

To be an Arminian is to be a **Universalist**. This conflicts too many scriptures to even give comment to. People would have to be forced to be saved against their own will. All would have to be saved: Scripturally indefensible.

To be a Calvinist, is to be a **Fatalist**. If God predetermined, and decreed, to save a definite number, irrespective of moral character, and this certain quantity cannot be increased or lessened, and only this number Christ's death benefited, then the personal and everlasting destiny of each one is irrevocably fixed, and no faith and repentance of the person can alter it, even though he would believe the truth.

The purpose of the Gospel is to cause men to believe. (John 20:31) God commandeth all men everywhere to repent. (Acts 17:30) Would God command us to do something that we could not do, and then send us to hell for not doing what we were commanded to do, that we could not possibly do anyway? I will not accuse God of such sophistry.

Calvinism has no practical application. If I were to grant *all* that the Calvinist would claim, it would not change the command to preach the Gospel to every creature. We would not know who was, or was not, the chosen few. I don't buy it. The Gospel was doing the job long before Calvin was ever heard of. It doesn't need anything he added or constructed from his own peculiar view of scripture.

#### As J.R. Graves said:

Did not God foresee how many barrels of corn you would raise this year? Would you have raised less, or more, if he had not foreknown? Would you have reaped, if you had not sown? Did you commit a sin last week? Did not God foresee that you would? Is God to blame because he foresaw you do it? Would you have done the same if he had not foreseen it? Didn't God give the farmer the sun and the rain, the health, strength, and knowledge to bring in a greater crop? Didn't he give you the truth and Spirit to lead us from sin? The point? God does foreknow. His foreseeing does not force our will to choose or refuse salvation.

If God compelled, by irresistible motives, the obedience of men, He could not reward such service. And, if he forced disobedience by irresistible motives, he could not punish. But, he either rewards or punishes all his created intelligences. Therefore it follows:

- 1) They are accountable.
- 2) They are free moral agents.
- 3) The disobedience of no one is forced.
- 4) The obedience of no one is forced.

The choosing or electing of **THE MEANS** for the accomplishment of his decrees is God's election, or choice.

#### References

- 1) Satan Dethroned And Other Sermons, by, J.R. Graves, p. 36-57, (C) 1929.
- 2) Whosoever Will, (c) 2010, Edited by David L. Allen & Steve Lemke.
- 3) Tim Carter, IAmKOINE.org

# Calvinism

“A Point or Two”

by Chuck Terry

CALVINISM -

II Thessalonians 2:13-14:

*"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning **CHOSEN YOU** to salvation **THROUGH** sanctification of the Spirit and **BELIEF OF THE TRUTH:** 14 Whereunto **HE CALLED YOU BY OUR GOSPEL**, to the obtaining of the glory of our Lord Jesus Christ."*

- God is omniscient. He can learn nothing.
- God has not chosen to decree moral actions, only the consequences of moral actions.
- God decreed salvation by Grace through faith.
- God chose those that believe, by foreknowledge.
- God predestinated the believer: "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:30)

The Calvinists come to the text already bent toward their "mental construct."

They use the "**Negative Inference Fallacy;**" but, the proof of a proposition does not always disprove its converse.

**Example:** I say I love my wife. Does that mean I don't love anyone else? Of course not. I love others in a different way but, I love them also.

Like Paul in **Gal. 2:20:** "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and **GAVE HIMSELF FOR ME.**"

Does this text prove Jesus gave himself only for Paul? Of course not. But, that is the mindset of those that would pit texts against other texts.

The Calvinist comes to the word "all" or "world" and interprets it to mean "all without distinction", not, "all without exception:" All kinds, but not everyone. That is inconsistent.

I do not profess to be Calvinist or Arminian. I regard those as two extremes: Two absurdities. I look for the truth between the two, where the texts harmonize.

Both Calvinists & Arminians judge texts from their own extremes:

- 1) unlimited verbiage - all, world, whosoever John 1:39, 3:16, I Tim. 2:4-6, etc.
- 2) limited verbiage - sheep, many, church, my own. Eph. 5, John 10, etc.

The truth includes all positive statements. By **synecdoche**, a part is put for the whole. (Or vice versa) One text may be inclusive, as in, all, world, etc. Other texts may itemize individual

groups under the scope of all. There is no conflict, but, a figure of speech. Jesus died for all groups listed in the particular texts, and all included in "whosoever", or "all". Why would Jesus taste death for every man if he was not the propitiation for every man? (Heb. 2:9, I John 2:2)

#### **FYI - Synecdoche Forms**

There are several different forms of synecdoche examples including: A synecdoche may use part of something to represent the entire whole. It may use an entire whole thing to represent a part of it.

It can use a word or phrase as a class that will express less or more than the word or phrase actually means.

It may use a group of things that refer to a larger group or use a large group to refer to a smaller group.

(Read more at <http://examples.yourdictionary.com/examples-of-synecdoche.html#cxX93zSXlv4b158z.99>)

If God is omniscient, all his acts must be according to his foreknowledge. He elected to be saved, those that he foreknew would believe the truth. And, those that he foresaw would reject it, would suffer the eternal loss, - both of which would be an election of character, not persons. It cannot be that he elected to eternal life those that he foresaw would reject the truth, and hate Christ! He would have to dis-possess himself for a time of his omniscience, close his eyes, and decree a certain quantity, instead of a certain character, for salvation: Impossible and absurd.

God is no respecter of persons. . (Acts 10:34, Rom. 2:11, Eph. 6:9, Col. 3:25, James 2:1, 6:9, I Peter 1:17)

God has chosen to know, in the purposes of Grace, only a character - not a person, or a certain quantity, and that character is the BELIEVER. If God has only decreed the final salvation of believers, then he has only elected believers to salvation, because he elects or chooses according to his decrees, not contrary to them. So, all those who believe on Christ are eternally, in the mind and purpose of God, elected unto life; and, all those who reject the counsels and Grace of God against themselves, are eternally decreed to everlasting condemnation, God in no way, forces any to choose or reject his mercy.

You ask, "**Was I elected from all eternity to be a child of God?**"

As a character, you were. As one who God foresaw would accept the truth, you were in his mind elected, or chosen, to salvation. (I Peter 1:2) The only hope for any to be saved is by submitting to the terms of the Gospel - "Repentance toward God and faith toward our Lord Jesus Christ". God does not, as far as I can see, either foreknow, or decree, anything concerning us as moral agents, and accountable beings, unrelated to our faith/repentance. He does decree the consequences of one's rejection of the Gospel. "He that believeth not shall be damned".

I Timothy 4:10b: "we trust in the living God, who is the Saviour of all men, specially of those that believe."