

The GOSPEL TRUMPET™



VOL 20 ISSUE 5

“Cry aloud, spare not, lift up thy voice like a trumpet.” Isa. 58:1

SEPT – OCT 2008



The CALVINISTIC MIND

Malcolm Lavender

This is a discussion about the Calvinistic Mind: a mind that claims Christ did not intend to die for all men; a mind that claims God in eternity predestinated the unelect to damnation, apart from their action.

The Christian world has been so preoccupied with the end-result of the Calvinistic theological viewpoint that God damns most people, including infants, etc., that no one has considered the mind that is capable of such views. We are thus compelled to look at the mind that we call the Calvinistic Mind.

What is it that causes a civilized people to proclaim barbaric views that are not civil, as predestination to destiny?

How can a people believe that God damns infants? What goes with the mind that can teach that a Christian may commit

incest without losing his salvation? What is to be said of the mind that is uneasy and nervous about works, but defends sin, gross sin? How can any mind reduce the blood of Christ to the level of the Levitical animal, claiming that His blood does not save from sin now? How can those who hold these views be considered as leaders of prominence and credibility in the Christian church?

And yet, this is so! Twisted minds of this thinking pattern should cause us to cringe. Trust and support should be withdrawn from minds that could so caricature and blaspheme God!

The Mind That Follows a Murderer

John Calvin is considered and praised by many as one of the greatest theologians

of all time. This consideration and praise is undaunted in the face of the solemn fact that Calvin murdered 57 people and banished 76. In the truest conceivable sense, John Calvin was a tyrant.

Historians tell us of the atrocities of Calvin and that his Geneva was made the Rome of Protestantism. We shall here note some historic instances as follows:

“In five years, 1542-46, Geneva, with 16,000 inhabitants, had fifty-seven executions and seventy-six banishments. All these sentences were sanctioned by Calvin.”

When Calvin learned that Michael Servetus had purposed to come to Geneva, he said: “. . . I am unwilling to pledge my word for his safety; for if he shall come, I shall never permit him to depart alive, provided my authority be of any avail.”

The Calvinistic brand of theology was introduced in Geneva by violence. . .

Some historians attempt to somewhat reconcile Calvin’s atrocities to a more sainted Calvin by citing his times as a point of consideration for his barbaric behavior. But the times stand as a historic rebuke to Calvin, for mere humanity, conscience, and public sentiment revolted against such behavior.

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Anti-Denominational Holiness Paper

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This definite, radical, anti-sectarian holiness paper is published in the name of the Lord for the edification of the church of God. Its mission is to point souls to full salvation through Christ and to expose the errors of spiritual Babylon (false religion). We desire this paper to be used as a sharp instrument in the hands of the Lord, breaking the spiritual silence in this time of restoration.

The Bible teaches:

Godly Sorrow and Repentance	Acts 3:19; 17:30, 2 Cor. 7:10
The New Birth—a Radical Conversion	John 3:3-7
Freedom from Sin/A Holy Life	1 Jn. 5:18, Lk. 1:73-75, Tit. 2:11-12
Entire Sanctification—a Second Cleansing	1 Thess. 5:23, Acts 15:8-9
Unity of God's People/One Church	John 17:21; Matt. 16:18
Divine Healing	James 5:14-15, Isa. 53:5
Ordinances	Mt. 28:19-20, Jn. 13:14-15, 1 Cor. 11:23-26, Rom. 16:16
Plain, Modest Dress	Dt. 22:5, 1 Tim. 2:9-10, 1 Cor. 11:14-15
Sanctity of Marriage	Mt. 19:5-6, Mk. 10:11-12, Lk. 16:18, Rom. 7:2-3
Non-Violence	Luke 3:14; 6:27-29; 18:20
Restoration (Sounding 7th Trumpet)	Rev. 10:7; 11:15
Eternal Punishment or Reward	Matt. 25:46

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Editorial

Imagine a religion where one can commit any evil whatsoever and yet he will go to heaven when he dies. And conversely, consider a religion where one can desire to know God with all of his heart and want to live right, yet despite anything he may do, there is no hope; he is consigned to hell. To any reasonable mind, this would be utter folly.

And folly it is... Calvinistic folly. The tragedy is, though, that multitudes have been led to believe that this is in fact the gospel of Jesus Christ. The truth of the matter is, everyone loses within Calvin's theological walls. SIN is the conqueror on every hand and will mock its adherents in the end.

The blind defenders of sin who refuse to be convinced here will most surely be convinced at the great Judgment Day of God. Calvin's doctrine is a doctrine of devils, an unspeakably vile deception! What a horrid path to hell is paved by this destructive teaching. Sin triumphs in Calvinian night, only to sting its victims at the last. Such religion is accursed, causing the ruination of multitudes.

How unfair to the throngs of poor, unwary people to have the dark arts of Calvin's spell cast upon them, all the while thinking it to be the gospel. It leaves them in bondage to sin, struggling through this life, and will strike them through like a dart on their entrance into the eternal realm. No good news here.

John Calvin and his predecessors in error were wrong. Fatally wrong. Dear people, flee this dark doctrine, lest ye partake of its woeful, eternal consequences. John Calvin believed the father of lies, thereby perpetuating his deceptive, sinful craft under the guise of Christianity. Believe it not!

Jesus died to offer us so much more! Bless His holy name! There is a predestined plan. *Whosoever will* may choose to partake of it. (Yes, it is for you, dear reader.) God is no respecter of persons. The gospel call is an invitation to all the inhabitants of the earth. Would you like to be free from all sin? The gospel of Jesus Christ is able to deliver those who will obey the call and empower them to live free from sin. This is what He died for!!

Where one spends eternity is contingent upon what he chooses to do with the invitation—believe and repent, or refuse and rebel. Line after line of scripture bears witness to this truth. —S. Mutch

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Testimonies & Letters

A Spiritual Challenge

Greetings to you in powerful name of our Lord Jesus from Myanmar. By the grace of God our family and orphanage children are going well.

Thank you so much for receiving your magazine, July-Aug 2008, the *Gospel Trumpet* you are sending. It is a great blessing to me. The articles are really challenging my heart. The topic will be "Holy Conversation," page 6 in the *Gospel Trumpet*. I read these articles. I really am enjoying reading them again and again. These articles are a great help and a spiritual challenge to me.

I love you all and I'm thankful for all the members of the church of God. Bro. James
Myanmar

I Don't See Any Coverings

Please take my name off the mailing list. I don't see any coverings in the picture of your Ohio 2008 camp meeting. I think the covering goes with a Christian life.

Mrs. Burkholder
Indiana, USA

Enjoyed Your Publishings

Dear *Gospel Trumpet*,

My husband and I have enjoyed your publishings for several years now. My mother-in-law shares hers with us. She is now moved to an assisted living, and I'm afraid we may not receive this great read of the gospel. Thank you for years of enjoyment in Jesus. I would like to receive the *Gospel Trumpet* at our home. I have enclosed three new homes for the *Gospel Trumpet*. I know these wonderful people in my life will enjoy it as much as we do. Again, thank you.

S. Dulaney
Illinois, USA

A Big Witness

Brothers and sisters,

My husband and I have enjoyed the CD, *The Fountain Is Full*. A friend had given us *Order My Steps*. Both are just wonderful! We've let others listen to them and they are astonished as well! We love singing to the Lord and listening to others sing to Him and for Him! Your little CD's are a big witness. May the Lord bless your every effort in Him! May He strengthen you for the blessed task!

Please help us pray for revival in Tennessee! A reviving of love for the Lord, a reviving of worship! If we have love for the Lord and commune with Him, if we abide in Him and His Word in us, then holiness will follow! Thank you for all you do in His name! We hope to visit you soon!

With love, in Jesus' name,
B. Southerland
Tennessee, USA

Like to Visit You

Dear Daniel Layne,

I am from Argentina. I want to thank you for the booklet, "He Lifted Me Out." I see that God is a God of miracles. He has transformed your life. I would truly like to visit you sometime. I enjoyed very much the singing CD, "La Felicidad."

If God wills, very soon I will be living in Canada and I will be attending the church where Bro. Hildebrandt is. I hope to continue writing. May God bless you all. Fernando
Argentina

Pray for Uruguay

My brethren, I greet you in the peace of our Lord Jesus Christ, wishing that you are very blessed, I write from Uruguay. I found your address looking in internet. I and my wife are going through very difficult moments. We need very much your prayers and also I ask if you could pray much for the nation of Uruguay. Here we have only 5% of evangelicals, the lowest rate in all South America and also the highest rate of divorces, suicides, people with depression and cancer. Truly, my brethren, the situation here is very concerning. The churches of Uruguay are very turned off and we are needing a revival in our lives and in the churches. I appreciate all your prayers that you will pray for us.

C. Piston
Uruguay

Desire Spiritual Partnership

Receive our Christian greetings from Kenya in the gracious name of the Lord Jesus Christ, from whom we are forgiven and saved. We are greatly blessed and feel privileged to know you through your website.

We are an independent fellowship in Kenya desiring to be established in your church ministry. We request your Christian

literature materials and Bibles.

We pray that through God's Holy Spirit at work, you shall appreciate our desire that we might find a definite spiritual partnership with your ministry. We look forward for your feedback.

E. Magare
Kenya

My Connection to the Original

Thank you for your paper which prints the truth. You are my connection to the original church of God. I attend the Anderson based church but was taught the Bible by an older minister whom adhered to the old original teachings, so I know the difference very well. Please send your paper to the following... Thank you very much and God bless your ministry. Enclosed is a check.

S. Adams
Illinois, USA

Encouraged to Go On

Greetings once again in the name of our Almighty God! We are continuing in the holy way. We are encouraged to go on whatever we will be facing. The young people are very encouraged and are faithful in all the things that were entrusted to us. We earnestly ask the saints to continue to pray for us.

Bro. Jonjon Villanueva
Philippines

Relieved of Sin!

Praise the Lord! I am recently relieved of sin! I would like to read the *Gospel Trumpet* on a regular basis. Please send it to Mr. and Mrs. Jim Recker.

J. Recker
Wisconsin, USA

Tremendous Persecution

Dear brothers and sisters,

Greetings to you in the precious name of Jesus! I write this email to thank you for sending me the *Gospel Trumpet* regularly. Reading of *Gospel Trumpet* is so refreshing to my soul and enriching to my spiritual life.

We have been using the tracts you sent us in the past. If you have some more and you can send it to me, we will surely appreciate it. I am a pastor of the church of God here in Kolkata, India and oversee another 565 churches in northern India.

We are going through tremendous persecution in one part of India called Orissa. Uphold us in your prayers. God is still working to make His gospel known. May He be glorified.

Susanta
India

How Much SIN?

Adam Clarke

It is maintained by most who profess to be Christians that no man can be saved from sin in this life. Will these persons permit us to ask how much sin may we be saved from in this life?

Now, as He was manifested to take away our sins (1 Jn. 3:5), to destroy the works of the devil (1 Jn. 3:8), and as His blood cleanseth from all sin and unrighteousness (1 Jn. 1:7, 9), is it not evident that God means that believers in Christ shall be saved from *all* sin? For if His blood cleanses from all sin, if He destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin (1 Jn. 3:9), then he must be cleansed from all sin, and while he continues in that state, he lives without sinning against God, for the seed of God remains in him, and he cannot sin because he is born, or begotten, of God (1 Jn. 3:9).

How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life, but must daily commit sin in thought, word, and deed, as the Westminster divines have asserted. That is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God except by thought, word, and deed.

And yet, according to these, and others of the same creed, "Even the most regenerate sin thus against God as long as they live." It is a miserable salvo to say they do not sin so much as they used to do, and they do not sin habitually, only occasionally. Alas for this system! Could not the grace that saved them partially save them perfectly? Could not that power of God that saved them from habitual sin, save them from occasional or accidental sin?

Shall we suppose that sin, how potent

soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, if it was for God's glory and their good that they were partially saved, would it not have been more for God's glory and their good if they had been perfectly saved?

But the letter and spirit of God's Word, and the design and end of Christ's coming, is to save His people from their sins.

Dr. Macknight, having stated that *purifieth* is in the present tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity. By this text, therefore, as well as by 1 Jn. 1:8, those fanatics are condemned who imagine they are able to live without sin."

Yes, doctor, the men you call fanatics do most religiously believe that, by the grace of Christ cleansing and strengthening them, they can love God with all their heart, soul, mind, and strength, and their neighbor as themselves and live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe

that, if they are not thus saved, it is their own fault. But a blind man must ever be a bad judge of colors. 📖

The heresy of the Reformation says, God saves us *in our sins*. Protestantism generally agrees, but the scriptures teach that God saves us *from* all sin in the here and now.

Accordingly, righteousness is not *imputed, declared, or positional*, but *real, transformational*. God cannot declare a fiction. His veracity or truthfulness is such that He cannot claim to *impute* a righteousness that does not exist in fact. This is the dispensation of grace, not law.

—Malcolm Lavender

Objections to a Holy Life Answered

F.G. Smith

When the doctrine of salvation from sin and a holy, sinless life is presented, people frequently come forward with certain objections to this standard. Now, so far as these objections are sincere, based upon certain scripture texts, they are worthy of consideration and explanation; for when rightly interpreted, they harmonize beautifully with the general plan of redemption. There is no contradiction on this subject in God's Word when understood in relation to His progressive plan of salvation.

Objection One

"There is no man that sinneth not." 1 Kings 8:46. "For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20.

ANSWER: These words were uttered by King Solomon, who lived about one

thousand years before Christ, in the dispensation when it was "not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Many men of that dispensation possessed great faith in God and, considering the general standards of those times, lived very good lives; hence they were accepted by God on the ground of their faith, when they conformed to the highest standard of His revealed will.

But the experience of the new birth, the regeneration of the soul which makes men "new creatures," was not realized in those days; hence people then did not claim to live without committing sin. The plan of salvation from all sin through Christ was from the foundation of the world a "mystery" which was "hid in God" (Eph. 3:9)...but which in the gospel dispensation "is made manifest to His saints" (Col. 1:26)...The prophets caught a glimpse of this coming

redemption and wrote of it, though they did not themselves experience it. This is clearly stated by Peter, who wrote concerning brethren in the new dispensation: "Receiving the end of your faith, *even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what or what manner of time the Spirit of Christ*

which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that *not unto themselves but unto us* they did minister ..." 1 Pet. 1:9-12.

This makes it clear that the experience of salvation which we receive through Christ was not experienced before His coming, even by the prophets who wrote of it.

Those who deny the sinless life are sure to quote Eccl. 7:20, which says that "there is not a just man upon earth that doeth good and sinneth not." But why do they not quote 1 John 3:9, which says that "whosoever is born of God doth not commit sin?" Do these texts appear contradictory? So they are in statement, but they are not contradictory in the plan of God, for Solomon wrote under the old dispensation, while John wrote under the new. The true basis of harmony is found in the fact that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Objection Two

Paul's experience in Romans 7, where he says: "I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not,

it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. O wretched man that I am!"

ANSWER: A study of the entire chapter shows clearly that the apostle was

Under the law, sin had dominion over the people. Under grace, God's people have dominion over sin. Under the law, it might be said, "There is not a just man upon earth, that doeth good, and sinneth not," but under grace, "Whosoever is born of God doth not commit sin."

describing his experience under the law of Moses, before he found Christ. He first speaks of his infantile state, when he was "alive without the law"—did not even know that the law said, "Thou shalt not covet." Afterward "when the commandment came" to him, he says, "sin revived, and I died" (see verses 7-13). This law under which he was brought up was good in that it defined sin and revealed his condition as an actual sinner, but it did not bring to him deliverance and salvation from sin; therefore he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Then he obtained a ray of hope and answered the question himself: "I thank God through Jesus Christ our Lord" (verses 24, 25).

This sin-experience was the experience of Saul, the man who zealously defended the law and persecuted the church of God; but immediately following we have, in his own words, the experience of Paul the Christian: "There is therefore *now* no

condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death.* For what the law [of Moses] could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, *who walk not*

after the flesh, but after the Spirit." Rom. 8:1-4. Reader, which do you desire, the experience of Saul, or the experience of Paul? After he found deliverance from sin through Christ, he taught that Christians are to live without sin. "Shall we continue in sin, that grace may abound? God forbid. *How shall we that are dead to sin live any longer therein?*" Rom. 6:1, 2. "For *sin shall not have dominion over you: For ye are not under the law, but under grace*" (verse 14).

This last text clears up the entire matter. Under the law, sin had dominion over the people. Under grace, God's people have dominion over sin. Under the law, it might be said, "There is not a just man upon earth, that doeth good, and sinneth not," but under grace, "Whosoever is born of God doth not commit sin." "The law was given by Moses; but grace and truth came by Jesus Christ." John 1:17. Yea, "the *grace of God* that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly, in this present world." Why? Because Christ "gave Himself for us, *that He might redeem us from ALL iniquity...*" (Tit. 2:11-14).

That the sin-experience described in Romans 7 was not the experience of Paul the Christian at the time when he was writing this

Adam Clarke Comments on Romans Seven and Eight

The doctrine of the necessity of personal holiness, so clearly and strongly laid down in the former part of this chapter [Romans 8], should be deeply considered by every person professing godliness.

While from the seventh chapter they learn that they have an infected and morally diseased nature, they should learn from the eighth that to destroy the work of the devil was Jesus Christ manifested, and that no soul can be said to be saved by Jesus Christ who is not saved from his sins.

What a full proof is it of the fallen state of man, that there should be found persons professing Christianity more fervent in their pleadings for the necessary continuance of indwelling sin, than they are for the mind that was in Christ.

The seventh chapter, because there are some expressions which, being misunderstood, seem to favor this doctrine, is read and incessantly quoted. The eighth chapter, though given by the same inspiration, yet because it so strongly shows the necessity of being saved from all sin, is seldom read and scarcely ever quoted! 📖

chapter, is shown also by other facts. This epistle was written about the year AD 60. Six years before this time, or in AD 54, he was living a much better life than that, for he declared to the Thessalonian brethren, “Ye are witnesses, and God also, how *holily* and *justly* and *unblameably* we have behaved ourselves among you that believe.” 1 Thess. 2:10. Was he a backslider at the time when he wrote the Roman epistle? No, for about that same year, AD 60, he testified before a council, “I have lived in all good conscience before God until this day”

(Acts 23:1). And a few days later he said, “Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts 24:16). Neither did he dishonor God and His cause by departing into sin after this time, for in his dying testimony, given about six years later, he said: “The time of my departure is at hand. *I have fought a good fight, I have finished my course, I have kept the faith.*” 2 Tim. 4:7.

Objections based on certain other texts of scripture (for example, Romans 3:10) are of this same general character, for almost

without exception they relate to Old Testament conditions, not to the New Testament standard of salvation.

The doctrine of sinning Christians originates either in a perverse state of the soul, or else in a total failure to understand dispensational truth, for this last-named fact disposes of all the objections to holiness. A proper understanding of the difference between the old covenant and the new will forever settle the subject concerning the present relation of God’s people with sin. 📖

The CALVINISTIC MIND

Continued from Page 1

Calvin was thus moved by the compelling necessity to go public with a defense for his action. This he did in the spring of 1554.

Schaff states the following: “Calvin felt it necessary, therefore, to come out with a public defense of the death-penalty for heresy, in the spring of 1554. He appealed to the Mosaic law against idolatry and blasphemy, to the expulsion of the profane traffickers from the temple-court (Matt. 21:12), and he tries to refute the arguments for toleration which were derived from the wise counsel of Gamaliel (Acts 5:34)...and Christ’s rebuke of Peter for drawing the sword (Matt. 26:52). The last argument he disposes of by making a distinction between private vengeance and public punishment.”

If Calvin’s times had been in Waco, Texas, USA in 1993, as with David Koresh, instead of Geneva in the sixteenth century, he would have been known as a fanatical cult leader rather than one of the greatest theologians of all time.

But who will warn us of Calvinism? Who of the cult/heresy watchers ever warned anybody of the eternal dangers of the “sinning Christian,” and of John Calvin?

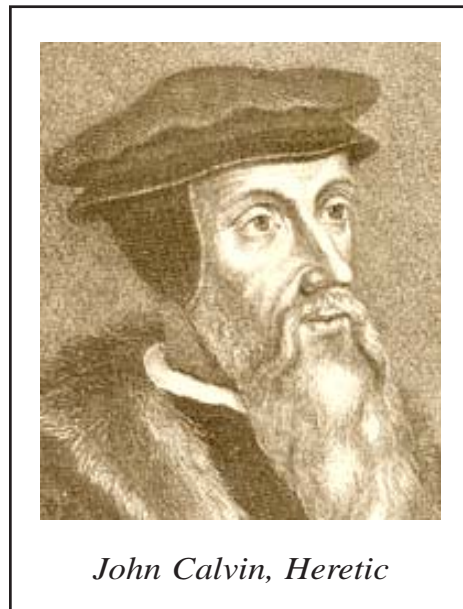
A Historic Note...

The Synod of Dort

Shortly after Arminius’ death in 1609, his followers drew up a statement of their teachings, correcting the error of Calvinism. Their statement was known as the Remonstrance, and their system of belief

became known as Arminianism. These great worthies of the faith—scholars, saints—brought to light the false doctrines of predestination, atonement only for the elect, and that a believer could not fall from grace though living in sin.

This Arminian/Calvinian controversy led, essentially, to a State/Ecclesiastical trial. Thus, the Synod of Dort convened at Dort in the Netherlands on November 13,



John Calvin, Heretic

1618 to treat the differences that existed between the Calvinists and the Arminians. The Remonstrants (Arminians) had lost before they had even begun! They were not introduced until December 6, 1618, nearly a month into the sessions. Also, of the delegates, the *Calvinists* far outnumbered the *Remonstrants*—led by S. Episcopious—who could not be delegates because a certain Calvinistic oath was imposed. After

154 *formal* sessions, 10 of these scholars adjourned on May 9, 1619.

As was predetermined from the start, Calvinism was upheld as the official theological position and became, in reality, the “state-religion.” The theological position was:

- Total depravity (No ability to respond to God, known as radical depravity).

- Unconditional election (God sovereignly decrees the salvation of the elect only).

- Limited atonement (Christ died only for the elect; all others are eternally damned, including unelect infants).

- Irresistible grace (Grace cannot be resisted by those for whom Christ died, i.e., the elect only).

- Perseverance (Eternally secure apart from responsibility or necessity for righteousness).

Adjournment had silenced the debate on the floor, but the demonic spirits, who use men to teach, are not yet finished. Further manifestation will again show of what sort this doctrinal system is. Thus, the same spirit that had killed fifty-seven, banished seventy-six, and burned Michael Servetus to death in Geneva around seventy years earlier, engaged in some more *practical theology*. Arminianism was condemned, public services forbidden, and all Arminian ministers banished from the Netherlands. Hugo Grotius, who had cast his lot with Arminius earlier, was condemned to perpetual imprisonment, but escaped. John Van Olden Barneveldt was beheaded just days after the Synod, May 14, 1619.

Thus, as with Calvin in Geneva, the political and demonic spirit of the Reformation imposed its doctrines by violence and bloodshed. 📖

ANTINOMIANISM— An Ancient Heresy

Religion today is tainted with error. One such error is *antinomianism*, which runs like a thread through many denominations. It teaches that since Christians are under grace, they are therefore not under a law.

The term is derived from the words, *anti* (against) and *nomos* (law). Antinomianism is “an opposition to law, specifically, a rejection of the idea that the Christian’s life need be governed by laws or rules.” (*Concise Dict. of Christian Theology*.) “It refers to the doctrine that the moral law is not binding upon Christians as a rule of life.” (*Baker’s Dictionary of Theology*, p. 48.) John Agricola, contemporary of Luther, “taught that Christians are entirely free from the law...He took this ground from fear of works-righteousness, wrongly thinking that ‘justification by faith alone’ demanded this” (Ibid. pp.48-49).

McClintock and Strong’s Cyclopaedia states: “Antinomianism absolutely withers and destroys the consciousness of human responsibility” (Vol. I, p. 265). “It prophesies smooth things to the sinner going on in his transgressions and soothes to slumber and the repose of death the souls such as are at ease in Zion.”

“Antinomianism clearly goes back to the time of the NT. Paul refutes the suggestion that the doctrine of justification by faith alone leaves room for persistence in sin, and frequently in the NT epistles the view that the gospel condones

licentiousness is forthrightly condemned. Such counterattacks make it evident that antinomian views were current in the apostolic age.” (*The New International Dictionary of the Christian Church*.)

Dangerous Errors of Antinomians

- While salvation is a free gift of God’s grace, they fail to understand that receiving it is conditional on obedience (Heb. 5:8-9).
- They do not distinguish between the Law of Moses which has been abrogated (Rom. 7:4), and the law of Christ by which Christians are now to govern their lives. There is indeed a law that God is expecting us to obey, as revealed in the New Testament. It is a “perfect law” (James 1:25). Sin is a transgression of the law (1 Jn. 3:4). We will be judged by this law (Jn. 12:48; Rev. 20:12).
- Not understanding the gospel of Jesus Christ, they mistakenly embrace the errors of Calvinism.
- Due to their wrong teaching, they conclude that anyone who believes we must actually obey the Word of God and govern our lives by its mandates is legalistic.
- They do not understand that in this New Testament dispensation, a Christian is actually delivered from all sin and empowered to live a holy life, and that without this experience of real salvation, people will be eternally lost. 📖

The doctrine of Calvinistic predestination is an unprecedented evil laid to the charge of God, the God of justice, mercy, and holiness. How did this bellish doctrine ever become tolerated in the ranks of evangelicalism? Will evangelicals answer?

...When will Christians mark all sinning religionists and debar them from the free spread of their damnable doctrines? Will Christians answer?
—Malcolm Lavender

The Conditional

IF

Then said Jesus to those Jews which believed on him, IF ye continue in my word, then are ye my disciples indeed. John 8:31.

Ye are my friends, IF ye do whatsoever I command you. John 15:14.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF thou continue in his goodness: otherwise thou also shalt be cut off. Romans 11:22.

By which also ye are saved, IF ye keep in memory what I preached unto you, unless ye have believed in vain. 1 Corinthians 15:2.

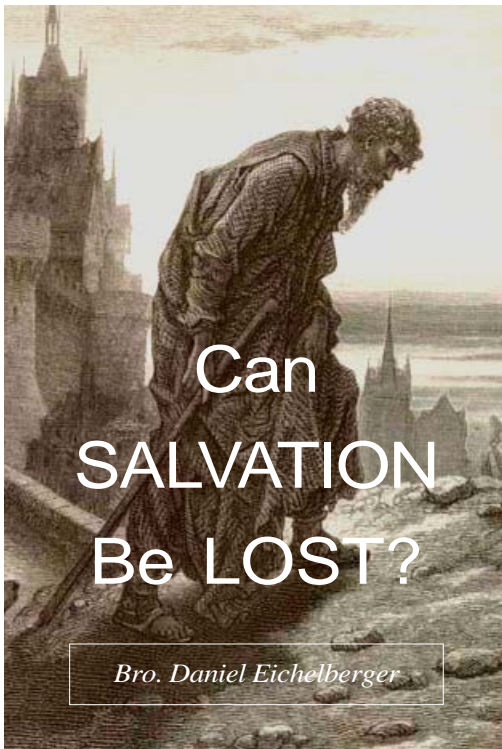
...to present you holy and unblameable and unproveable in his sight: IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven... Colossians 1:22-23.

But Christ as a son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end. Hebrews 3:6.

For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end. Hebrews 3:14.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for IF ye do these things, ye shall never fall. 2 Peter 1:10.

Let that therefore abide in you, which ye have heard from the beginning. IF that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 1 John 2:24. 📖



Can SALVATION Be LOST?

Bro. Daniel Eichelberger

Once in grace, always in grace. Eternal security. Perseverance of the saints. Once saved, always saved. The appellations are several, but they all refer to the same theological misnomer: once a person comes to saving faith, they can never thereafter eternally fall or lose their salvation. Even a perusal of the scriptures will reveal this doctrine to be false. We have only space to consider a few texts, but they are representative of the entire tenor of the New Testament teaching on a conditional salvation.

Drawing Back Unto Perdition

“Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Heb. 10:38, 39.

We learn the following from these scriptures:

1. A just (or justified) person may at some point “draw back”—may lose the faith by which he lived unto God.

2. Such a drawing back as here described may be “unto perdition,” that is, unto eternal punishment. The Greek word translated “perdition” is the same used to describe Judas (John 17:12), the man of sin (2 Thess. 2:3), and the fates of the ungodly

(2 Peter 3:7).

3. Having a saving faith at one point in time does not guarantee the perseverance of an individual, or the final saving of the soul. Just as the word “perdition” applies to a final state, so the “saving of the soul” of which Paul here speaks refers to one’s final salvation.

Fallen from Grace

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Galatians 5:4.

This verse unequivocally tells us that it is possible to fall from grace. You cannot fall from something to which you have never attained. Some of these Galatians had started out justified through faith in Christ, but were swept up in false teaching. Paul states their subsequent trust in the works of the law was a denial of their faith in Christ and a fall from grace.

Lest anyone should think this fall was a fall from correct doctrinal standing only, but had no bearing on the eternal welfare of the people involved, or that the people caught up in the error had not truly been saved in the first place, we need but review other texts in this epistle. Those effected were once “called... into the grace of Christ” (1:6), had “received... the Spirit,” had “begun in the Spirit,” and had those among them who ministered “in the Spirit” and worked miracles among them (3:2-5). Indeed, they were “all the children of God by faith in Christ Jesus,” and were “baptized into Christ” (3:26, 27). They were “sons” of God, with the Spirit of His Son crying in their heart, “Abba, Father” (4:6).

Yet, despite these things, some had embraced a false teaching (which Paul called “another gospel”), propagated by those who would “pervert the gospel of Christ” (1:6, 7). Paul, understanding the eternal consequence of embracing any false teaching, passionately wished the deceivers to be “accursed” (1:8, 9) and “cut off” (5:12). Why? Because it mattered what the Galatians believed. Turning to the law for justification was a denial of the person and work of Jesus Christ, in whom they had been justified. And so he tells them “by the works of the law shall no flesh be justified.”

Whosoever built his spiritual platform on the law, after having renounced it by faith in Christ, made himself a transgressor (2:16, 18), frustrated the grace of God (2:21), were “bewitched” to “not obey the truth” (3:1), and were fallen from grace.

Clearly, then, the teaching which states “once in grace, always in grace” is erroneous and would have been foreign to Paul.

Broken Off Through Unbelief

“Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off.” Rom. 11:19-22.

These verses scarce need any comment. But, observe how faith can be exchanged for unbelief that cuts one off—removes them from their spiritual state of grace. The goodness of God to graft a soul into the plan of salvation can be changed to severity if one does not abide in His goodness. How, then, can one who backslides, who crucifies the Son of God afresh and does despite unto the Spirit of grace, maintain his connection to Christ? Is continuing in sin continuing in God’s goodness? If souls who propagate the once-saved-always-saved doctrine were only honest with themselves! The severity of God, not His mercy, abides on them that fall through unbelief, if they continue in that state.

These words of Paul harmonize exactly with the words of Jesus in John 15:1-6. A branch once in Christ can certainly cease to bear fruit and be removed. And thus removed they become fuel for the fire. Can any language be plainer?

Shipwrecked Faith

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” 1 Tim. 1:19, 20.

The instruction here is to hold the faith... to keep it in one’s spiritual grasp.

Why? *Because one may lose it.* And all unbelievers have their part in the lake which burns with fire and brimstone (Rev. 21:8).

Paul indicates that these two men at one time held the faith and a good conscience, i.e. were partakers of the truth. Otherwise, they would have had nothing with which to make “shipwreck.”


A Worse End

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have

known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” 2 Pet. 2:20-22.

Now, can one who holds to the tenants of the once-saved-always-saved persuasion justly conclude that the latter end of one who returns to sin and degradation is truly worse than his beginning (his life before salvation)? Not if he or she is true to the principles of that doctrine. For if one can never fall from grace, in spite of sins committed after salvation, this passage does not make sense. But it unimpeachably teaches us that one may escape the corruptions of the world

and know the way of righteousness, and then turn from the holy commandment and face a worse punishment in eternity.

We challenge every honest soul to read the Bible thoroughly. We could multiply proof-texts, but the ones submitted here should be enough to overthrow the eternal security position. A believer may lose the faith, and consequently, his or her standing in grace. One’s standing in Christ is predicated on his abiding in Him. If an individual goes back into sin after believing, he forfeits his connection to Christ. And, if he or she remains in such a backslidden state till death, he will surely face the punishment of all ungodly and unbelieving persons—the lake which burns with fire and brimstone. 

THE DARK WONDERS of CALVINISM

The Dark Wonders of Calvinism in this context have to do with doctrines claimed that have no possible foundation in reason, scripture, or experience and that *cannot be rationally explained*, but are paraded as orthodoxy demanding uncritical acceptance, hence, *Dark Wonders!* Calvinistic advocates major in studied effort to rationalize the irrational, harmonize the discordant, and attempt to adjust the utter absurdities of their system to acceptance in faith and reason. Thus, the *Dark Wonders!*


Dark Wonder #1: Though scripture affirms in numerous contexts that God loved the world and that Christ died for *all men*, the *Dark Wonder* says that God “...extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by [euphemism for hate], and to ordain them to dishonor and wrath for their sins, to the praise of His glorious justice.” [Oh the wonder of *god’s* “glorious justice.”]

Dark Wonder #2: Calvinists claim that there is a sense in which *Christ did die for all men*; that He died *sufficiently* for all men. But how can there be sufficiency in His death for the non-elect when He did not intend to die for them? The answer is in the Dark Wonder.

Dark Wonder #3: The Calvinists herald to the world the good news, *their* best: the *gospel invitation extends a call* to salvation to everyone, to all men without distinction. But to the elect there is a *special inward call* that is irresistible; while there is an outward general call, extended to the non-elect, which will not bring sinners to Christ, to which it is impossible to respond. It is of interest that no Calvinist has ever given a scripture to show that the Holy Spirit gave a call to sinners in the world context to which it is impossible to respond.

Dark Wonder #4: The Calvinists boast of a definite redemption. Christ saves all for whom He died without fail whatsoever, we are told. Thus, God saves all He desires to save... and that is not all: He damns all that He does not desire to save, i.e., most of humanity. Thus a Calvinistic *Dark Wonder!*


Dark Wonder #5: The Five Points are each demonically designed to take something of vital essence from the gospel of Christ. This gospel of damnation silently drifts forth from the shades of hell with the solace of false security and the tranquilizing sleep of death.

But alas sleep on! Oh church awake, slumber not! Tell truth, the full truth, about the Dark Wonders.  M. Lavender

The Necessity of Holiness

“Without holiness no man shall see the Lord”—shall see the face of God in glory. Nothing under heaven can be more sure than this, “for the mouth of the Lord hath spoken it.” And though heaven and earth pass away, yet His “word shall not pass away.” As well therefore might God fall from heaven as this word fall to the ground.

No, it cannot be. None shall live with God but he that now lives to God. None shall enjoy the glory of God in heaven but he that bears the image of God on earth. None that is not saved from sin here can be saved from hell hereafter. None can see the kingdom of God above, unless the kingdom of God be in him below. Whoever will reign with Christ in heaven must have Christ reigning in him on earth. He must have “that mind in him which was in Christ,” enabling him to walk as Christ also walked.

And yet as sure as this is, and as clearly as it is taught in every part of the holy scripture, there is scarce one among all the truths of God which is less received by men. 

—John Wesley

Who Are THE ELECT?

Bro. Daniel Eichelberger

This is a subject of some debate in theological circles. Some believe the Calvinistic teaching that only a certain number of people have been unconditionally elected (or, chosen) by God from all eternity to be saved, while the rest of the human race are just as unconditionally reprobated to eternal damnation. Before we address this question, however, we must consider the following truth:

The call and offer of the gospel is universal. One cannot read holy writ and come to any other conclusion. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Whosoever, without exception. And note the magnitude of God's love, which embraces not just a select few, but the *entire world!*

God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

2 Pet. 3:9.

All should come to repentance. His will embraces the salvation of *all* mankind.

"And whosoever will, let him

take the water of life freely." Rev. 22:17.

Now, if this be so, if God calls all men, and is not willing that any should perish, and is quite ready to save to the uttermost any and all who choose to

believe, then the Calvinistic view of election is false. John 3:16 alone (arguably the most quoted verse in the entire Bible) is enough to fell the great tree of misunderstanding concerning election.

Who, then, are the elect? Since the offer of salvation is to all men, it follows that all men, if they will, may become a part of the elect. There is no other way to reconcile election and the harmonious scriptural testimony to the universality of the gospel and the free will of men.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ..." 1 Pet. 1:2. The elect are none other than those who are obedient to the call of the gospel, have come under the blood of sprinkling, and have been sanctified through the Spirit.


"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4,5. But of whom does Paul speak? Of a certain few...he and a handful of Ephesians... "us four, and no more"...to the exclusion of everyone else? No, for we have already seen that the "good pleasure of His will" embraces all men—the world. What then does Paul mean when he uses such language?

God foreordained the plan of salvation before the foundation of the world. His omniscience foresaw both the fall of man and his redemption. Accordingly, Jesus is called "the Lamb slain from the foundation of the world." Rev. 13:8. His death was foreordained. And, "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In this sense alone all believers are

"chosen in Him" (Christ) from all eternity. But the act of believing is left up to the individual. "Whosoever believeth." "Whosoever will." It follows, then, that whosoever does believe becomes a partaker with the elect.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son... Moreover 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. 8:29-30. Does this not teach an infallible and exclusive election? No, for as we have seen, God is not willing that *any* should perish. Therefore, if He is true to His own will, he would not design a man or woman merely for the purpose of damnation.

God has predestined the means of salvation. He calls all men. "For many are called, but few are chosen." Matt. 22:14. Why? Because, even though they are called, they choose not to obey and will not be made conformable to the image of His Son. But those who yield to the call and are obedient, them He justifies, etc. This passage cannot be understood in any other way. Otherwise it contradicts Matt. 22:14.

Salvation is truly the work of God and not of man. Man cannot will or work to earn it. It took the will and power of God to affect so great a plan. And His Word testifies abundantly that He includes all men in this plan and gives them the free choice to accept or reject His offer of grace. On the other hand, Calvinistic election, which also advocates unconditional reprobation, flies in the face of the stated will of God, His love for the world, and His desire to save *whosoever* will believe. 

*Whosoever
will, let him
take the
water of life
freely.*

—Jesus Christ

JACOB & ESAU

“It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” Rom. 9:12-13.

The mother of Jacob and Esau was told, “Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” Gen. 25:23.

The prophecy of the elder serving the younger was not to Jacob and Esau as individuals. Esau never did serve Jacob. The prophecy was pertaining to the nations that were to proceed from them. The Edomites (the posterity of Esau) were at times being brought into subjection to the nation of Israel.

John Wesley states: “I have loved Jacob—with a peculiar love; that is, the Israelites, the posterity of Jacob. And I have, comparatively, hated Esau—that is, the Edomites, the posterity of Esau. But observe, this does not relate to the person of Jacob or Esau. *Nor does it relate to the eternal state either of them or their posterity.* Thus far the apostle has been proving his proposition, namely, that the exclusion of a great part of the seed of Abraham and of Isaac, from the special promises of God, was so far from being impossible, that, according to the scriptures themselves, it had actually happened. He now introduces and refutes an objection. Malachi 1:2-3.”

Barnes states that it was common among the Hebrews to use the terms “love” and “hatred” in this comparative sense, where the former implied strong positive attachment, and the latter, not positive hatred, but merely a less love, or the withholding of the expressions of affection. Compare Gen. 29:30-31, Pro. 13:24, Matt. 6:24, Lk. 14:26, “If any man come to me, and hate not his father and mother.”

Esau was not predestined to be hated of God, nor were his descendants. God is no respecter of persons. His displeasure falls upon those, whether individuals or nations, that are stiffnecked and disobedient. 📖 —S. Mutch

Question: *A class of people here teach that a person once saved cannot be lost. Their chief proof text is John 10:28, “And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand.” Please explain.*

Answer: All of God’s promises of spiritual blessings are conditioned expressly or by implication. The implied conditions here are strongly hinted to the Greek reader in the context by the use of the present tense, denoting continuance: “My sheep are hearing my voice and they are following me.” Such persevering believers have eternal life. Says Bishop Westcott: “If any man falls in his spiritual life, it is not from

want of divine grace, nor from the overwhelming power of adversaries, but from his neglect to use that which he may or may not use. We cannot be protected against ourselves in spite of ourselves. The difficulty in this case is only one form of the difficulty involved in the relation of an infinite to a finite being. The sense of the divine protection is at any moment sufficient to inspire confidence, but not to render effort unnecessary.”

So long as obedient faith continues, the spiritual life continues, but when faith lapses, the life, which might have been everlasting, also lapses. This is impressively taught in the parable of the vine in John 15:1-7. Fruitless branches of the true vine are burned. There is no other rational exegesis. 📖 Daniel Steele

From Fletcher’s Checks to Antinomianism

John Fletcher

Detestable Fruit

Believers who commit adultery and murder are not good trees, even in a negative sense, for they positively bear of the most poisonous nature. How then can either their faith or their persons be evidenced a good tree by such bad fruit, such detestable evidence?

While you put your logic to the rack for an answer, I shall take the liberty to encounter you a moment with your own weapons, and making the degraded comparison of our twelfth article walk upon all four against you. I promise you that if you can show me an apple tree which bears poisonous crabs in summer, much more one that bears them “in a winter season,” I will turn antinomian and believe that an impenitent murderer has justifying faith and is complete in Christ’s righteousness.

The Genevan Delilah

Is it not strange that the enchanting power of Calvinian logic should have detained us so long in Babel, where things so vastly different are perpetually confounded? Is it not deplorable that when Mr. Wesley has the courage to call us out of mystic Geneva, so many tongues and pens should be sharpened against him? Shall foreign logic forever prevail over English good sense, and Christian brotherly kindness?

Have we so “leaned toward Calvinism” as to be totally past recovery? And is the balance between St. Paul’s and St. James’ justification lost among pious Protestants forever? O ye regenerate Britons, who have unhappily fallen in love with the Genevan Delilah, “Awake! awake! put on strength” and leap out of the arms of that enchantress! If she rocks you asleep in her bosom, it is only to bind you fast with cords of Antinomian errors, and deliver you up to the horrors of Antinomian practices. Has she not already cut off the locks, and put out the eyes of thousands? And does not Samson publicly grind for the Philistines? 📖

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(Kindergarten – Grade 12)**

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Honey Grove, Texas
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Pharaoh's Hardened Heart



Did God infuse hardness into the heart of Pharaoh as Calvinists would have us to believe? Was he unconditionally foreordained to destruction? Let us consider this question more closely.

Adam Clarke states, "All those who have read the scriptures with care and attention know well that God is frequently represented in them as *doing* what He only *permits* to be done. So because a man has grieved His Spirit and resisted His grace, He withdraws that Spirit and grace from him and thus he becomes bold and presumptuous in sin. *Pharaoh made his own heart stubborn against God* (Exo. 9:34), and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction... He did not immediately comply with the requisition to let the people go and this was done that God might have the fuller opportunity of manifesting His power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of His omnipotence and justice.

"The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel. Thus their dependence on them was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go.

"This consideration alone unravels the mystery and explains everything... Nothing in the whole of the subsequent account authorizes us to believe that God hardened his heart against the influences of His own grace that He might occasion him so to sin that His justice might consign him to hell. *This would be such an act of flagrant injustice as*


we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime and then hangs him for it, is surely the most execrable of mortals.

"What then should we make of the God of justice and mercy should we attribute to Him a decree by which He has determined to cut off from the possibility of salvation millions of unborn souls and leave them under a necessity of sinning, by actually hardening their hearts against the influences of His own grace and Spirit, that He may, on the pretext of justice, consign them to endless perdition? *...Neither the justice nor the sovereignty of God can be magnified by them.*"

This belies the very character of God, who is "not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

Let us rightly divide the Word of God. In the case of Pharaoh, we are clearly dealing with a spiritual principle, as the commentator has outlined. "He that being often reprov'd and hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Pharaoh forsook his own mercy through his obstinate resistance to God's warnings and thus hardened his own heart. One cannot repeatedly resist the dealings of God's offered mercies, without it having a hardening effect on his heart.

"What if God, willing to show his wrath, and to make his power known, *endured with much long suffering* the vessels of wrath fitted to destruction." Rom. 9:22.

God was long-suffering in allowing Pharaoh to continue to stand despite his obstinacy through the prior plagues. Through Pharaoh's own choices, he made himself a vessel of wrath and brought destruction upon himself. God simply used this to glorify His own name.  S. Mutch

Sleeping in Carnal Security

John Fletcher


O if faith alone turn the scale of justifying evidence at the bar of God, how many bold Antinomians will claim relation to Christ and boast they are interested in His imputed righteousness! How many will say, with the foolish virgins, "Lord! Lord! we are of faith, and Abraham's children. In thy name we publicly opposed all legal professors, traduced their teachers as enemies to thy free grace and...to do thee service, made it our business to expose the righteousness and cry down the good works of thy people. Therefore...Lord! Lord! open to us!"

But, alas! Far from thanking them for their pains, without looking at their boasted faith, He will dismiss them with a "Depart from me, ye that work iniquity!" As if He said: "Depart, ye that made the doctrine of my atonement a cloak for your sins, or sewed it as a...pillow under the arms of my people, to make them sleep in carnal security, when they should have...worked out their salvation with fear and trembling. You profess to know me, but I disown you. My sheep I know, them that are mine I know. The seal of my holiness is upon them all. The motto of it—Let him that nameth the name of Christ depart from iniquity—is deeply engraven on their faithful breasts, not on yours, ye...carnal, ye sold under sin!...And why called ye me, Lord! Lord! and did not the things which I said?"

"Why did you even use my righteousness as a breastplate, to stand it out against the word of my righteousness and as an engine to break both tables of my law, and batter down my holiness? Your heart condemns you, ye...sinners in Zion! Ye salt without savour! Ye believers without charity! And am not I...greater than your heart? And...know I not...your works? Yes...I know that the love of God is not in you, for you despised one of these my brethren. How could you think to deceive me...the Searcher of hearts and Trier of reins?"

"And how did you dare to call yourselves by my name? As if you were my people? my dear people? mine elect? Are not all my peculiar people...partakers of my

holiness and zealous of good works? Have not I chosen to myself the man that is godly and protested that the ungodly shall not stand in judgment, nor sinners, though in sheep's clothing, in the congregation of the righteous? And say I not to the wicked, though he should have been one of my people, Lo ammi, Thou art none of my people now... What hast thou to do with taking my covenant in thy mouth? You denied me in works and did not wash your hearts from iniquity in my blood. Therefore, according to my word...I deny you, in my turn...before my Father and His holy angels.

"Perish your hope, ye hypocrites: and utter darkness be your portion...ye double minded! Let fearfulness surprise you, ye tinkling cymbals! Let the fall of your Babels crush you, ye towering professors of my humble faith! Fly, ye clouds without water, ye chaff. Fly before the blast of my righteous indignation! Ye workers of iniquity! Ye satans transformed into angels of light! Ye cursed, depart!" 

The 5 Points of Calvinism

T *Total Depravity*—cannot respond to God.

U *Unconditional Election*—elect only saved, all others damned regardless of what they do.

L *Limited Atonement*—Jesus died only for the elect, all others damned.

I *Irresistible Grace*—the elect only are irresistibly saved, unelect cannot be saved.

P *Perseverance*—once saved, always saved regardless of the sin, even incest.

Calvinism—


An Enemy of the Cross

Malcolm Lavender

The religious deception influenced by a man-made doctrine of absolute sovereignty in salvation has blinded the Calvinist to the obvious: God initiates...man must respond. The Calvinistic attempt to separate man from cooperation with his Creator to be saved has cut them off from the conditional, synergistic nature of salvation.

This system has the dreadful effect of severing both advocates and hearers from the inspired truth about salvation. Its damage to right thinking about the power of the shed blood is unparalleled in Protestantism—its extent, its conditional nature for benefits, and its efficacy to deliver from sin in the here and now. No religious system in Protestantism leads mankind further from God and deeper into deception and darkness than Calvinism.

What could distance one from God further on the atonement than the claim that Christ did not intend to die for all men? What could lead one deeper into deception and darkness than the claim that salvation is absolutely unconditional and that deliverance from sin does not take place in the here and now? Clearly, Calvinism is a religion of man, a form of godliness, denying the power of God, an enemy of the cross.

This is apostasy. Are there any Christians out there to say so? The world and church ought to be saturated with awareness about Calvinism. Where are the Wesleyans? Where are the Arminians? What ever happened to "publish and conceal not" (Jer. 50:2)? Let us tell the world, tell the church...shout it from the housetops! 

MEETING REPORTS

Chihuahua, Mexico: We give thanks to God for His wonderful and manifold blessings upon us during the meeting here in Chihuahua, Mexico, August 10-17. This year's meeting was the largest meeting of the church of God ever held in this area. The United States, Canada, and England, as well as the Mexican states of Zacatecas, Durango and Baja California were represented in the meeting.

The presence of the children of the Shepherd's Fold Children's Home in Baja California, proved to be a real joy and blessing.

The preached Word was strong and anointed and was responded to by strong support from the congregation and by many seekers. It moved the saints to more fully live for God in preparation for death and eternity and seriously challenged sinners to die to themselves and the life of sin.

Nine were baptized. Numbers of visitors were present at different times during the meeting. Once again, a prison meeting was held in the city of Cuauhtemoc with inmates eager for the saints' return. We look for the Lord to continue working in this area and augment the impact of this meeting on souls in need of help.

Bro. Benjamin Tovstiga

Durango, Mexico: It is with thankful hearts that we look back on the Lord's blessings upon His saints during the past meeting from August 21-24. Saints from Chihuahua, Zacatecas, Baja California, as well as Canada, the United States and Germany were together in unity, enjoying the clear, precious Word of God.

There were numerous visitors from the nearby Mexican ranchos, and surrounding German villages in every service. The peak attendance of visitors in a single service was 110 people. At the end of this service, one of the Hispanic visitors that has been attending our regular services for some time, was truly saved.

This meeting has caused another stir in the community. Please pray that the seed sown would bring forth much fruit.

Bro. Isaac Thiessen

Wisconsin: Greetings in the name of our Lord Jesus Christ. We are very grateful for the meeting held in Wisconsin from August 28th to September 1st. There were saints from Canada, and the states of Ohio, Indiana, California, and New Hampshire in attendance.

The Lord was gracious to anoint the singing and preaching, blessing our souls and the many souls who came to see. We were all challenged to gird our loins and press for higher ground with soul-stirring messages from salvation to fighting the good fight of faith. We are encouraged to live out what we heard from heavenly places.

We are thankful how the Lord blessed the street meeting outreach in Milwaukee and Sheboygan. These areas were evangelized in deeper ways through song and a greater presence of the saints. The people here will never be the same.

We are looking forward to what the Lord will do in the coming days here in Wisconsin and with a number of the visitors that came back for more than one service and new contacts that liked what they heard and saw. Please pray for our

area that the Lord would bless in a glorious way bringing souls home to Zion.

Bro. Jeff Moser

England: A gospel company of 30 travelled to Loughborough, England, September 19-28. We are grateful to God for blessing the labours that went forth in this country another time to bring the pure gospel to the multitudes, both in song and the preached Word.

The meetings were well attended and much interest was shown. A number desire another meeting, the dates of which will soon be established, Lord willing.

Street meetings were held in various localities, including Hyde Park in nearby London.

Pray for the dear ones in England and for the furtherance of the gospel there. Time is short and it is our fervent desire that God would bring forth a bountiful harvest of souls before the last trump sounds.

Bro. Daniel Layne

Ohio: The Lord richly blessed the gospel meeting held here in Greenville, Sept. 29 to Oct. 5, 2008. His anointing was upon Bros. John Redecop, Abe Redecop and Isaac Hildebrandt as they preached with the Holy Ghost sent down from heaven.

The messages were very rich. Souls were fed and challenged to a deeper, more intimate walk with God. All were inspired to lay aside weights that would slow one down in the Christian race and to run with fervor and diligence the race that is set before us.

We are so thankful to the Lord for using these brethren and for the abundant blessings that were poured out upon the saints during the meeting. We thank God for the rich anointing that was so strong upon the services. May the effects of the preached word continue on in each soul that was touched.

In the Master's service,

Sis. Tamara Tinsman

Ontario, Canada: Greetings to the saints of the Most High God. Once again we are thrilled to report to you that the Lord blessed in a very special way the meeting we were privileged to have here in Aylmer, Ontario from Monday, October 6th through Sunday, October 12th. We are thankful for the attendance of the saints that came from Manitoba, Germany, Mexico, Ohio, Wisconsin, California, and New Hampshire.

In holy reverence to the Lord and His name, we felt like Jacob of old, "Surely God is in this place." We literally felt the very presence of the Lord in our midst over and over again as we heard messages that were directly sent down from heaven. Only eternity will reveal the true value of this meeting.

The saints were strengthened and encouraged by the profound, yet simple messages that were brought forth. We have been challenged to realize the urgency of the time, to claim the promises of God, to have the outpouring of the Holy Spirit, to mind the little things, to forget the past, and much more.

We are very thankful for what the Lord is doing in these last times, in equipping us, His saints, and preparing us for heaven.

Bro. Henry Hildebrandt

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