baptism of John

were again baptised by Paul (Acts xix. 3-5; Matth. iii. 11). How greatly they are mistaken in this will be most clearly explained in its own place. Why, then, did John say that he baptised with water, but there was one coming who would baptise with the Holy Ghost and with fire? This may be explained in a few words. He did not mean to distinguish the one baptism from the other, but he contrasted his own person with the person of Christ, saying, that while he was a minister of water, Christ was the giver of the Holy Spirit, and would declare this virtue by a visible miracle on the day on which he would send the Holy Spirit on the apostles, under the form of tongues of fire. What greater boast could the apostles make, and what greater those who baptise in the present day? For they are only ministers of the external sign, whereas Christ is the Author of internal grace, as those same ancient writers uniformly teach, and, in particular, Augustine, who, in his refutation of the Donatists, founds chiefly on this axiom, Whoever it is that baptises, Christ alone presides.”

The Institutes of the Christian Religion, page 940-941

“...that original sin is the depravity and corruption of our nature, which first makes us liable to the wrath of God, and then produces in us works which Scripture terms the works of the flesh (Gal. v. 19). The two things, therefore, must be distinctly observed—viz. that we are vitiated and perverted in all parts of our nature, and then, on account of this corruption, are justly held to be condemned and convicted before God, to whom nothing is acceptable but purity, innocence, and righteousness. And hence, even infants bring their condemnation with them from their mother’s womb; for although they have not yet brought forth the fruits of their unrighteousness, they have its seed included in them. Nay, their whole nature is, as it were, a seed of sin, and, therefore, cannot but be odious and abominable to God. Believers become assured by baptism, that this condemnation is entirely withdrawn from them, since (as has been said) the Lord by this sign promises that a full and entire remission has been made, both of the guilt which was imputed to us, and the penalty incurred by the guilt. They also apprehend righteousness, but such righteousness as the people of God can obtain in this life—viz. by imputation only, God, in his mercy, regarding them as righteous and innocent.”

The Institutes of the Christian Religion, page 942-943

“These things, I say, we ought to feel as truly and certainly in our mind as we see our body washed, immersed, and surrounded with water. For this analogy or similitude furnishes the surest rule in the sacraments—viz. that in corporeal things

we are to see spiritual, just as if they were actually exhibited to our eye, since the Lord has been pleased to represent them by such figures; not that such graces are included and bound in the sacrament, so as to be conferred by its efficacy, but only that by this badge the Lord declares to us that he is pleased to bestow all these things upon us. Nor does he merely feed our eyes with bare show; he leads us to the actual object, and effectually performs what he figures.”

“We have a proof of this in Cornelius the centurion, who, after he had been previously endued with the graces of the Holy Spirit, was baptised for the remission of sins, not seeking a fuller forgiveness from baptism, but a surer exercise of faith; nay, an argument for assurance from a pledge. It will, perhaps, be objected, Why did Ananias say to Paul that he washed away his sins by baptism (Acts xxii. 16), if sins are not washed away by the power of baptism? I answer, we are said to receive, procure, and obtain, whatever according to the perception of our faith is exhibited to us by the Lord, whether he then attests it for the first time, or gives additional confirmation to what he had previously attested. All then that Ananias meant to say was, Be baptised, Paul, that you may be assured that your sins are forgiven you. In baptism, the Lord promises forgiveness of sins: receive it, and be secure. I have no intention, however, to detract from the power of baptism. I would only add to the sign the substance and reality, inasmuch as God works by external means. But from this sacrament, as from all others, we gain nothing, unless in so far as we receive in faith. If faith is wanting, it will be an evidence of our ingratitude, by which we are proved guilty before God, for not believing the promise there given. In so far as it is a sign of our confession, we ought thereby to testify that we confide in the mercy of God, and are pure, through the forgiveness of sins which Christ Jesus has procured for us; that we have entered into the Church of God, that with one consent of faith and love we may live in concord with all believers. This last was Paul’s meaning, when he said that “by one Spirit are we all baptised into one body” (1 Cor. xii. 13).”

“Moreover, if we have rightly determined that a sacrament is not to be estimated by the hand of him by whom it is administered, but is to be received as from the hand of God himself, from whom it undoubtedly proceeded, we may hence infer that its dignity neither gains nor loses by the administrator.”

The Institutes of the Christian Religion, page 1099

“...whether the soul of the child is derived from the substance of the soul of the parent, seeing it is in the soul that original sin resides.”

Calvin was misguided on many levels in many ways. There is no end of his errors and he misses the mark on dealing with his subjects because he is not equipped to handle certain Bible issues. His understanding is skewed by Augustine and also his history as a papist. He was against many of the Anabaptists groups of his day as was Augustine and Rome.

Calvin never saw this: 2 Corinthians 1:9, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:” or at least never commented on this; but on the contrary declared just the opposite.

Calvin could not understand this: Romans 7:8-13, “But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.” He accounted all sin on the head of Adam calling this sin “original sin” which it was NOT. Adam was NOT the first sinner.

Then Calvin blunders with water baptism and infant baptism all the while ignoring: Romans 5:13, “For until the law sin was in the world: but sin is not imputed when there is no law.” There is no law in the innocent; this is obvious that there is no issue with sin or a dead spirit in an innocent child. Sin is there; but where there is no law sin is NOT imputed; ergo, no guilt can be established; therefore, no punishment dispensed. Children are NOT born with a dead spirit. This is a pagan papist lie perpetrated to perpetuate pagan fatalistic practices.

THE END