

6/15/14

Total Depravity
Calvinism, Pt. 3

The entire theology of Calvinism is wrapped up in the acronym TULIP, which represents the five points of the doctrine of Calvinism.

1. Total depravity.
2. Unconditional Election.
3. Limited Atonement.
4. Irresistible Grace.
5. Perseverance of the saints.

The interesting thing to note is that not one of these phrases are ever found in the Bible.

1. In fact the words, total depravity, unconditional and irresistible never appear in the Scriptures.
2. The words, **limited** appear only one time in the Bible, “Yes, again and again they tempted God, And **limited** the Holy One of Israel. Ps. 78:41
3. The word **perseverance** also appears only one time in the Bible, “Praying always with all prayer and supplication in the Spirit, being watchful to this end with all **perseverance** “proskartereesis” and supplication for all the saints. Eph. 6:18

* You will find the English word “perseverance” eight other times in the NKJV, but it is a different Greek word “hupomone” usually translated “patience”. Rom. 5:3, 4; 8:25; 2Cor. 12:12; 2Tim. 3:10; Ja. 5:11; 2Pet. 1:6

First thing we must be aware of is that the language used by Calvinism is not Biblical, but man made language to teach their doctrine of salvation according to their TULIP, then pass it off as what the Bible teaches about salvation.

* I can not judge the motive of the heart, but I am commanded to judge what is taught! Acts 17:11

John Calvin in his institutes gives a special definition to the phrases that are bound up in human logic and reason, as one writer declared, “They are the expressions of human opinion without biblical support”. (Hunt:93)

1. Starting with the first point “Total Depravity” is defined contrary to the Bible, the entire TULIP falls apart without their definition.
2. Englesma says, “Deny this doctrine and the whole of Calvinism is demolished.” (Vance:190)

We want to examine the first point of Calvinism, “Total Depravity”, from three perspectives:

- I. The teaching of Calvinism on “Total Depravity”.
- II. The teaching of Calvinism on “Total Depravity” has severe consequences.
- III. The teaching of Calvinism on “Total Depravity” fails to make important distinctions.

I. The teaching of Calvinism on “Total Depravity”.

- A. The doctrine of total depravity according to Calvin is defined in the following way, that man is so completely depraved, incapable of understanding, believing or ever responding to the gospel to be saved.
1. Therefore total depravity to Calvinists really means **inability** to respond freely to believe in Jesus Christ for salvation, which is **unscriptural!**
 - a. The Bible teaches the total depravity of man as the **fallen condition** having a sin nature, dead in trespasses and sins, **never his inability to respond.** Rom. 5:12; Eph. 2:1
 - b. The wicked deeds of man do not make him depraved, but his depravity is the cause and source of his wicked deeds.
 - c. Created in the image and likeness of God man has a potential for good, but his propensity is to sin, continually and increasingly, if unrestrained by the grace of God.
 - e. The testimony of the New Testament is that sinners are responsible and free moral agents to freely respond to the gospel, inability is a definition

imposed and forced on the Scriptures by Calvin and Calvinists.

- d. Man is damned by his own choice to not believe but reject the gospel.
 - * “He who believes in Him is not **condemned**; but he who does not believe is **condemned** already, because he has not believed in the name of the only begotten Son of God.” Jn. 3:18
2. The writings of Calvinist express their unbiblical definition of Total Depravity.
 - a. The London Baptist Confession of 1689 stated, “As a consequence of his fall into a state of sin, man...is not able by any strength of his own to turn himself to God or even to prepare himself to turn to God”. (Hunt:98)
 - b. This is re-enforced by the second point “Unconditionally Elected” for salvation, but the rest are elected to damnation.
 - * Yet the person condemned by God for failing to respond and believe was “elected” by God to not respond and not believe!
3. This “inability” is presented as biblical truth, but it can not be found in the Scriptures, not one verse substantiates it.

- a. Two of their favorite texts are those stating that man is “dead in trespasses and sins”. Eph. 2:1; Col. 2:13
 * R. C. Sproul calls this phrase, “A predestination passage par excellence”. (Hunt:119)
 - 1) Their analogy of equating spiritual death to physical death is not an equal parallel, it breaks down.
 - 2) Spiritually man is dead to God, but that in no way teaches that he can not respond to the gospel.
 - 3) That is reading into the text, eisegesis, Calvinistic theology.
- b. The apostle Paul told the Athenians that man can believe and respond to the gospel he hears, “Truly, these times of ignorance God overlooked, but now commands **all** men everywhere to repent.” Acts 17:30
 * How can God command all to repent, if He predestined some to not respond?
- 4. A minority view among some Calvinist as they attempt to side step this obvious error say that man is able, but he simply is not willing to turn to Christ.
 - a. This is a word game, semantics.
 - b. This is at best bad human philosophy, not Biblical truth, Calvin and his

- followers clearly declare that man is unable to believe the gospel!
 - c. Romans tells us, “Although **they knew God**, they did **not glorify Him as God, nor were thankful**, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools”. Rom. 1:21-22
 * Man has the ability to reject God clearly in this passage!
 - d. The **wicked** in his proud countenance does not seek God; God is in none of his thoughts. Ps. 10:4
 * The wicked are said to choose not to seek God, not that they have no ability! Don’t read into it!
- B.** The doctrine of “total depravity” teaches regeneration must take place before salvation can occur.
- 1. They say once a sinner is born again, only then can he for the very first time turn to Jesus and ask him to be saved.
 - 2. R. C. Sproul declares, “A cardinal point of Reformed theology is the maxim, “Regeneration precedes faith” (Chosen By God:10)
 - 3. The Bible teaches just the reverse.
 - a. “For in it the righteousness of God is revealed from **faith to faith**; as it is

written, “The just shall live by **faith.**”
Rom. 1:17

- b. “**Faith come by hearing** and hearing by the word of God.” Rom. 10:17
 - c. Paul tells Timothy, “And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation **through faith** which is in Christ Jesus.” 2Tim. 3:15
 - d. To the Ephesians, “You are save by grace through faith”. Eph. 2:8a
 - e. “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the **hearing of faith?**” Gal. 3:2
 - * These are only some Scriptures, but notice every time, “faith” precedes regeneration and salvation, not as Calvinism or their leading spokesman R. C. Sproul teaches, that “regeneration precedes faith”!
4. The type of Total Depravity of “inability” of Calvinism is not supported by Scripture, only by human reasoning.
- a. This first point is the foundation of Calvinism that can only be explained and re-enforced by merely excepting the second and fourth point without question, “Unconditional Election” and “Irresistible Grace”.

- b. This is circular reasoning, to defend the one you refer to the other, while neither has biblical authority!
 - c. J. I. Packer who is a Calvinist contradicts the definition of R. C. Sproul of total depravity, stating that regeneration follows faith and justification, “God elected men from eternity in order that in due time they might be **justified, upon their believing.** Their adoption as God’s sons follows upon their justification; it is, indeed, no more than the positive outworking of God’s justifying sentence.” (Hunt:99)
- C. The depravity of man is exactly what makes him a candidate for salvation.
- 1. The entire world is depraved having a fallen nature bent towards sin in need of salvation.
 - * Let me give you some of the verses used by Calvinist to show that man is totally depraved by focusing on the evilness of his heart and nature, which is a good observation, but then they read into these verses that man **has no ability to believe or respond**, yet **not one** of these verses teaches this!
 - a. “Then the LORD saw that the wickedness of man was great in the

earth, and that every intent of the thoughts of his **heart was only evil continually.**" Gen. 6:5

- b. "If God puts no trust in His saints, And the heavens are not pure in His sight, How much less man, who is abominable and filthy, **Who drinks iniquity like water!**" Job 15:15-16
- c. "But we are all like an unclean thing, And all our righteousness are like **filthy rags**; We all fade as a leaf, And our **iniquities, like the wind**, Have taken us away." Is. 64:6
- d. "The **heart is deceitful** above all things, And **desperately wicked**; Who can know it?" Jer 17:9
- f. "And He Himself is the **propitiation** for our sins, and not for ours only but also for the **whole world.**" 1Jn. 2:2
- e. "Knowing this: that the law is not made for a **righteous** person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine." 1Tim. 1:9-10

* Not one of these verses teaches man has inability to respond or believe.

- 2. The offer of salvation is a gift from God because man can do nothing to deserve or merit it.
 - a. Paul tells the Ephesians, "For by grace you have been saved through faith, and that not of yourselves; it is the **gift** of God, not of works, lest anyone should boast." Eph. 2:8-9
 - 1) Therefore no one can glory in anything about the gifts of salvation offered or received!
 - 2) Salvation as a gift has to be received as such by believing the gospel "faith" and responding to it.
 - b. Paul tells the Romans, "Therefore, as through **one man's offense judgment** came to **all men**, resulting in condemnation, even so through **one Man's righteous** act the **free gift** came to **all men**, resulting in justification of life". Rom. 5:18
 - 1) The one man that brought judgment through his offense on all the human race was Adam.
 - 2) The One Man through His righteous act, Jesus, came the free gift to all men, namely salvation to be justified before God.

3. For this very reason man has to have the capacity and ability to understand and respond to the gospel, Adam and Jesus affect and include the entire human race.
- a. Mankind understands from **creation** that there is a God, “The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. There is no speech nor language Where their voice is not heard.” Ps. 19:1-3
 - b. Mankind is responsible to God in view of the witness of creation and **conscience**, having the law written in their hearts, man is without excuse. Rom. 1:18; 2:15
* Conscience can be weak evil, seared, defiled. 1Cor. 8:12; 1Tim. 4:2; Heb. 10:22
 - c. Paul says, “But the natural man **does not receive** the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 1Cor. 2:14
* The context is the wisdom of God, a hidden mystery God has ordained for the believer here and now, this is **not for salvation!**

- d. Paul tells Titus, “For the grace of God that brings salvation has appeared to **all men.**” Tit. 2:11
 - e. For this reason Jesus gave the Great Commission, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Matt. 28:19-20
* If only the unconditionally elected can respond and no other, why give the Great Commission?
4. The Holy Spirit illuminates and convicts man of his sins through the gospel, but the person by that understanding and conviction of the Comforter decides to receive or rejects the free gift of salvation.
- a. Jesus told His disciples, “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He **will convict the world of sin**, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to

My Father and you see Me no more; of judgment, because the ruler of this world is judged.” Jn. 16:7-11

- b. Paul said, “For our gospel did not come to you in **word** only, but also in **power**, and in the Holy Spirit and in much assurance.” 1Thess. 1:5
- c. In fact Jesus declared that the problem was not the lack of **inability**, but rather the lack of **unwillingness**, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are **not willing to come to Me** that you may have life.” Not you are unable! Jn. 5:39-40
- d. And since we have already confirmed Jesus died for all the world, we have to conclude based on the righteous character of God and the mission of Jesus to save man from his sins, that all must and will have at least one opportunity to be saved before death!
- d. Therefore Calvinism with it’s special definition of human depravity of **inability to understand or respond** to the gospel and the need to be regenerated by God first before one can have faith to be saved is not only unreasonable, but unbiblical!

- 1) Not one verse in the entire Bible substantiates such a teaching!
- 2) The New Testament uses the phrase “born again”, “regenerated” and “salvation” as synonymous and is verified by the words of Jesus to Nicodemus. Jn. 3:1-21
- 3) Spurgeon, a staunch Calvinist could not except the teaching that regeneration came before faith in Christ through the gospel, “If I am to preach faith in Christ to a man who is regenerated, then the man, being regenerated is saved already, and it is an unnecessary and ridiculous thing for me to preach Christ to him. I Am only to preach faith to those who have it? Absurd, indeed! Is not this waiting till the man is cured and then bringing him the medicine? This is preaching Christ to the righteous and not to sinners.” (Hunt:102)
- 4) Calvinists even disagree among themselves as to the reasons for and extent of the seeming inability.

Illustration

The first point of Calvinism, “total depravity” is like a cracked foundation of a home, everything else built on it is weak and will collapse!

This is the teaching of Calvinism on “Total Depravity”, man can not respond to salvation!

II. The teaching of Calvinism on “Total Depravity” has severe consequences.

- A. The teaching of Total Depravity of Calvinist contradicts the nature of God, that He love.
1. “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” Jn. 3:16
 - a. Now we have to reconcile how a God of love, Who says He loves the whole world and demonstrated it by giving His Only Son to die, how can He deliberately and willfully withhold salvation from multitudes of sinners, while being able to save them?
 - b. We would have to conclude that His love is partial and fickle, yet James assures us that He is full of mercy and without partiality. Ja. 3:17
 2. Jesus gave the rich young ruler a chance to be saved, he walked away sorrowful choosing his riches over salvation.
 - * “Then Jesus, looking at him, **loved him**, and said to him, “One thing you lack: Go your way, **sell** whatever you have and give to the poor, and you will have treasure in heaven; and

come, take up the cross, and follow Me.” Mk. 10:21

- a. Jesus **loved him** it says, if the young rich man was not able to understand and respond, then it would be sheer mockery by Jesus to offer what could not be obtained by the man.
 - 1) If the young man was not saved because he was predestined for damnation by God, then why did Jesus give him a choice?
 - 2) Jesus gave him a choice so that he be without an excuse or attempt to blame God for his damnation.
 - 3) The teaching of Total Depravity as defined by Calvinists does not line up with Scripture.
- c. Jesus gave the reason for the young man not being saved and it had nothing to do with being unable to understand or respond to the gospel.
 - 1) “Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God! And the disciples were astonished at His words. But Jesus answered again and said to them, Children, how hard it is for **those who trust in riches** to enter the kingdom of God!” Choice not inability, due to

being predestined to damnation.

Mk. 10:23-24

- 2) It has been observed, that there is not one mention of God's love for the lost in Calvin's entire Institutes of the Christian Religion!
(Hunt:151)

B. The teaching of Total Depravity of Calvinists corrupts God's justice.

1. The Westminster Confession of Faith paraphrasing Calvin himself declaring. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death... Those of mankind that are predestinated unto life, God... hath chosen in Christ unto everlasting glory... to the praise of his glorious grace... The rest of mankind, **God was pleased**, according to the unsearchable counsel of his own will... for the glory of his sovereign power over his creatures... **to ordain them to dishonor and wrath for their sin**, to the praise of his glorious justice." (Hunt:100)
 - a. The justice of God is contradicted by stating that God predestined to save only the few "elect" and the rest of the human race to damnation.

- b. That makes the holiness of God and righteous perfection in judgment imperfect, unjust and anything but holy, declaring that it "pleased God" and that it is to the "praise of His glorious justice".
 - c. And how can a God of holiness and truth hold someone responsible for their own lostness, if in fact they have been damned by the decrees of God, never having a chance to be save or unable to exercise their will?
2. Arthur Pink being a Calvinist also believed this, "Then do you not see that it is due to no lack of power in God... that other rebels are not save too? If God was able to subdue your will and win our heart, and that without interfering with your moral responsibility, then is He not able to do the same for others [i.e., the non-elect]? Assuredly He is." (Hunt:100)
* Contradicting the attributes of God!
 3. R. C. Sproul even admits the problem, "If some people are not elected unto salvation then it would seem that God is not at all that loving toward them. Further, it seems that it would have been more loving of God not to have allowed them to be born. That may indeed be the case." (Hunt:100)

* No Calvinist has ever been able to satisfactorily explain such lack of love they charge God with.

C. The teaching of Total Depravity of Calvinists denies man's free-will.

1. No true Calvinist can allow man to have a free-will.
 - a. Calvinism and Calvinist teach no man has a free will, at all, because God elected you unconditionally, according to His predestination.
 - b. Therefore you will be able to believe, in fact you can not resist salvation.
 - c. If you have not been elected by predestination to be saved, then you will be damned according to election.
 - d. By the same token, if you have been unconditionally elected, then you will be saved, regardless if you believe or not, because "grace is irresistible".
 - e. They distinguish between free agents and free will, saying, "He is free to turn to Christ, but not able", "It is your decision to choose or reject Christ but it is not of your own free will", "Man's total incapacity does not absolve him from full responsibility." (Vance:215, 234)
2. Man has human responsibility in salvation entrusted to him.

- a. "He that believes....shall be saved." Mk. 16:16
- b. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one who believes...." Rom. 1:16
- c. "He that hears and believes...has eternal life." Jn. 5:24
- d. Peter says we are born again by the word of God. 1Pet 1:23
- e. The author to the Hebrew says, "The word preached did not profit them, not being mixed with faith." Heb. 4:2
- f. The multitudes of "whosoever wills" in the Bible defy that salvation is extended only to the elect.
- g. Two kinds of verses are found, a command to believe and those implying the possibility of doing so. Is. 45:22; Mk. 1:15; Acts 17:30; 1Jn. 3:23; Rev. 22:17
- h. The Bible clearly teaches the instant a person believes and receives the Lord Jesus as Lord and Savior, Who died for their sins, they are regenerated and belong to the family of God.
 - 1) The Scriptures do not teach two kinds of life, one to regenerate a person and another to believe to be saved, that is two births, double salvation.

- 2) Faith is the cause of regeneration, synonymous with born again, as stated before, faith comes first.
- 3. There is a distorting of the Scripture by reading into the text the doctrine of Calvinism that man has no free will.
 - a. John Calvin writes regarding Jn. 1:13, reading into the text the need of first being regenerated, “Hence it follow, first, that faith does not proceed from ourselves, but is the fruit of spiritual regeneration, for the Evangelist affirms that no man can believe, unless he be begotten of God; and therefore faith is a heavenly gift”. (Hunt:104)
 - b. The **context** is a contrast between the Jews, His own, who did not receive Him and those who did receive Him by faith being born again, distinct from “flesh and blood” their parents.
- 4. The plead through the Bible is repentance to be saved.
 - a. If God predestined only the elect to be saved, it would be useless and non-urgent to plead the elect to repent.
 - b. The reason being, they are the predestined elect and are going to come anyway!
 - * Knowing the terror of the Lord, we persuade men.” 2Cor. 5:11

- c. We can either choose to believe the teaching of Calvinism, that God who is Infinite was acting insincerely with His love by acting in limited love and grace or that Calvinism is in error about God and the gift of salvation for every person!
- 5. The Bible says God strives with man, if he has no free-will, how can he strive?
 - a. God says, “My Spirit shall not always strive with man”. Gen. 6:3
 - b. God gave Cain time to repent and strove to convict him of his sin of murder that he might repent but he chose to harden his heart. Gen. 4
 - c. God strove with Israel for forty years in the wilderness.
 - d. God strives with sinful man today.
 - f. If Calvinism is true, then there can not be any striving to turn man, for they have been elected to salvation, predeterminately and will be saved no matter what they do or think!

Illustration

One put it this way, “Calvin says God withholds truth in “order to render man inexcusable...” That is like crippling a man to render him inexcusable for failing to run fast enough and to jump high enough!”

The teaching of Calvinism on “Total Depravity” has severe consequences on important biblical truths!

III. The teaching of Calvinism on “Total Depravity” fails to make important distinctions.

- A. Calvinism distorts the sovereignty of God.
 1. Calvinism places such a great emphasis on God’s sovereignty that it does away with man’s choice as we have seen.
 2. Calvinism teaches that no person since Adam has ever had a free will.
 3. Calvinist have made God the effect of every event that occurs by His decrees.
 - a. If you follow this logic, you have to conclude that God is the author of sin, in fact God is responsible for Adams’s fall, which they teach.
 - 1) “Even the fall of Adam, and through him the fall of the race was not by chance or accident, but was so ordained in the secret counsels of God”. (Bottner, Hunt:126)
 - 2) Again Calvinism charges God with having the ability to prevent the fall, but rather willed the fall, the entrance of sin and death!

- b. If you follow that same logic for everything, then God is responsible for every evil and inhumane thing that takes place in this world.
 - c. This is “Greek Determinism”, not Biblical Theology!
 - d. In fact Arthur Pink says, “To affirm that he, man, is a free agent is to deny that he is totally depraved.” (Sov. of God:138)
4. Some Calvinist will say that man is free to respond to God, but it is only to respond in opposition to God, for only those who have been sovereignly elected have the choice to accept Christ.
 - a. It is a word game and human logic of circular reasoning!
 - b. Either man has a free will or his sins are according to God’s will?
 5. Calvin failed to see the sovereignty of God, as sovereignly giving man the power of choice.
 - a. Edwin H. Palmer in his Five Point Calvinism, says, “All things that happen in all the world at any time in all history—whether with inorganic mater, vegetation, animals, man , or angels, both the good and the evil ones, ---come to pass because God ordained them. Even sin—the fall of the devil from heaven, the fall of

- Adam, and every thought, word, and deed in all of history, including the worst sin of all, Judas' betrayal of Christ ---is included in the eternal decree of our holy God." (Hunt:129)
- b. Calvinist logically think that if God did not foreordain all things, then He could not know the future.
 - c. This is illogical, God is all-knowing and all-powerful, He is both able to control the things He has decreed so that they come to pass and also in control to deal with the freedoms He has given to man!
 - d. The attribute of God's sovereignty is governed by His other attributes of Holiness, Love, goodness, kindness, mercy and grace, all unto perfection.
 - e. Therefore God can not do certain things, He can not lie, cheat, steal, be unjust, tempt man with evil, be unfair or make a mistake or ever be out of control of all things.
 - f. Calvin was only repeating what Augustine taught regarding the sovereignty of God, but Calvin went further in these fallacies.

B. Calvinism distorts the foreknowledge of God.

1. Foreknowledge is the attribute of God, which declares that He knows all things before they happen.
 - a. "Declaring the **end** from the **beginning**, And from ancient times things that are not [yet] done, Saying, `My counsel shall stand, And I will do all My pleasure." Is. 46:10
 - b. "Known to God from eternity are all His works." Acts 15:18
 - c. The attributes of Omniscience, Omnipotence and Omnipresence all play their part with Foreknowledge.
 - d. Nothing ever has taken God by surprise nor can He learn anything.
2. Calvinism says that if God did not foreordain all things, then He could not know the future.
 - a. What a contradiction to God's Omniscience and the fact that He is Infinite by placing a limit on God.
 - b. Calvin declared that God "foresees the things which are to happen just because He has decreed that they are so to happen" (Hunt;144, Cal Inst.)
 - * But there is no text in the Bible that teaches that fact!
3. God lives in an eternal present, He can see the past, present and future all at one time and is in complete control.

- a. “That which is has already been, And what is to be has already been; And God requires an account of what is past.” Eccl. 3:15
- b. The understanding of one scientist about Einstein’s theory of relativity of time is stated, “From a Christian point of view, it is reasonable to conclude that the temporal and the spatial extent of our universe were created together, and thus the entire four-dimensional structure resides before its Creator in an eternal present. Thus our modern scientific understanding of the nature of time fits quite well with the Christian tradition that God has knowledge of all time, past, present, and future: “Before Abraham was, I Am”. (Hunt:145)
- c. God is outside of the time domain of man, he is not part of it, but totally separate and distinct from space, time and matter, as Creator and Infinite.
- d. God is not biting His nails or anxious as Nebuchadnezzar declared, “All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of **heaven** And among the inhabitants of the earth. No one can restrain His hand Or say to

- Him, “What have You done?” Dan. 4:35
 - e. Calvinist say that God ordained evil and could stop all evil if He wanted to, but if according to them He decrees everything, then how could He change what He predestined?
 - f. The only answer to evil is man’s moral responsibility to God since Adam and Eve, “All have sinned” by their own free will, not some imposed decree from God!
* Though man has a capacity for good, his bent is towards evil! Jer. 17:9; Matt. 15:19
- C. Calvinism distortion of the predestination of God. (Sovereignty, foreknowledge)
- 1. Predestination according to Calvin is equated with foreknowledge.
 - a. When Paul says, “For who he did foreknow, he also predestinate”. Rom. 8:29
 - b. Calvin insisted it must be read, ‘For whom He predestinated He also did predestinate’, which makes no sense and is redundant! Changing the text.
 - 2. To know something in advance before it happens in not the same as predetermining that it will happen.

- a. So Foreordination and Foreknowledge are not the same thing, though they may be overlapping and related.
- b. What God predestines He knows will happen, but His Foreknowledge is not limited to what He predestined or He would be limited and could not be Omniscient.
- c. Arthur Pink says “God foreknows what will be because He has decreed what shall be” and “God decreed from all eternity that Judas should betray the Lord Jesus” because Zecharias prophesied it.” Zech. 11:12
* God would be unjust!
- d. Then Pink goes on to say that nevertheless Judas was “a responsible agent in fulfilling this decree of God.
* Absolutely absurd that God would decree the actions of a man to commit evil and then hold him responsible for doing the evil!
- e. Calvin and Calvinism fails to make a distinction between predestination and foreknowledge

Illustration

The failure to make the distinction between God’s sovereignty, foreknowledge and predestination, is like not distinguishing between a barometer and a thermometer!

* A thermometer measures temperature, a barometer is an instrument for measuring atmospheric pressure, used especially in weather forecasting!

The teaching of Calvinism on “Total Depravity” fails to make important distinctions on the attributes of God!

Conclusion

We have examined the first point of Calvinism, “Total Depravity”, from three perspectives.

- I.** The teaching of Calvinism on “Total Depravity”, that man can not respond to salvation!
- II.** The teaching of Calvinism on “Total Depravity” has severe consequences on important biblical truths!
- III.** The teaching of Calvinism on “Total Depravity” fails to make important distinctions on the attributes on God!