

# TWENTY-FOUR SCRIPTURAL PROBLEMS WITH CALVINISM

## *Calvinism vs. The Bible*

By Jesse Morrell

[www.OpenAirOutreach.com](http://www.OpenAirOutreach.com)

1. Calvinism says that God decreed all sin when the Bible says sin breaks the heart of God and He wills holiness and obedience from His subjects so that He is not in any way the author of sin (Gen. 1:31; 6:5-6; 1 Sam. 15:22; Eze. 6:9; Jer. 19:5, 32:35; Isa. 5:4; Zeph. 3:5; Ecc. 7:29; Matt. 6:10, 23:37; Lk. 7:30; 1 Cor. 14:33; Heb. 1:9, 1 Thes. 4:3; James 1:13).
2. Calvinism says that men are under the wrath of God for the sin of Adam when the Bible says that the son does not bear the iniquity of the father and we will all give an account for our own deeds (Lev. 18:29; Deut. 24:16; 2 Kng. 14:6; 2 Chron. 25:4; Eze. 18:2-6; Eze. 18:20; Jer. 17:10; Matt. 16:27; Rom. 2:5-6; Rom. 14:12; 2 Cor. 5:10; 2 Cor. 11:15; 1 Pet. 1:17; Rev. 20:11-12; Rev. 22:12).
3. Calvinism says that man's free will was lost by Adam's original sin when the Bible never says this but instead continues to appeal to man's free moral agency after Adam's fall (Gen. 4:6-7; Deut. 11:26-28, 30:11, 19; Josh. 24:15; Isa. 1:16-20; 55:6-7; Jer. 4:14; Hos. 10:12; Jer. 18:11; 21:8; 26:13; Eze. 18:30-32; 20:7-8; Acts 2:40; 17:30; Rom. 6:17; 2 Cor. 7:1; 2 Tim. 2:21; Jas. 4:7-10; 1 Pet. 1:22; Rev. 22:17).
4. Calvinism says that all men inherit a sinful nature from Adam when the Bible never even says that Adam's nature was sinful but instead asserts that God forms our nature in the womb and we are in His image even after Adam's sin (Gen. 1:26-27, 4:1, 9:6; Ex. 4:11; Deut. 32:18; Isa. 27:11; 43:1; 43:7; 44:2; 44:24; 49:5; 64:8; Jer. 1:5; Ps. 26:10; 95:6; 127:3; 139:13-14, 16; Ecc. 7:29; 31:15; 35:10; Mal. 2:10; Rom. 9:20; 1 Cor. 11:7; Eph. 3:9; 4:6; Col. 1:16; Jas. 3:9; Jn. 1:3).
5. Calvinism says that all events are the eternal will of God when the Bible represents God as grieved, disappointed, and surprised over many events that have occurred (Gen. 6:5-6; 1 Sam. 15:10, 15:35; Isa. 5:1-5; Jer. 3:6-7, 3:19-20).
6. Calvinism says that God has irresistibly decreed all events from eternity past, when the Bible says that God has canceled and reversed some of His own prophecies and teaches that the future is not yet entirely fixed and settled but changable (Gen. 6:7-8, 19:17-22; Ex. 32:10-14, Jer. 18:1-10; Ex. 32:10-14; Num. 11:1-2, 14:12-20, 16:20-35; Deut. 9:13-14, 9:18-20, 9:25; 1 Sam. 24:16; 2 Sam. 24:17-25; 1 Kin. 21:21-29; 2 Kin. 20:1-6; 2 Chron. 12:5-8; Jonah 3:4-10; Jer. 26:19; Isa. 38:5, 68:8; Matt. 24:20; Mk. 13:20).
7. Calvinism says that God has given man a moral law which He is incapable of keeping when the Bible says that God is just, never allows us to be tempted above our ability, and only

obligates us to love Him with all of our ability (Deut. 6:5, Deut. 10:12, Deut. 30:6, Matt. 22:37, Mk. 12:30, Lk. 10:27, 1 Cor. 10:13).

8. Calvinism says that Jesus Christ came and took our punishment when the Bible says that our punishment is eternal hell (Dan. 12:2; Matt. 25:46; 2 Thes. 1:9; Rev. 14:11).
9. Calvinism says that Jesus Christ came and paid our debt when the Bible says that God forgives us our debt (Matt 6:12; Matt. 18:27; Lk. 7:41-42, 11:4).
10. Calvinism says that Jesus Christ took the punishment of our sins when the Bible says that God forgives us our sins and remits our penalty (Matt. 9:6, 26:28; Mk. 1:4, 2:10; Lk. Lk. 1:77, 3:3, 5:24, 24:47; Acts 2:38, 5:31, 10:43, 13:38; 26:18; Rom. 3:25, Heb. 9:22, 10:18; Eph. 1:7; Col. 1:14; 1 Jn. 1:9).
11. Calvinism says that Jesus Christ came and took the wrath of God when the Bible says that God still has wrath after the atonement, that sinners are not saved from God's wrath until conversion, that the atonement was instead a justification of His mercy, and that believers who return to their sins return to the wrath of God (Lk. 21:23; Jn. 3:36; Acts 12:23; Rom. 1:18; 2:5, 3:24-26; Heb. 10:26-31; Eph. 5:6-7; Col 3:6; Rev. 6:17; 14:10; 16:19).
12. Calvinism says that Jesus Christ became sinful and guilty on the cross when the Bible says He died the just for the unjust and offered Himself without spot or blemish to God (Ex. 12:5; Lk. 23:41; Heb. 9:14; 13:8; 1 Pet. 1:19; 2:22-23; 3:18 Heb. 13:8).
13. Calvinism says that those for whom Christ died can never perish when the Bible warns that those for whom Christ died can perish (Rom. 14:15; 1 Cor. 8:11; Heb. 10:29; 2 Pet. 2:1).
14. Calvinism says that Christ only died for a few elect when the Bible says that Jesus died for the world and all men (Isa. 53:6; Heb. 2:9; 2 Cor. 5:14-15; 1 Tim. 4:10; 1 Jn. 2:2), making salvation available to all (Jn. 3:14-17; 12:46; Acts 10:43; Rom. 10:11; Rev. 22:17).
15. Calvinism says that God wants most sinners to remain in their sins and die and go to hell, to somehow glorify His justice, when the Bible says God wants all men to repent and be saved (Eze. 18:32; John 3:14-17; Acts 17:30-31; 2 Pet. 3:9).
16. Calvinism says that men cannot repent and believe when the Bible commands men to repent and believe and blames them if they do not (Matt. 11:20; 23:37; Mk. 6:6; Lk. 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Acts 17:30-31; Rev. 2:21).
17. Calvinism says that men cannot repent and believe because they are born spiritually dead because of Adam when the Bible says that men are dead or alienated from God because of their own trespasses and sins and says the prodigal son was able to return to the father even though he was dead to the father (Eze. 18:4, 20; Isa. 59:2, Lk. 15:18, 15:24; Rom. 5:12; 5:14; 7:9; 7:11; 8:6; 2 Cor. 5:14; Col. 1:21; 2:13; Rev. 3:1).
18. Calvinism says that God unconditionally predestined individuals for heaven or hell when

the Bible says that God has chosen to offer salvation to the Jews and the Gentiles, grafting in some and cutting off others based upon their faith or unbelief (Rom. 9:30-33, 11:20-23).

19. Calvinism says that God predestined some for Heaven and most for hell according to the pleasure of His will, when the Bible says that God sent Jesus to die for all, commands all men to repent and believe, is drawing all men unto Himself, is not willing that any should perish, and takes no pleasure in the death of the wicked (Eze. 18:32; Isa. 53:6; John 3:14-17; Acts 17:30-31; Heb. 2:9; 2 Cor. 5:14-15; 2 Pet. 3:9; 1 Tim. 4:10; 1 Jn. 2:2).
20. Calvinism says that the righteousness of Christ is imputed to believers when the Bible says that our faith is imputed or reckoned as righteousness by God (Gen. 15:6; Rom. 4:3, 4:22; Gal. 3:6; James 2:23).
21. Calvinism says that God doesn't see believers if they sin, but see's imputed righteousness instead, when the Bible says God is omniscient and nothing is hide from His eyes (Ps. 33:13-15; Prov. 15:3; Eze. 8:12; 9:9; Jer. 32:19; Job 34:21; Mal. 2:17; Heb. 4:13; Rev 2:2, 2:9; 2:13; 2:19; 3:1; 3:8; 3:15).
22. Calvinism says that man cannot contribute to His salvation in any way but is saved in a monergistic regeneration while the Bible teaches the responsibility and necessity of the sinner to consent and cooperate with God in a synergistic relationship in order to be saved (Deut. 10:16; Eze. 18:30-32, 24:13; Ps. 78:8; Ps. 95:8; Heb. 3:15; Act 7:51; 17:30-31; Jas. 4:8; Col. 3:9-10; Eph. 4:22, 24; 1 Tim. 4:16).
23. Calvinism teaches that no man is able to keep the commandments of God and that not even the grace of God is capable of delivering you from daily sinning, but the Bible teaches that there is deliverance by faith in Jesus Christ to overcome sin while in this life (Matt. 1:21; Jn. 8:36; Rom. 6:18, 20, 22; 8:2; 1 Cor. 10:13; 1 Thes. 3:13; 1 Thes. 5:23; Titus 2:11-12; Jude 1:24; 1 Tim. 6:14; 1 Jn. 1:9; 3:9).
24. Calvinism says that true believers will persevere unto the end when the Bible exhorts believers to persevere, warns of damnation if they do not, and speaks of some who have departed from the faith (Exo. 32:33; Matt. 18:23-35, 24:13; Mk. 4:17; Lk. 8:13; Jn. 6:66, 8:31, 15:6; Acts 1:25 w. Matt. 19:28; Acts 11:23, 13:43, 14:22; Rom. 1:18, 2:7-10; Col. 1:21-23; Rom. 8:13, 11:20-21; 1 Cor. 9:27, 10:12, 11:32, 15:1-2; 2 Cor. 6:1; 1 Thes. 3:8; 2 Thes. 2:3; 1 Tim. 4:16, 1:5-6, 1:19-20, 4:1, 5:15; 2 Tim. 3:8, 4:10; Heb. 2:1-3, 3:6, 3:12-15, 4:11, 4:14, 6:6, 10:22- 23, 10:26-31, 12:24-25; Eph. 5:6-7; Jas. 4:4, 5:19-20; 2 Pet. 2:20-22; 2 Pet. 3:17; 1 Jn. 2:24; 2 Jn. 1:9; Jude 1:5; Rev. 3:5).

Unfortunately, my list of scriptural points that Calvinism contradicts can go on and on but these are some of the major points. I pray that you were blessed by this bible study!

## **MORE BONUS MATERIAL**

### **Jesse Morrell's "12 Minute Best Scriptural Arguments" for Free Will from his debate against Calvinist Matt Slick**

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#### **1. Free Will Defined**

Free will is defined as the “power of contrary choice,” meaning that men have a choice between good and evil, obedience and disobedience, serving God and serving the devil.

#### **2. The Traditional Christian Definition**

The power of contrary choice is what the Early Church Fathers meant when they employed the expression “free will.”

My view of free will is the “Traditional Christian Definition” in contrast to the Gnostics who taught that sinners had such a corrupt nature that they could choose only evil and could not choose right.

#### **3. Antithesis of Ultimate Presupposition**

My ultimate presupposition in this debate is in sharp contrast with Matt Slick, as it is that free will or the power to choose between good and evil has not been lost through Adam's original sin.

In all of the consequences that God declared in **Genesis 3:16-19**, the loss of their free will or their ability to do anything good and that of all of their descendants was not mentioned at all. You would think that the greatest and most devastating consequence would have been mentioned here.

Man cannot change his nature by the mere use of his will and Calvinists agree with this when it comes to their view of unregenerate men with a “sinful nature” being “incapable of changing their nature by their will-power,” and yet they believe that somehow Adam changed his nature by the use of his will. This is an inconsistency on the part of the Calvinists.

#### **4. Sin is Not the Punishment of Sin**

God did not punish sin with more sin. The idea that God took away Adam's ability to do anything good as a punishment for his sin makes no sense. God was not so angry with sin that He decided to make sin unavoidable. He was not so angry that Adam didn't choose obedience that He made obedience impossible. If that were the case, all subsequent sins would be God's fault.

## 5. The Bible Teaches Man Still Had A Free Will After Adam's Sin

That man's free will to choose between good and evil, between obedience and disobedience, continued after the fall of Adam and Even can be seen in a plethora of verses.

- i. **Genesis 4:6-7**: God spoke to Cain immediately after the fall of Adam and Eve as someone who had no reason to be upset because he could simply do well and it would be accepted of him.
- ii. **Deut. 11:26-27**: God told Israel that He was setting before them blessings or curses, blessings if they obey and curses if they disobey, thus declaring that they had the power of contrary choice between obedience and disobedience.
- iii. **Deut. 30:19**: God told Israel that He set before them the way of life and the way of death, choose life.
- iv. **Deut. 8:2**: God tested men to see if they would obey Him or disobey Him. Why would He test them to see which one they would do if their ability to do anything except disobey had been lost?
- v. **Joshua 24:25**: Joshua told Israel to choose this day whom they would serve, whether they would serve God or other gods. Evidently men have a free will choose whether they will serve God or not.
- vi. **Jer. 21:8**: God said to Israel that He set before them the way of life or the way of death. God is declaring that He has given them the "power of contrary choice."
- vii. **Jer. 11:7-8**: God said that He "earnestly protested" with the fathers of Israel to obey His voice. Why would He "earnestly protest" for them to obey Him if they cannot?
- viii. **Jer. 38:20**: Jeremiah told the king, "Obey I beseech you the voice of the Lord" as if this was a choice the sinful king could and should make.
- ix. **Ps. 53:2**: God looked down from heaven to see if there were any that did understand and seek Him and found none. Why would God look down to see if this was happening if He took away any possibility of it when Adam sinned? The fact that God looked down to see presupposes that it was a possibility.
- x. **Genesis 6:5-6 & Ezekiel 6:9**: God expresses great brokenness of heart of the abundance of man's sin, as if things could have been differently.
- xi. **Jer. 19:5, 32:35**: God said when Israel sacrificed their children to false gods that they were doing what He commanded not "neither came it into my mind" He said that they would do such a thing. In other words, God knew that they were capable of doing otherwise and expected them to.

- xii. **Isa. 5:4**: God said He did all that He could for His vineyard to bring forth grapes but it brought forth wild grapes instead. Evidently Israel had a free choice to bring forth either kind and God did not withhold from them the ability to bring forth that grapes that He wanted.
- xiii. **Ps. 81:13 & Isa. 48:18**: God bemoans the disobedience of Israel, saying O that they had obeyed my commandments, as if they could have! He is speaking as if the past could have been different than it was.

## 6. The Government of God is Not Tyranny

**Exodus 5:16**: Pharaoh commanded brick but gave no straw and when they were punished for their failure the scripture says the fault was with Pharaoh not the people. The tyranny of Pharaoh was that He commanded the impossible.

**Deut. 30:11** says that God's moral government is not analogous to the tyrannical government of Pharaoh because what God commands is neither "hide" nor "far off" from the people. In other words, what God commands is not impossible for His subjects to perform.

**Luke 10:27**: We are obligated according to the measure and extend of the abilities that we do have, to love God with what we are in possession of and not with what we are not.

## 7. Sinners are Without Excuse for their Sinning

**Romans 1:20**: Paul said that sinners are "without excuse" for their sin. And if sinners are "without excuse" then they must be "with ability." If they were "without ability" then they certainly would be "with excuse." They would have the greatest excuse there is.

## 8. The Unregenerate Are Still Capable of Choosing Good

**Acts 10:2 – 11:18**: Cornelius was a devout man that feared God and prayed always (**10:2**), whose prayers were heard (**10:4, 10:31**), who was a "just man" (**10:22**), worked righteousness (**10:35**), but didn't hear about Jesus until Peter came (**10:36-37**), was preached to believe for the remission of his sins (**10:43**), was then baptized in the Holy Spirit (**10:43**), was unsaved until Peter was sent to him (**11:14**), and was granted repentance unto life (**11:18**).

In Calvinism, the ability to do anything good has been completely lost and therefore man must be regenerated by irresistible grace in order to believe in God. Faith immediately comes after regeneration. Since Cornelius was unsaved and did not believe in Jesus until Peter came, he was unregenerate. And yet somehow Cornelius was able to fear God, pray always, and be a just man, while yet being unregenerate? How was Cornelius capable of doing these good things if the unregenerate are incapable of choosing God and doing anything good?

## 9. Salvation is Decisional.

- i. **Acts 2:40**: Peter said “save yourselves.”
- ii. **2 Cor. 5:20**: Paul said we beg you on behalf of Christ be ye reconciled unto God, showing man’s consent is required for reconciliation.
- iii. **Heb. 2:3**: Salvation is something we can neglect, making salvation volitional.
- iv. **Col. 3:9**: Paul said ye have put off the old man.
- v. **Matt. 23:37**: Jesus said He wanted to gather Jerusalem unto Himself but they would not.
- vi. **Acts 26:19**: Paul said he was not disobedient unto the heavenly vision, implying that he could have been.
- vii. **Luke 14:16-18**: The offer of salvation is an invitation that men either receive or reject.
- viii. **John 1:12**: As many as “receive” or “choose” Him become the sons of God.
- ix. **Luke 15:18**: the prodigal son was converted back to the father when he said, “I will go,” showing the use of his will and self-determination.
- x. **Luke 9:24**: Jesus said whosoever “will” save His life will lose it but whosoever “will” lose His life will save it, showing the operation and function of the will in salvation or damnation.
- xi. **Luke 9:23**: Jesus said if any man “will” come after me, let him take up his cross etc. Again, this shows the role of the human will in following Jesus and how this decision must come prior to being a follower of Christ.
- xii. **Luke 19:27**: Jesus said bring those enemies of mine that “would not” have me to reign over them, blaming and punishing them for their unwillingness not any inability.

## 10. Regeneration Is Synergistic, requiring man’s cooperation and consent.

- i. **Ezek. 24:13**: God said to Israel I have purged thee but thou was not purged. Why weren’t they purged when God wanted them to be? Because they lacked cooperation and consent. It was their fault, not God’s.

- ii. **Ezek. 18:31**: God said make unto yourselves a new heart and a new spirit for why should ye die?
- iii. **James 4:8**: James said cleanse your hands you sinners and purify your hearts you double minded. This shows the sinners role and responsibility in changing or regenerating his heart.

#### 11. A Relationship with God Requires Man's Choice and Consent.

- i. **Jer. 9:6**: Israel refused to know God when God wanted to know them.
- ii. **Hosea 5:15**: God wanted to know them but they refused, so He said He will go and return to His own place until they seek Him.
- iii. **Jer. 3:6-12**: The adultery of Israel against God shows that God granted them the choice to be faithful to Him or not. He does not force anyone to know Him.
- iv. **Rev. 19:7**: The bride of Christ has "made herself ready."

#### 12. Repentance is a Free Will Choice.

- i. **Jer. 36:3, 36:7**: God said that Israel "may" or might repent, implying that it was up to them and that this was a possibility of them.
- ii. **Acts 17:30-31**: God commands men to repent.
- iii. **Jonah 3:10**: God repented of destroying Nineveh, thus changing His own plans, when He saw that they repented. Evidently their repentance was their own as it resulted in God changing His mind.
- iv. **Mk. 6:12**: They went out and preached them men should repent. It is man that must do the repenting.

Calvinists like Paul Washer tells sinners to, "Pray that God gives you repentance." This only keeps men in impenitence longer, as God is commanding men to immediately repent. You never see the Apostles telling sinners to "pray that God gives you repentance." Instead, you see them telling men to immediately repent.

- v. **Isa. 1:16-18**: God told sinners to wash themselves and make themselves clean, to put away evil and learn to do good, and that this would be accomplished by reasoning with Him.



- vi. **Rev. 2:21**: God gave the adulterous woman space to repent but she repented not. God wanted her repentance and granted her the time to do it but it still didn't happen because she choose not to.
- vii. **Matt. 11:20**: Jesus upbraided the sinners for not repenting as if they could have. Jesus did not upbraid God for not granting them repentance.

### 13. Faith Is A Free Will Choice.

- i. **Mark 1:15**: Jesus commanded sinners to both repent and believe, showing the volitional nature of both.
- ii. **Mk. 11:22**: Jesus said “have faith in God” in the imperative mood.
- iii. **John 10:38, 4:11**: Jesus said “believe the works” as if it was up to them.
- iv. **John 12:36**: Jesus said “believe the light” as if this was a choice they could make.
- v. **Acts 16:31**: Paul said “believe on the Lord” and this command shows the volitional nature of faith.

Iranaeus said, “All such expressions shew that man is in his own power with respect to faith.”

- vi. **Eph. 2:8-9**: The gift spoken of here is salvation, not faith. On this point John Calvin agrees with me but John Piper disagrees. That would make me a Calvinist on this issue and Piper not.
- vii. **Heb. 3:15**: Scripture says today if you hear his voice harden not your heart, showing that you choose the state of your heart towards God and can choose between different responses.
- viii. **Matt. 21:42**: The stone which the builders “refused” shows the volitional nature of unbelief as well as faith.
- ix. **Mk. 16:14**: Jesus upbraided sinners for their unbelief and hard heart as if they could have chosen differently, as if they could have chosen to believe.
- x. **Luke 24:25**: Jesus rebuked them for being slow of heart to believe, as if they could have believed faster!
- xi. **Mk. 6:6**: Jesus marveled at their unbelief. But if they cannot believe because God hasn't granted them faith there is nothing to marvel over.

- xii. **John 20:27**: Jesus commands men to be not faithless but believing.
- xiii. **John 3:19**: Men choose darkness rather than light, showing they have a choice between the two.

#### 14. Perseverance is a Free Will Choice

The doctrine of conditional security, or that you can fall away and forfeit or lose your salvation, takes for granted a decisional salvation perspective.

- i. **John 6:66-67**: Many of Jesus's disciples backslide and Jesus asked the remaining, "will ye also go?" Showing that the will is the factor in persevering or backsliding.
- ii. **John 15:6**: Jesus said if anyone abides not in him he is cast forth as a branch and burned. If it were a matter of unconditional election and not free will, not abiding in Christ wouldn't even be an option. Christ is warning them as if this were a possibility.
- iii. **Acts 11:23**: Paul exhorted them to cleave unto the Lord, as if they could choose to do this or not.
- iv. **Acts 13:43**: Paul persuaded them to continue in the grace of God, as if they could choose to do this or not.
- v. **Acts 14:22**: Paul exhorted them to continue in the faith, as if it was their volition that was required to continue and as if they had the option of choosing not to.

All of these examples of "follow-up" take for granted a "decisional salvation."

#### 15. Rebuke presupposes free will.

- i. **Exodus 32:19**: Moses was angry with sinners for their idolatry of a golden calf, as if they could have chosen to worship and serve God instead.
- ii. **Acts 7:51**: Stephen rebuked his audience for being stiff-necked and uncircumcised of heart and resisting the Holy Spirit, as if they could have acted and done differently.

As his audience was resisting the Holy Spirit in His attempts to regenerate them, it is evident that God's grace is regeneration is not irresistible. The grace of God is the most resisting thing in the entire universe.

## 16. Salvation Requires the Presupposition of Free Will

- i. **John 16:8**: The Holy Spirit comes to convict the world of their sin. No sinner could ever feel convicted if they believe that they have the excuse of inability for their sins, if they think that their sins were unavoidable and obedience impossible.

Men cannot blame themselves for what they cannot help. No man can regret what they could not have avoided. To teach men that they cannot help but to disobey God is absolutely destructive to the work of evangelism and the salvation of souls which requires the conviction of sin.

## **MORE BONUS MATERIAL**

### **Twenty-Four Scriptural Points About The Vicarious Governmental Atonement of Christ**

by Jesse Morrell

*(This is an excerpt from upcoming book “The Vicarious Atonement of Christ”).*

1. God has a moral government over mankind (Matt. 22:37-39; Rom. 13:10; 1 Cor. 9:21) and His moral government extends over countless hosts of heaven (Ps. 103:20-21, Jer. 33:22; Heb. 12:22).
2. Government exists for the good of its subjects (Deut. 10:13; Rom. 13:4).
3. Penalty is executed to deter others from crime and uphold the law (Deut. 21:21-22; Eze. 23:46-48; Rom. 11:20-22; Cor. 10:11; 2 Cor. 10:5-6; 2 Pet. 2:6; Jude 1:7).
4. Penalty is not executed to gratify God’s personal feelings (Eze. 18:32; 33:1; Isa. 63:9; Lam. 3:32-33; 2 Pet. 3:9).
5. Forgiveness is the setting aside of the execution of the penalty (1 Chro. 21:7-15; 2 Chro. 12:5-7, 32:26; 2 Sam. 24:16; 24:25; Num. 16:46-48; Ps. 78:38; 106:23, 45; Jer. 18:8; Eze. 20:17; Micah 7:18-19; Jonah 3:9-10; 4:2; Joel 2:13-14; Acts 5:31; 13:38; 26:18; Eph 1:7; Col 1:14; Heb 9:22), the pardoning of debt (Matt. 6:12, 18:27, Lk. 7:41-42), when God turns away from His wrath (Deut. 13:17; Num. 25:4, 25:11; Josh. 7:26; Ps. 78:38; 85:3-4; Joel 2:13; Jonah 3:9; Isa. 12:1; Jer. 3:12; Dan. 9:16, 19; Hos. 11:9; 14:4; Mic. 7:18).
6. The problems of forgiveness are governmental not personal, as forgiveness from a government is a delicate matter since it can have the tendency to encourage further crimes (Dan. 6:7-16; Esther 1:16-22; Ecc. 8:11).
7. God is personally reluctant to execute judgment because of His benevolent disposition and merciful heart and He personally prefers the exercise of mercy over judgment (1 Chron. 21:15; Eze. 18:32; 33:1; Isa. 28:21; Lam. 3:33; Mic. 7:18; Jn. 3:17; 8:10-11; 2 Pet. 3:9; Jas. 2:13).
8. God was gracious, merciful, and forgiving prior to the atonement (Ps. 86:5, 103:8; 145:8; Neh. 9:17), so the atonement did not change God’s disposition by making Him gracious, merciful, or inclined to forgive (Mal. 3:6; James 1:17).
9. The atonement was made because God was already loving and favorably disposed towards mankind (Jn. 3:16; Lk. 2:14; Rom. 5:8; 1 Jn. 4:10).

10. The penalty for our sins is eternal hell (Dan. 12:2; Matt. 2:46; 2 Thes. 1:9; 2 Pet. 2:9; Jude 1:7; Rev. 21:8)
11. The atonement makes possible the remission of penalty (Matt. 26:28; Acts 5:31; 13:38; Heb. 9:22; Eph. 1:7, 4:32; Col. 1:14).
12. The suffering and life of Jesus is a substitute or ransom offered instead of the punishment or damnation of sinners (Isa. 53:5; Matt. 20:28; Mk. 10:45; 1 Tim. 2:6; 1 Pet. 3:18).
13. The atonement was made to justify the mercy of God, declaring His righteousness, so that He might be just even in the forgiveness of sins (Rom. 3:24-26).
14. Given the vicarious nature of His sacrifice, the atonement has a powerful moral influence upon the hearts of men, so much so as to be able to turn sinners into saints, and this was a primary objective of His sacrifice (Matt. 1:21; Jn. 1:29; Acts 3:26; Rom. 8:4; 2 Cor. 5:15; Gal. 1:4; Eph. 5:25-27; Col 1:21-23; Titus 2:11-12, 14; Heb. 9:26; 10:10; Tit. 2:14; 1 Pet. 2:24; 1 Jn. 1:7; 3:5; 3:8; 4:19).
15. What God desires is a change of heart and obedience, not a sacrifice (1 Sam. 15:22; Ps. 51:16-17; Prov. 21:3; Hos. 6:6; Matt. 9:13; 12:7), so that a sacrifice that does not produce a change of moral character, or is not accompanied with repentance, does not save (Ps. 50:7-23; 51:16-19; Prov. 15:8; 16:6; 21:3; 21:27; Isa. 1:10-17; 56:6-7; 66:3-4; Jer. 7:21-26; 11:14-17; 14:10-12; Hos. 6:6-7; 8:11-14; 9:1-6; 12:9-11; 14:1-3; Joel 1:9, 13; 2:12-14; Amos 4:4-5; 5:21-27; Jonah 1:15; 2:9; 3:5-10; Mic. 6:6-8; Zeph. 1:7-13; 3:10-11; Hag. 2:14; Zech. 14:21; Mal. 1:6-14; 2:10-14; 3:3-4; Matt. 9:13; 12:7; Heb. 10:8, 10:26-31).
16. The atonement was a sacrifice offered to God, not Satan (Gen 8:20-21, Exo. 29:18, 29:25, 29:41, 30:12-13; Lev. 1:9, 1:13, 1:17, 2:2, 2:9, 2:12, 3:5, 3:16, 4:31, 6:15, 6:21, 8:21, 8:28, 17:6, 23:13, 23:18, Num. 15:3, 15:7, 15:10, 15:13, 15:14, 15:24, 18:17, 28:2, 28:6, 28:8, 28:13, 28:24, 28:27, 29:2, 29:6, 29:8, 29:13, 29:36; 1 Cor. 10:20; Heb. 9:9, 10:1; Eph. 5:2).
17. Though Jesus Christ bore our sins in that He was suffering vicariously for the sake of them and on behalf of us (Lev. 16:22; Isa. 53:11; 1 Pet. 2:24), He by no means became guilty or sinful while on the cross (Heb. 13:8). He was the spotless lamb without any blemish (22:20; Ex. 12:5; Lk. 23:41; Heb. 9:14; 13:8; 1 Pet. 1:19; 2:22-23; 3:18), who became the sin-offering for us (2 Cor. 5:21).
18. The nature of the atonement is not such as to render salvation automatic and unconditional, as salvation through the atonement can be neglected, men are justified only when they have faith, and the ministry of reconciliation is still occurring subsequent to His sacrifice (Jn. 3:36; Rom. 5:1; Heb. 2:3; 2 Cor. 5:20).
19. Jesus died for everyone (Isa. 53:6; Heb. 2:9; 2 Cor. 5:14-15; 1 Tim. 4:10; 1 Jn. 2:2) so that salvation is available to all (Jn. 3:14-17; 12:46; Acts 10:43; Rom. 10:11; Rev. 22:17).
20. Though Jesus died for everyone, not everyone is saved through His atonement because

forgiveness through atonement is conditional and salvation can be neglected (Matt. 18:21-35; Mk. 16:16; Acts 2:38; Rom. 10:9; Heb. 2:3, 10:26-31; 2 Pet. 2:20-22).

21. Those Jesus died for can still perish or go to hell (Rom. 14:15; 1 Cor. 8:11; Heb. 10:29; 2 Pet. 2:1)
22. God still has wrath after the atonement (Lk. 21:23; Jn. 3:36; Acts 12:23; Rom. 1:18; 2:5; Col 3:6; Rev. 6:17; 14:10; 16:19), in fact God has more wrath after the atonement than before because those who sin against the atonement are under more wrath than those who sinned merely under the law (Heb. 10:26-31). God will only turn from his wrath when sinners turn from their sins (Jonah 3:10; Jer. 18:8; 26:13; Joel 2:13-14). The atonement did not satisfy or pacify His wrath, but as a substitute for the execution of His wrath, His sacrifice made it possible for God to be just even when He turns from His wrath in the forgiveness of sins (Rom. 3:25-26; 1 Jn. 2:2; 1 Jn. 4:10), so that the Bible says through Jesus we are saved from the wrath to come (1 Thes. 1:10). His wrath can Passover us as it did for the Israelites (Ex. 12:13, 23) because Jesus is our Passover lamb (1 Cor. 5:7).
23. Christ did in fact drink a cup of suffering (Matt. 20:22; 26:42; Jn. 18:11), He tasted death for every man (Heb. 2:9). This cup could not be the cup of God's wrath (Ps. 11:6; Isa. 51:17; 51:22) since the cup of God's wrath was still full after the atonement (Rev. 14:10; 15:7; 16:19; 17:1; 21:9), and because the disciples of Jesus would drink the same cup Jesus drank (Matt. 20:22-23; Mk. 10:38-39)
24. God is not obligated by justice to forgive those for whom Christ died for, so that when they are forgiven and justified it is done freely by His grace (Rom. 3:24; Tit. 3:7).

## **MORE BONUS MATERIAL**

### **THIRTEEN SCRIPTURAL POINTS ON THE ISSUE OF ORIGINAL SIN**

By Jesse Morrell

*(An Excerpt from the book, "Does Man Inherit A Sinful Nature?")*

1. Children do not inherit the sin or guilt of their parents (Deut. 24:16, 2 Kng. 14:6, 2 Chron. 25:4, Jer. 31:29-30, Eze. 18:2-4, Eze. 18:19-20).
2. Each moral agent is accountable for their own deeds and for their deeds only (Deut. 24:16, 2 Kng. 14:6, 2 Chron. 25:4, Eze. 18:2-4, Eze. 18:19-20, Jer. 17:10; Matt. 16:27; Rom. 2:5-6; 14:12; 2 Cor. 5:10; 11:15; 1 Pet. 1:17; Rev. 20:11-12; Rev. 22:12).
3. Moral responsibility is limited and proportionate to moral ability (Deut. 6:5, Deut. 10:12, Deut. 30:6, Matt. 22:37, Mk. 12:30, Lk. 10:27, 1 Cor. 10:13).
4. Moral accountability is limited and proportionate to moral knowledge (Matt. 11:21-22, Lk. 12:47-48, Lk. 23:34, Jn. 9:41, Jn. 15:22, Rom. 4:15, Rom. 5:13, Jas. 4:17, Jn. 19:11, Matt. 23:14, Mk. 12:40, Lk. 20:47, Jas. 3:1, Matt. 10:15, Matt. 11:24, Mk. 6:11, Lk. 10:12, Lk. 10:14, Heb. 10:26, 2 Pet. 2:21).
5. Infant children are born morally innocent (2 Kng. 21:16; 24:4; Jer. 13:26-27; Ps. 106:37-38; Matt. 18:3) They have not yet "done anything" morally "good or evil" (Rom. 9:11), until the age of accountability, which is the age of reason, when they know right from wrong (Deut. 1:39; Isa. 7:15-16), and choose to do wrong (Jas. 4:17). Those who don't know right from wrong cannot be sinful (Jn. 9:41), and infants do not yet know right from wrong (Deut. 1:39; Isa. 7:15-16). Therefore, infants cannot be sinful.
6. All men have chosen to be sinners from their "youth," which is when they reach the age of accountability (Gen. 8:21; Jer. 22:21; 32:30).
7. All men have been sinners by choice (Gen. 6:12, Ex. 32:7, Deut. 9:12, Deut. 32:5, Jdg. 2:19, Hos. 9:9, Ps. 14:2-3, Isa. 53:6, Ecc. 7:29, Rom. 3:23, Rom. 5:12).
8. Each individual originates their sin out of their own heart (Ps. 7:14; 58:3; Matt. 12:35, Lk. 6:45, Acts 5:4).
9. God is the author of our nature. He forms all of us in the womb (Gen. 4:1; Ex. 4:11; Deut. 32:18; Isa. 27:11; 43:1; 43:7; 44:2; 44:24; 49:5; 64:8; Jer. 1:5; Ps. 26:10; 95:6; 127:3; 139:13-14, 16; Ecc. 7:29; 31:15; 35:10; Mal. 2:10; Rom. 9:20; Eph. 3:9; 4:6; Col. 1:16; Jn. 1:3).
10. Our spirits are not inherited from our parents but God is the creator of our spirits (Num. 16:22; 27:16; Zac. 12:1; Ecc. 11:5; Eze. 18:4; 1 Cor. 6:20; Heb. 12:9).

11. Men are not born dead in sins but become morally depraved and relationally separated from God when they personally become sinful or personally choose to sin (Eze. 18:4, 20; Isa. 59:2, Lk. 15:24; Rom. 5:12; 5:14; 7:9; 7:11; 8:6; 2 Cor. 5:14; Col. 1:21; 2:13; Rev. 3:1).
12. God forms us in His image, so even after the fall of Adam man is made in the image of God (Gen. 1:26-27; 9:6; 1 Cor. 11:7; Jas 3:9).
13. Even after the fall of Adam, mankind continued to have the power of free choice (Gen. 4:6-7; Deut. 30:11, 19; Josh. 24:15; Isa. 1:16-20; 55:6-7; Jer. 4:14; Hos. 10:12; Jer. 18:11; 21:8; 26:13; Eze. 18:30-32; 20:7-8; Acts 2:40; 17:30; Rom. 6:17; 2 Cor. 7:1; 2 Tim. 2:21; Jas. 4:7-10; 1 Pet. 1:22; Rev. 22:17). God calls all men everywhere to repent (Acts 17:30-31), and He rightly blames them if they do not repent (Matt. 11:20; 23:37; Mk. 6:6; Lk. 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Rev. 2:21).



## **MORE BONUS MATERIAL**

### **EIGHTEEN SCRIPTURAL POINTS ON THE CHANGEABLE FUTURE**

**By Jesse Morrell**

1. God speaks of the future in terms of what may or may not be: Ex. 3:18, 4:9, 13:17; Eze.12:3; Jer. 36:3; 36:7
2. God changes His plans in response to changing circumstances: Ex. 32:10-14, Jer. 18:1-10; Jonah 3:10
3. God's willingness to change His plans is considered one of His glorious attributes: Jonah 4:2; Joel 2:12-13
4. God tests people to see what types of decisions they will make: Gen. 22:12; Ex. 16:4; Deut. 8:2, 13:1-3; 2 Chron. 32:31
5. God has had disappointments and has regretted how things turned out: Gen. 6:5-6; 1 Sam. 15:10, 15:35
6. God has expected things to happen that didn't come to pass: Isa. 5:1-5; Jer. 3:6-7, 3:19-20
7. God gets frustrated and grieved when he attempts to bring individuals into alignment with his will and they resist: Eze. 22:29-31; Isa. 63:10; Eph. 4:30; cf. Heb. 3:8, 3:15, 4:7; Acts 7:51
8. The prayers of men have changed the plans of God (*God changes the future*: Ex. 32:10-14; Num. 11:1-2, 14:12-20, 16:16:20-35; Deut. 9:13-14, 9:18-20, 9:25; 2 Sam. 24:17-25; 1 Kin. 21:27-29; 2 Kin. 20:6; 2 Chron. 12:5-8; Jer. 26:19; Isa. 38:5
9. God is said to have repented (changed His mind) multiple times in the Bible: Gen. 6:6-7; Ex. 32:12-14; Num. 23:19; Deut. 32:36; Judges 2:18; 1 Sam. 15:11, 15:29, 15:35; 2Sam. 24:16; Ps. 90:13, 106:45, 110:4, 135:14; Jer. 4:28, 15:6, 18:8, 18:10, 20:16, 26:3, 26:13, 26:19, 42:10, Eze. 24:14, Hos. 11:8, 13:14; Joel 1:13-14; Amos 7:3, 7:6; Jonah 3:9-10, 4:2; Zach. 8:14
10. Prophecies are often God foretelling what He Himself will later bring to pass. So they often have to do more with God's omnipotence to bring about His plans than merely foreseeing the future: Gen. 3:15; 1 Kin. 8:15, 8:20, 8:24, 13:32 (with 2 Kin. 23:1-3, 15-18); 2 Kings 19:25; 2 Chron. 1:9 (1 Chron. 6:4; 10, 15); 2 Chron 36:21-22; Ezra 1:1; Isa. 5:19, 25:1-2, 37:26, 42:9 (with vs. 16); 46:10; Jer. 29:10, 32:24, 32:28, 33:14-15, Lam. 3:37; Eze. 12:25, 17:24, 33:29, 33:33; Dan. 4:33, 4:37; Acts 3:18, 27:32-35; Rev. 17:17. This type of prophecy includes the prophecies of the Messiah. So His birth, the location of His birth,

the miracle of His birth, were not accidents or merely foreseen events, but were the deliberate plan of God (Gen. 3:15; Isa. 9:6; 53:6; Acts 2:23, 4:28)

11. The future is partly open (undetermined, uncertain): Ex. 3:18, 4:9, 13:17; Eze. 12:3; Gen. 22:12; Ex. 16:4; Deut. 8:2, 13:1-3; Jdg. 2:20-22, Jdg. 3:4, Ex. 33:2, Ex. 34:24; 1 Sam. 2:30, 2 Chron. 12:6-7, 2 Chron. 16:9; 2 Chron. 32:31; Ps. 81:13-14; Isa. 5:1-5; Jer. 3:6-7, 3:19-20; Matt. 24:20; 26:53; Mk. 13:20.
12. The future is partly settled (determined, certain): Gen. 3:15; 1 Kin. 8:15, 8:20, 8:24, 13:32 (with 2 Kin. 23:1-3, 15-18); 2 Kings 19:25; 2 Chron. 1:9 (1 Chron. 6:4; 10, 15); 2 Chron 36:21-22; Ezra 1:1; Isa. 5:19, 25:1-2, 37:26, 42:9 (with vs. 16); Jer. 29:10, 32:24, 32:28, 33:14-15, Lam. 3:37; Eze. 12:25, 17:24, 33:29, 33:33; Dan. 4:33, 4:37; Acts 3:18, 27:32-35; Rev. 17:17; Gen. 3:15; Isa. 9:6; 53:6; Acts 2:23, 4:28.
13. The future can be changed: Gen. 19:17-22; Ex. 32:10-14, Jer. 18:1-10; Ex. 32:10-14; Num. 11:1-2, 14:12-20, 16:20-35; Deut. 9:13-14, 9:18-20, 9:25; 2 Sam. 24:17-25; 1 Kin. 21:27-29; 2 Kin. 20:6; 2 Chron. 12:5-8; Jer. 26:19; Isa. 38:5; Matt. 24:20; Mk. 13:20;
14. Scriptures that say God has a past, present, and a future: Jn. 1:14; Rev. 1:4, 1:8, 4:8; 5:12;
15. Scriptures that say God's eternity is endless time, that is, time without beginning or end: Isa. 9:6-7; Isa. 43:10; Isa. 57:15; Job 36:26; Dan. 4:34; Hab. 1:12 Ps. 23:2; Ps. 90:2; Ps. 102:24; Ps. 102:27; Lk. 1:33; Heb 1:12; Rev 1:4; Rev. 1:8; Rev. 4:8; Rev. 5:14;
16. Scriptures that say man's eternity is endless time: Isa. 45:17; Eph. 3:21; Rev. 14:11;
17. Scriptures that say eternity is endless time for Heavenly creatures: Rev. 4:8
18. Eternity is time without end (endless time instead of timelessness): Isa. 9:6-7; Isa. 43:10; Isa. 57:15; Job 36:26; Dan. 4:34; Hab. 1:12 Ps. 23:2; Ps. 90:2; Ps. 102:24; Ps. 102:27; Lk. 1:33; Heb 1:12; Rev 1:4; Rev. 1:8; Rev. 4:8; Rev. 5:14; Isa. 45:17; Eph. 3:21; Rev. 14:11

## **MORE BONUS MATERIAL**

### **CALVINIST CONTRADICTION: *DOUBLE JEOPARDY***

By Jesse Morrell

Calvinists charge Arminianism with a “double jeopardy”:

Custance said: “No man can be held accountable for a debt that has already been paid for on his behalf to the satisfaction of the offended party. But a double jeopardy, a duplication of indebtedness, is indeed involved if the non-elect are to be punished for sins which the Lord Jesus Christ has already endured punishment.”

This charge of double jeopardy is true, if given the penal substitution view of the atonement. Consistent Arminianism holds to the governmental view and thus there is no double jeopardy, as John Miley said, “The soteriology of Wesleyan Arminianism, taken as a whole, excludes the Satisfaction theory, and requires the Governmental as the only theory consistent with its doctrines.”

In the Calvinistic Penal theory, the atonement is automatically saving:

Charles Spurgeon said, “We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ’s death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved.” The Calvinistic atonement must be automatically saving by its very nature because “Jesus satisfied the wrath of God.”

Flavel said, “for all the wrath of God was poured out upon him; even to the last drop. So that there is not one drop reserved, for the elect to feel.”

And yet Calvinists teach that even the elect were under the wrath of God prior to their faith in Christ:

Charles Hodge said, “Those for whom it was specially rendered are not justified from eternity; they are not born in a justified state; they are by nature, or birth, the children of wrath even as others. To be the children of wrath is to be justly exposed to divine wrath. They remain in this state of exposure until they believe, and should they die (unless in infancy) before they believe they would inevitably perish notwithstanding the satisfaction made for their sins.”

What is this but a DOUBLE JEOPARDY! The elect are under the wrath of God, prior to their faith in Christ, for the same sins that Jesus was under the wrath of God for? The elect stand condemned for the same sins Jesus was condemned for, until they are justified by faith? Calvinists are, in a sense, assuming the Arminian view of a conditional salvation and an atonement that does not automatically save, for how can the elect be under the wrath of God if the wrath of God for them was satisfied before they were saved?

Calvinists betray their own atonement view on this point, forgetting that it must be unconditionally and automatically saving. Calvinists criticize Arminians for teaching that those for whom Christ died can still perish if they fail to meet the conditions of repentance and faith, and say “Why? Did not Christ die for the sins of unbelief and impenitence?” Well, the same charge can be made against those Calvinists who believe the elect are under the wrath of God prior to their repentance and faith! If consistent, the Calvinist doctrine of Satisfaction or Penal Substitution would destroy their doctrine of sola fide or justification by faith alone.

There is just as much double jeopardy and inconsistency in the Calvinist as there is in the Arminian who holds to the Penal Substitution theory.

Calvinists are forced to either:

1. Admit double jeopardy.
2. Deny justification by faith.
3. Forsake Penal Substitution.

*(Jonathon Edwards Jr. took the third option and so should every Calvinist.)*

## **MORE BONUS MATERIAL**

“Calvinists, who deny that salvation can ever be lost, reason on the subject in a marvelous way. They tell us, that no virgin’s lamp can go out; no promising harvest be choked with thorns; no branch in Christ can ever be cut off from unfruitfulness; no pardon can ever be forfeited, and no name blotted out of God’s book! They insist that no salt can ever lose its savor; nobody can ever “receive the grace of God in vain”; “bury his talents”; “neglect such great salvation”; trifle away “a day of grace”; “look back” after putting his hand to the gospel plow. Nobody can “grieve the Spirit” till He is “quenched,” and strives no more, nor “deny the Lord that bought them”; nor “bring upon themselves swift destruction.” Nobody, or body of believers, can ever get so lukewarm that Jesus will spew them out of His mouth. They use reams of paper to argue that if one ever got lost he was never found. John 17:12; that if one falls, he never stood. Rom. 11:16-22 and Heb. 6:4-6; if one was ever “cast forth,” he was never in, and “if one ever withered,” he was never green. John 15:1-6; and that “if any man draws back,” it proves that he never had anything to draw back from. Heb. 10:38,39; that if one ever “falls away into spiritual darkness,” he was never enlightened. Heb 6:4-6; that if you “again get entangled in the pollutions of the world,” it shows that you never escaped. 2 Pet 2:20; that if you “put salvation away” you never had it to put away, and if you make shipwreck of faith, there was no ship of faith there!! In short they say: If you get it, you can’t lose it; and if you lose it you never had it. May God save us from accepting a doctrine, that must be defended by such fallacious reasoning!”

~ John Wesley

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