

SESSION 36

REVELATION

3:7–13

(DOCTRINAL APPLICATION, PART 6)

THE LAST SESSION IN 10 TWEETS

1. Another one of the key pieces that is necessary to complete the Philadelphian puzzle is understanding the rise of Calvinism. #WordStrong
2. Calvinism is a theological belief system popularized by John Calvin during the Reformation. #WordStrong
3. Calvinism is, therefore, often referred to as “Reformed Theology” and sometimes Covenant Theology. #WordStrong
4. The basic tenets of Calvinism were laid down in the writings of Calvin in what he called “Institutes of the Christian Religion.” #WordStrong
5. Do note that Calvin began writing “Institutes of the Christian Religion” just one year after his conversion from Catholicism. #WordStrong
6. Time Magazine, Annual Special Issue (04.23.09) entitled, “10 Ideas That Are Changing The World Right Now” ranked Calvinism #3! #WordStrong
7. The two basic components of Calvinism are: 1) God’s SOVEREIGNTY, and 2) PREDESTINATION. #WordStrong
8. In these 2 components Calvinism teaches that God decrees any & everything that happens, & chooses who will & will not be saved. #WordStrong
9. From those two basic overarching components, there are actually five major “POINTS” that explain the teachings of Calvinism (TULIP). #WordStrong
10. The acronym TUPLIP = Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints. #WordStrong

- A Closer Look At How Calvinists View the Five Points of "TULIP"/
Five Key Reasons I'm Not A Calvinist...

1. **T**otal Depravity.

Reason #1 that I'm NOT a Calvinist...

Because I've learned what they _____ by the _____ they use.

What we understand...

What Calvinists teach...

R.C. Sproul writes,

"A cardinal point of Reformed Theology is the maxim, 'Regeneration precedes faith.'"

R.C. Sproul, *Chosen By God*, (Wheaton: Tyndale House Publishers, 1986) p. 72

Sproul continues,

"The Reformed view of predestination teaches that before a person can choose Christ... he must be born again... one does not believe, then become reborn."

R.C. Sproul, *Chosen By God*

Edwin Palmer writes,

"Once he [the sinner] is born again, he can for the first time turn to Jesus expressing sorrow for his sins and asking Jesus to save him."

Edwin H. Palmer, *The Five Points of Calvinism*, (Grand Rapids: Baker Book House 1980) p.19

In the New Geneva Study Bible, edited by R.C. Sproul, it says,

"Infants can be born again, although the faith they exercise cannot be as visible as that of adults."

New Geneva Study Bible 1995, p. 1664

"God in baptism promises the remission of sins, and will undoubtedly perform what he has promised to all believers. That promise was offered to use baptism, let us therefore embrace it in faith."

Calvin, John (2012-01-01). *Institutes of the Christian Religion* (Kindle locations 26336-26337)

2. **U**nconditional Election.

Reason #2 that I'm NOT a Calvinist...

Because I always want to be able to be honest with _____ about what I really believe.

Our honest presentation of the Gospel...

A Calvinist's honest presentation of the Gospel...

John Calvin wrote this,

"Those, therefore, whom God passes by he reprobates, and that for no other cause but because he is pleased to exclude them from the inheritance which he predestines to his children..."

John Calvin, Institutes of the Christian Religion, trans. Henry Beveridge (Grand Rapids, MI: Wm. Eerdmans Publishing Company, 1998 ed.) III:xxiii, 1.

And if you have any doubt about what Calvin actually meant by the doctrine of REPROBATION, listen to this:

*"We say, then that Scripture clearly proves this much, that God by his eternal and immutable counsel determined once for all those whom it was his pleasure one day to admit to salvation and those whom, on the other hand, it was his pleasure to doom to destruction. We maintain that this counsel as regards the elect is founded on his free mercy, without any respect to human worth, while those whom he dooms to destruction are excluded from access to life by a just and blameless...incomprehensible judgment... By excluding the reprobate...he by these marks in a manner discloses the judgment which awaits them." **

*Ibid., xxi, 7.

3. Limited Atonement.

Reason #3 that I'm NOT a Calvinist...

Because my _____ has not been determined by a THEOLOGICAL SYSTEM.

My THEOLOGICAL SYSTEM has been determined by my _____.

Our understanding of Christ's atonement...

A Calvinist's view of the atonement through the lens of Reformed Theology...

"The world for whom Christ died cannot mean the entire human family. It must refer to the universality of the elect people from every tribe and nation."

R.C. Sproul, *Chosen by God*, p. 270

"That the world here cannot signify all that ever were or should be is as manifest as if it were written with the beams of the sun."

John Owen, *The Works of John Owen: Arminian Controversy*, Edited by The Rev. William H. Gold, (London: Johnstone and Hunter, 1853), p. 338

"Since the objects of the Father's love are particular, definite, and limited, so are the objects of Christ's death."

Edwin H. Palmer, *The Five Points of Calvinism: A Study Guide*, (Grand Rapids: Baker Books, 1972), p. 53

"Because God has loved certain ones and not all, because He has sovereignly and immutably determined that these particular ones will be saved, He sent His Son to die for them, to save them, and not all the world."

Palmer, *The Five Points of Calvinism: A Study Guide*

4. Irresistible Grace

Reason #4 that I'm NOT a Calvinist...

Because the simple fact of the Bible is that man's connection with God has always been determined by his own _____.

A Calvinist's view about man's ability to choose in salvation...

"All who will finally be saved were chosen to salvation by God the Father before the foundation of the world, and given to Jesus Christ in the covenant of grace."

John L. Dagg, *Manual of Theology and Church Order*, (Harrisonburg: Sprinkle Publications, 1992), p. 309. Cited in Vance p. 244

"Election is, therefore, that decree of God which He eternally makes, by which, with sovereign freedom, He chooses to Himself a people, upon whom He determines to set His love, whom He rescues from sin and death through Jesus Christ unto Himself in everlasting glory.:"

Herman Hanko, *Unconditional Election*, p.33 in Herman Hanko, Homer C. Hoekeman, and Gise J. Vanvaren, *The Five Points of Calvinism*, (Grand Rapids: Reformed Free Publishing Association, 1976)

"God has unconditionally elected some men to eternal salvation and all others to eternal damnation. His election is "unconditional," meaning man has absolutely no say in his salvation."

Gene Krachenfels, unpublished notes on Reformed Theology prepared for the First Theological Conference of the Bible Baptist Seminary, Dhour Chweir, Lebanon, 2011

Our view of man's choice in salvation...

5. **P**erseverance of the Saints.

Reason #5 that I'm NOT a Calvinist...

Because Calvinism is really just another repackaging of _____—

Which is essentially, _____.

A reminder about who Augustine actually is...

Kenneth G. Talbot and W. Gary Crampton write,

"The system of doctrine which bears the name of John Calvin was in no way originated by him..."

Kenneth G. Talbot and W. Gary Crampton, *Calvinism, Hyper-Calvinism and Arminianism* (Edmonton, AB: Still Water Revival Books, 1990), 78.

B.B. Warfield writes,

"The system of doctrine taught by Calvin is just the Augustinianism common to the whole body of the Reformers."

B.B. Warfield, *Calvin and Augustine*, ed. Samuel G. Craig (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1956), 22.

John Piper acknowledges that _____ was the major influence upon both Calvin and Luther, who continued to revere him and his doctrines even after they broke away from Roman Catholicism.

John Piper, *The Legacy of Sovereign Joy: God's Triumphant Grace in the Lives of Augustine, Luther and Calvin* (Wheaton, IL: Crossway Books, 2000), 24–25.

Alvin L. Baker wrote,

"There is hardly a doctrine of Calvin that does not bear the marks of Augustine's influence."

Alvin L. Baker, *Berkouwer's Doctrine of Election: Balance or Imbalance?* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1981), 25.

C. Gregg Singer said,

"The main features of Calvin's theology are found in the writings of St. Augustine to such an extent that many theologians regard Calvinism as a more fully developed form of Augustinianism."

C. Gregg Singer, *John Calvin: His Roots and Fruits* (Abingdon Press, 1989), vii.

Calvin himself said,

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

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

AUGUSTINE OF HIPPO

◆ What the so-called “church historians” say of him:

- Philip Schaff says that during this period of church history “he shines as the brightest star.” ¹
¹ Philip Schaff, *History of the Christian Church*, Vol. 3, (Grand Rapids, MI: Wm. B. Eerdmans Pub. C., 1910), 1016.
- “No other stands in so high regard...as Augustine.” ²
² Ibid.
- He is the “worthy successor of Paul.” ³
³ Ibid, 1026.
- “One of the greatest theologians and philosophical minds that God has ever so seen fit to give to His church.” ⁴
⁴ Kenneth G. Talbot and Gary W. Crampton, *Calvinism, Hyper-Calvinism, and Arminianism*, (Edmonton: Still Waters Revival Books, 1990), 79.
- “The greatest Christian since New Testament times.” ⁵
⁵ F.F. Bruce, *The Spreading Flame*, (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1958), 333.
- Souter calls him the “greatest man that ever wrote Latin.” ⁶
⁶ Ibid., 1026.

◆ Understanding Augustine’s REAL place in Church History:

- As we started making our way through the Ephesus Church Period (90–200 A.D.) and the Smyrna Church Period (200–325 A.D.), we began to see how the Ante-Nicene Church Fathers began to deviate from the words of the Bible and the clear teachings of the Bible.
- You could see that those deviations were soon going to become the doctrines of the Roman Catholic Church just as soon as Satan could pull it all together.
- We saw that Satan pulled the political, or hierarchal structure together under Constantine.
- All the deviations (doctrines) however, were just floating around out there. Augustine became the “cesspool” where they all come together.
- B.B. Warfield says, “In him are found at once the see out of which the tree we know as the Roman Catholic Church has grown.” ⁷
⁷ Benjamin B. Warfield, *Calvin & Augustine*, Ed. Samuel G. Craig, (Phila: Presbyterian and Reformed Publishing Co., 1980), 312.
- He goes on to write that Augustine was “in a true sense the founder of Roman Catholicism.” ⁸
⁸ Ibid, 313.
- Sir Robert Anderson write: “Nearly all the errors prevalent in Romanism can be traced back to Augustin.” ⁹
⁹ Robert Anderson, *The Gospel and It’s Ministry* (Grand Rapids, MI: Kregel Publishers, 1978), 95.
- Schaff calls him the “principal theological creator of the Latin-Catholic system as distinct from the Greek Catholicism on the one hand, and from evangelical Protestantism on the other.” ¹⁰
¹⁰ Schaff, 3. 1018.
- Zanchius refers to him as one of the four legs supporting the papal chair.” ¹¹
¹¹ Jerom Zanchius, *The Doctrine of Absolute Predestination* (Grand Rapids, MI: Kregal Publishers, 1978). 95.

◆ The Doctrines of Augustine (Catholicism)

• Augustine’s Doctrine of Baptism

▶ Infant Baptism

- The man who was responsible more than any other man in church history for the Satanic teaching that unbaptized babies go to hell was Augustine.
- Augustine was the first theologian to create a place for infant baptism in Christian theology, and taught that little children, by baptism, are freed from perdition, and eternally saved. ¹²
¹² Thomas Armitage, *The History of the Baptists* (Watertown, WI: Maranatha Baptist Press, 1980). 98, 100, 217.
- It just logically follows, that If infants are saved by baptism, then they are damned without it. This is exactly what Augustine taught. ¹³
¹³ Louis Berhof, *History of Christian Doctrines* (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1937), 256.
- Augustine taught that infants dying without baptism are consigned to “limbus infantum.” ¹⁴
¹⁴ Paul K. Jewett, *Election & Predestination* (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1985). 127.
- At that place (“limbus infantum”), on the outskirts of Hell, Augustine believed they received light punishment. ¹⁵
¹⁵ Armitage, 215.

▶ Baptism In General

- Augustine taught that the dead must be saved either by water in this world, or by fire in the next. ¹⁶
¹⁶ Armitage, 215.
- The case of the thief on the cross perplexed him, but since the Scriptures do not indicate whether or not the thief had been baptized beforehand, he just assumed that he must have been. ¹⁷
¹⁷ Ibid.
- Augustine boldly proclaimed,
“All who affirm that young children received everlasting life albeit they be not by the sacrament of grace or baptism renewed, and will not that young children which are newly born from their mother’s womb shall be baptized taking away original sin, that they are accursed.” ¹⁸
¹⁸ Armitage, 215.

NOTE: At the time of Augustine, the people who believed in “believer’s baptism” were called “Donatists.” By rebaptizing evangelized Catholics, the Donatists were actually claiming that infant baptism could not regenerate, or give the new birth.

- In 415 A.D., it became official the Council of Mela in Numidia stated, under Augustine’s leadership, that people (Donatists) who reject infant baptism are accursed. ¹⁹
¹⁹ Ibid.
- Not only did Augustine advocate killing anyone who rebaptized converted adults, he advocated force against so-called “heretics” in general, even appealing to our Lord’s words in Luke 14:23-
“...compel them to come in” as “proof” for his barbaric actions. Augustine wrote,
“It is indeed, better that men be brought to serve God by instruction than by fear of

*punishment or by pain. But because the former means are better, the latter must not therefore be neglected...Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development...The Lord himself orders that the guests be first invited, the compelled, to His great upper."*²⁰

²⁰ Schaff, 3. 144–145.

- In writing about the Donatists (Baptists), Augustine said, *"Let them have a bitter sorrow for their former detestable wrong-doing, as Peter had for his cowardly lie, and let them come to the true church, that is their Catholic mother."*²¹
²¹ Augustine, Letter 185, cited by Earnest Pickering, *Biblical Separation: The Struggle For A Pure Church* (Schaumburg, IL" Regular Baptist Press, 1979). 21.
- In Letter 142, Augustine pleads for a mind which has "spit out all the bitterness of division, and which loves the sweetness of charity."²²
²² Augustine, Letter 142.
- In Letter 141, he invites the Donatists (Baptists) to "agree to the peace and unity of Christ," to repent of their sins, and to return to their "Head, Christ, in the Catholic peace, where charity covereth a multitude of sins."²³
²³ Augustine, Letter 141.

▶ Augustine's Doctrine of The Church

- Augustine believed the Catholic Church alone was the body of Christ and "outside of this body the Holy Spirit gives life to no one."²⁴
²⁴ John T. Forster and V. Paul Marston, *God's Strategy In Human History* (Wheaton: Tyndale House Publishers, 1973). 274.
- In "The City of God" (20:2), Augustine states, *"Therefore the church even now is the kingdom of Christ, and the kingdom of Heaven. Accordingly, even now His saints reign with Him, though otherwise than as they shall reign hereafter; and yet, though the tares grow in the church along with the wheat, they do not reign with Him."*²⁵
²⁵ Williston Walker, *A History of the Christian Church* (New York: Chales Scribner's Sons, 1959). 167.
- In "The City of God" Augustine leads people to believe that Rome was the New Jerusalem, the Kingdom of Heaven was on the earth, and the Pope, the Cardinals, Archbishops, Bishops, and Priests were the earthly priests destined to rule the world for Jesus Christ on the thrones (Rev. 20:2–4).

NOTE: It is important to know that Church fathers such as Augustine are those to whom Catholicism is referring when they mention "tradition." Note that Augustine, though the real founder or compiler of Catholic theology, is also a key to the Reformation.

The Reformation, as Warfield declared, "was just the ultimate triumph of Augustine's doctrine of the church."²⁶ Reformers like Martin Luther (1483–1546 A.D.) and John Calvin (1509–1564 A.D) quote Augustine to prove their teachings as much as they quoted the Word of God!²⁷

²⁶ Warfield, Calvin & Augustine, 322.

²⁷ Robert J. Sargent, *Landmarks of Church History* (Oak Harbor, WV: Bible Baptists Church Publications, n.d.), 96.

▶ Augustine's Doctrine of the Sacraments

- Augustine writes, *"The churches of Christ maintain it to be an inherent principle, that without baptism and partaking of the supper of the Lord it is impossible for any man to attain either to the kingdom of God or to salvation and everlasting life."*²⁸
²⁸ Augustine, *Forgiveness of Sins*, 1:34, Cited by Walker, *A History of the Christian Church*, 166.

▶ **Augustine’s Doctrine of Salvation**

- Augustine believed that “no man can be sure of his salvation in this life. He may have grace now, but unless God adds the gift of perseverance, he will not maintain it to the end.”²⁹
²⁹ Walker, *History of the Christian Church*, 165.

▶ **Augustine’s Doctrine of Purgatory**

- For sin committed after baptism, he developed the doctrine of purgatory.³⁰
³⁰ Armitage, *History of Baptists*, 149.
- Boettner admits that Augustine was the one who gave the doctrine of purgatory its definite form.³¹
³¹ Lorraine Boettner, *Immortality* (Philipsburg: Presbyterian and Reformed Publishing Company, 1956), 135.

▶ **Augustine’s Doctrine of the Scriptures**

- Augustine held to the allegorical method of Scripture interpretation following Origen, and the Alexandrian School.³²
³² Alan Richardson and John Bowden, eds., *The Westminster Dictionary of Theology*, (Philadelphia: Westminster Press, 1983), 537.