

## Chapter 1 : Calvinism vs. Arminianism - which view is correct?

*Calvinism, the theology advanced by John Calvin, a Protestant reformer in the 16th century, and its development by his followers.*

This is a tragedy. If you want to study Augustine, and you would like a formal study on this topic, then check out my Th. Also take into account that many times the early church fathers must be understood in light of their wider corpus of material. Regeneration for Augustine, for example, included sanctification of the Christian life. The whole Christian life was being regenerated by the Spirit of God. We have to search a bit more to see that they certainly agreed with the teachings of the Reformation. There are a number of works which show the early church did in fact believe the Gospel, and this particular webpage is not meant to be an exhaustive list. The Fourth Part of his work was published in , and it gives the sense of the ancient writers of the Christian Church, before the times of Augustine. The importance of this is shown demonstrating that the Roman Catholics, Pelagians and Arminians have very little reason to boast on the account that the church fathers never taught such things. They ought not, having misunderstood these early church writings, not set up deluding websites to that mistaken end; or in the old days, written weak books about it. His works are filled with the Doctrines of Grace, as well as justification by faith alone see the early church on that topic here. He was known as the Doctor of Grace. People sometimes ask, Did Augustine believe and teach the doctrines of grace? Or were these doctrines formulated later? If you want to read the myriads of quotes from various men like Arnobius A. There are scores of people listed. Again, this list is by no means exhaustive. It is simply a small sampling from their works. And how is this matter settled and established by such a will of his? L Jesus died for men of every kind, not all men. Who, since he can foreknow matter, even determines the fates according to the merits and qualities of every one; so that not our nativity that is, as depending on the position of the stars but our natural disposition is punished. P Having cited several passages of Scripture which respect the blinding and hardening of the heart of Pharaoh, and others, such as Isaiah 6: And on this account the world required long periods, until the number of souls which were predestined to fill it should be completed,, and then that visible heaven should be folded up like a scroll, and that which is higher should appear, and the souls of the blessed, being restored to their bodies, should be ushered into light; but the souls of the wicked, for their impure actions being surrounded with fiery spirit, should be plunged into the abyss of unquenchable fire, to endure punishments through eternity. P Having cited Isaiah To whom is God known without Christ? By whom is Christ explored without the Holy Spirit? To whom is the Holy Spirit applied without the mystery of faith? Which entirely accords with what we assert, that God did not decree any thing because he foresaw it, but he foresaw it because he decreed it. And so we are trained by God for the purpose of chastising, and so to say emasculating, the world. We are the circumcisionâ€”spiritual and carnalâ€”of all things; for both in the spirit and in the flesh we circumcise worldly principles. They are sheep through believing, sheep in following the Shepherd, sheep in not despising their Redeemer, sheep in entering by the door, sheep in going out and finding pasture, sheep in the enjoyment of eternal life. What can the thief and the robber? They destroy none but those predestined to destruction. Lectures or Tractates on the Gospel According to St. That he can regenerate by it? And righteousness indeed will go with you if faith has led the way. Why do riches entice you? Despise not the poor man, he has made you rich. Fulgentius, Bishop of Ruspe, A. Fulgentius, bishop of Ruspe c. For this reason regarding all those whom God wishes to save, we must understand that we do not think anyone can be saved apart from God who wills it. Further, let us not imagine that the will of the omnipotent God either is not fulfilled or is in any way impeded in certain people. For he also says: Fathers of the Church, Vol. The Catholic University of America Press, , p. Quos omnes homines Deus vult salvos fieri. Per omnes homines non semper totum genus humanum intelligitur. Quocirca illos omnes quos Deus vult salvos fieri, sic intelligere debemus, ut nec aliquem putemus salvum fieri posse nisi voluntate Dei, nec existimemus voluntatem omnipotentis Dei, aut in aliquo non impleri, aut aliquatenus impediri. Omnes enim quos Deus vult salvos fieri, sine dubitatione salvantur, nec possunt salvari, nisi quos Deus vult salvos fieri, nec est quisquam quem Deus salvari velit qui al. Ipsi omnes utique salvi fiunt, quos omnes vult salvos fieri:

Verumtamen in his omnibus hominibus quos Deus vult salvos facere non totum omnino genus significatur hominum, sed omnium universitas salvandorum. Ideo autem omnes dicti sunt, quia ex omnibus hominibus omnes istos divina bonitas salvat, id est, ex omni gente, conditione, aetate, ex omni lingua, ex omni provincia. In his omnibus ille sermo nostri Redemptoris impletur, quo ait: Cum exaltatus fuero a terra, omnia traham ad meipsum. Quod non ideo dixit, quia omnes omnino trahit, sed quia nemo salvus fit, nisi quem ipse traxerit. Nam et alibi dicit: Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum. Omne quod dedit mihi Pater ad me veniet. Hi ergo sunt omnes quos vult Deus salvos fieri et ad agnitionem veritatis venire. He goes on to state in the same letter—Fulgentius, bishop of Ruspe c. These are all those on whom God has mercy because they are preceded by his mercy so that they may believe and be freely saved through faith. The fact that they believe does not take its beginning from the human will, but faith is given to the will itself in accordance with the free generosity of the merciful God. Hi sunt ergo omnes quorum Deus miseretur, quia misericordia ipsius praeveniuntur, ut credant et gratis salvi fiant per fidem. Eorum namque credulitas non ex humana voluntate sumit initium, sed ipsi voluntati fides gratuita Dei miserantis largitate donatur. Hanc omnium discretionem, quam fidelis debet intellectus omnino servare, beatus Paulus uno Epistolae suae loco sic posuit, ut omnes homines sine aliqua exceptione dicens, statim quosdam omnes homines exceptis aliis intimaret. The people of God hath its own fulness. In the elect and foreknown, distinguished from the generality of all, there is accounted a certain special universality; so that the whole world seems to be delivered from the whole world, and all men to be taken out of all men. See Works of John Owen, Vol. Habet ergo populus Dei plenitudinem suam, et quamvis magna pars hominum, salvantis gratiam aut repellat aut negligat, in electis tamen et praescitis, atque ab omnium generalitate discretis, specialis quaedam censetur universitas, ut de toto mundo totus mundus liberatus, et de omnibus hominibus omnes homines videantur assumpti: Jerome on Matthew He does not say that he gave his life for all, but for many, that is, for all those who would believe. Non dixit animam suam redemptionem dare pro omnibus, sed pro multis, id est, pro his qui credere voluerint. Hilary of Arles c. Introductory Commentary on 1 John. InterVarsity Press, , p. Chrysostom on Hebrews 9: Here he says that He is not Priest only, but Victim also, and what is sacrificed. Because not all believed, For He died indeed for all, that is His part: But He did not bear the sins of all men, because they were not willing. Prosper of Aquitaine d. He is not crucified with Christ who is not a member of the body of Christ. When, therefore, our Saviour is said to be crucified for the redemption of the whole world, because of his true assumption of the human nature, yet may he be said to be crucified only for them unto whom his death was profitable. Non est autem crucifixus in Christo, qui non est membrum corporis Christi, nec est membrum corporis Christi, qui non per aquam et Spiritum sanctum induit Christum. Qui ideo in infirmitate nostra communionem subiit mortis, ut nos in virtute ejus haberemus consortium resurrectionis. Cum itaque rectissime dicatur Salvator pro totius mundi redemptione crucifixus, propter veram humanae naturae susceptionem, et propter communem in primo homine omnium perditionem: Diversa ergo ab istis sors eorum est qui inter illos censentur de quibus dicitur; Mundus eum non cognovit. Doubtless the propriety of redemption is theirs from whom the prince of this world is cast out. The death of Christ is not to be so laid out for human-kind, that they also should belong unto his redemption who were not to be regenerated. Redemptionis proprietas haud dubie penes illos est, de quibus princeps mundi missus est foras, et jam non vasa diaboli, sed membra sunt Christi. Cujus mors non ita impensa est humano generi, ut ad redemptionem ejus etiam qui regenerandi non erant pertinerint. Theodoret of Cyrrhus commenting on Hebrews 9: Robert Charles Hill, Theodoret of Cyrus: Commentary on the Letters of St. Holy Cross Orthodox Press, , p. The Lord intercedes for us not by words but by his dying compassion, because he took upon himself the sins which he was unwilling to condemn his elect for. Interpellat ergo pro nobis Dominus, non voce, sed miseratione, quia quod damnare in electis noluit, suscipiendo servavit. In Primam Epistolam S. In his humanity Christ pleads for our sins before the Father, but in his divinity he has propitiated them for us with the Father. Furthermore, he has not done this only for those who were alive at the time of his death, but also for the whole church which is scattered over the full compass of the world, and it will be valid for everyone, from the very first among the elect until the last one who will be born at the end of time.

### Chapter 2 : Calvinism and the Making of the European Mind

*My work Augustine's Calvinism is a survey of all Augustine's writings demonstrating that Augustine was no doubt, a Calvinist. In the citations below, I've chosen the cutoff date of "around" A.D.*

Predestination and election are "decrees. Are People Predestined to Heaven and Hell? I am glad you are convinced of Total Depravity. The Scripture states that we are dead in trespasses and sin Eph. Mind us before Christ, we are blind, and cannot see the truth; we are deaf and cannot hear the calling of God; we are dumb and cannot speak forth the truth of God from the heart; we have withered hands and cannot reach out for the things of God; we are lame and do not walk in the Spirit; and since we are dead and continually decomposing, we really stink of sin. Before Christ we have total inability to do anything righteous for the glory of God, etc. Note our condition before Christ. So, before Christ we are in a rut; we cannot deliver ourselves from sin. However, the news gets even worse. God, as his law, is holy, just, and good Rom. Briefly stated, since God is holy he cannot condone sin in his presence without judging it. He is angry with the wicked every day Psa. While he is patient Rom. He will not continue to look at evil and wrong and traitors and remain silent Hab. He will execute his judgment upon all the earth. So, we are in a straight betwixt two; we cannot deliver ourselves and God according to his divine nature cannot deliver us, as he must judge sinners. Before our sin Eph. Before our sin, God predestined Christ to go to the Cross to die in our place 1 Pet. Christ healed his people and now they see, hear, speak, reach out, and walk in the things God albeit not perfectly, 1 John 1: Since, we are no longer dead, but born again from the dead 1 Pet. So, without Predestination there would be no salvation possible. In addition, not only is the doctrine of P necessary for initial saving faith, it also assists in us in daily living. A person understanding this will react differently to situations than a person who thinks otherwise concerning providence, etc. Knowing that God is sovereign, Joseph reacted differently towards his own brothers Gen. Some people when they do not understand predestination, providence, etc. However, with a proper view of God being in control concerning everything - from the number of hairs on your head to the even the events of - allows one not to get angry at God, but to realize that he is still and always will work things together for their good, et. You will become a more patient person, less "reactive" in sin less fleshly responses and more "active" in righteousness, etc. Peter had emotions just like we do. How would you react towards the people that murdered your spouse, child, etc? What did Peter do? He preached a sermon on the sovereignty of God in the death of his best friend Acts 2: Here is an example of how providence, etc. Does God Change His Mind? The doctrine of predestination and providence impact every area of life and every other biblical doctrine. In essence it helps one make sense of life. Making sense of it all is a major part of living it pure before God. It is a doctrine that very few understand as much as they should and most churches fall especially short in making the doctrine clear, et. Have a blessed weekend. Jun 21, Like x 1.

*Calvinism is the theological system associated with the Reformer John Calvin that emphasizes the rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation, and the church.*

Embedding articles is subject to our Terms of use. Its central doctrine is predestination, under which certain souls the elect are predestined by God through the sacrifice of Jesus to salvation, and the rest to damnation. Although Calvinism is rarely accepted today in its strictest interpretation, the 20th century has seen a neo-Calvinist revival through the work of Karl Barth. The name of 16th century French theologian John Calvin has become closely identified with Reformed theology because of his classic presentation of the system in his Institutes of the Christian Religion. John Calvin played a crucial role in both restating the Augustinian theological tradition that had preceded him and contributing his own classical formulation of Reformed theology. The term also particularly describes the summary of Reformed theology encapsulated in the canons of the Synod of Dort. Paul further expounded in chapter 10 of the Epistle on the necessity of sending a messenger so that people might hear of Christ and be saved Rom. This theological tension caused a debate between St. Augustine of Hippo and the followers of the British monk Pelagius in the early 5th century. In the midst of his debate with the Pelagians, Augustine sharpened his own views in regard to the theological issues of original sin, the human will, and election. Pelagius was posthumously condemned by the Council of Ephesus, but his ideas continued to influence the Roman Catholic Church in the West over the next few centuries. Medieval Roman Catholicism in many ways embraced a via media between the divine sovereignty emphasized by Augustine and human responsibility endorsed by Pelagius. The Reformation Period The Age of Reform brought simmering tensions within the Western Church to the fore, particularly concerning issues of soteriology and ecclesiology. Luther, like Augustine, strongly endorsed the doctrine of original sin and championed the concept that God must intervene to bring salvation because the human will remains in bondage to the sinful nature. He debated the nature of the human will with the esteemed humanist scholar Erasmus of Rotterdam in. John Calvin was the theologian who gave the Reformed theological tradition its classic exposition in the Institutes of the Christian Religion, which first appeared in a much smaller version in. The Institutes grew in size and scope over the course of six revisions and translations into French and German as well as Latin. Calvin was a former law student who had come to reject the Roman Catholicism of his youth and embrace Protestant doctrine in the early s. He continued to lead the Reformation in Geneva until his death in. The Institutes have often been identified as the first systematic treatment of Protestant theology to emerge. Though some apologists and critics of Reformed theology have attempted to disassociate the later Canons of Dort from the direct influence of Calvin, it is clear that Calvin defined the distinctive elements of Calvinist theology enshrined in them. He was forced to acknowledge the logical negative as well as positive implications of his belief in individual election. Beza continued the emphasis of Calvin on predestination and reprobation in Reformed theology. Rise of the Remonstrant Party Dissenting views arose in the early 17th century to challenge the Reformed doctrines of Calvin and Beza. Arminius actually studied with Beza at Geneva in. He was ordained as a teaching pastor in and became a professor at the University of Leiden in. Arminius died in, but his views were adopted and amplified by the Remonstrants. Arminius allegedly came to doubt some tenets of Reformed theology while he was defending the Heidelberg Catechism against the attacks of Dirck Volckertszoon Coornhert. Coornhert, an able politician and skilled polemicist, criticized those elements of the catechism that diminished human freedom and responsibility. Arminius questioned the doctrines that would later be labeled by Reformed theologians as limited atonement, unconditional election, and irresistible grace. Arminius essentially struggled with the Reformed view that human beings are incapable of responding to God of their own accord. Arminius himself did not seem to reject the doctrine of original sin as such. Arminius was a popular professor at Leiden, and his views gained a favorable reception by many students and faculty. His death in came too soon for the Dutch Reformed Church to take decisive action against him. They later declared his views heretical and anathematized him at the Synod of Dort. The Synod of Dort, The controversial views of the Remonstrant party eventually prompted a meeting of Reformed

theologians and ministers to consider a counterstatement. This convocation gathered in the Dutch city of Dordrecht or Dort for its first session on November 13, Eighty-six delegates representing five countries attended. French Huguenot delegates had been invited, but were unable to attend owing to pressure from their government. The French were represented by empty chairs left open in their honor. Delegates from the Belgic churches of the southern Netherlands were also present. The Synod met for a total of formal sessions. Deliberations were also held in informal meetings and smaller formal conferences. The final session of the Synod was held on May 9, The primary task set before the delegates at Dort was to craft a Reformed response to the Remonstrant petition of The Remonstrant petition or Remonstrance specifically addressed five areas of doctrinal concern. Article one of the Remonstrance stated that God had determined to save those who would believe in Christ and persevere in faith. The second article set forth the Remonstrant view that Christ had died for the sins of the whole world, not just the elect. Article three of the Remonstrance unequivocally stated that the new birth was an absolute necessity to liberate the will of humanity. Without the grace of God, neither salvation nor righteous living could occur. This third article was a strong refutation of the misunderstanding propagated by some critics that the Remonstrants were willing to dispense with Christ. Article four of the Remonstrance advanced a controversial challenge to conventional Reformed theology. The fifth and final article of the Remonstrance argued that while God does indeed promise that he will not take salvation from his children, they can themselves choose to step away. Many people who are familiar with the five points of Calvinism today are not aware that they were first proposed as an answer to the Remonstrance. They were a summary of Reformed theology crafted to answer specific objections raised by the Remonstrants. This purpose shaped the manner in which the Canons of Dort were drafted as well as the issues they addressed. The Canons of Dort were the articles released by the Synod to present their conclusions regarding the Remonstrant statement. Like the Remonstrance, the Canons of Dort are fivefold. This eternal decree is dictated only by the grace of God, totally independent of human will or merit. Per the first canon, the elect are determined by the good pleasure of God alone. The third and fourth canons were stated together. They concerned the corruption of human nature and the manner in which salvation occurs. The final canon and 15 articles that accompany it assert the Reformed belief that the elect will persevere in their salvation. In contrast to the Remonstrant view that people can choose the way of apostasy, thereby losing their salvation, the Reformed position declared that the truly elect can never lose their salvation. Grace must be irresistible because God is infallible. From the Reformed perspective, grace that can be resisted denoted a grace that is deficient. A perfect God could not be the author of such a grace. His choice is based on his decree, not human act or will. Those God had chosen would respond inevitably to his grace. Later confessions and catechisms would expand on these statements to further expound basic Reformed principles and address new areas of concern as well. The most popular of these later statements were the English Westminster Confession of Faith with its accompanying larger and shorter catechisms A Second London Confession crafted in restated and reemphasized the emphases of With the exception of their baptismal views, these Baptist confessions shared affinities with the Reformed confessions of the Westminster Assembly. A Legacy of Controversy While Reformed perspectives were on the ascendancy in the 16th and 17th centuries, Remonstrant views began to gain ground as well in the late 17th century. The Arminian position has also continued in the Wesleyan, Holiness, independent Charismatic, and some Baptist traditions. Calvinism was strongly embraced by the Puritan and Congregational settlers of colonial Massachusetts. Calvinist theology also featured prominently in the preaching of George Whitefield and Jonathan Edwards during the First Great Awakening. With the advent of the Second Great Awakening of the early 19th century and the revivalistic techniques of Charles Finney, Calvinist theology began to lose ground to Arminianism in America. The rise of modernist theology in New England, a traditional bastion of American Calvinism, also weakened popular support for Calvinism. While there were strong areas of Calvinist endeavor in 19th century America, such as Princeton Theological Seminary, Calvinism was being challenged by a variety of theological and societal forces in the early 20th century. The last decade of the 20th century witnessed a decisive, and for some surprising, revival of interest in Reformed theology among American evangelicals. This revival of interest included some Baptist congregations. Baptists had been increasingly hostile to Reformed theology for most of the 20th century, but began to embrace Reformed views again under

the leadership of pastors such as John Piper and organizations like the Southern Baptist Founders Conference. Denominations such as the various Presbyterian communions and the Dutch Reformed Church have continued to uphold at least formal conformity to the traditional Reformed creeds and confessions. The counsellor of the French Reformation, Adament Media Corporation Boston. A study in the Dutch Reformation. The life and work of Dirck Volkertszoon Coornhert trans. Rodopi Press New York. A sixteenth century portrait. Oxford University Press Oxford. Institutes of the Christian Religion, 2 vols. Calvinism is making a comeback-and shaking up the church. Christianity Today, 50, A new English translation of the Canons of Dort. Faith, reasons, and revelation in Theodore Beza A life of John Calvin: A study in the shaping of western culture. An introduction to his thought.

### Chapter 4 : Chinese Calvinism flourishes | Andrew Brown | Opinion | The Guardian

*A Defense of Calvinism - by Charles Spurgeon Calvinistic Articles on the Christian Faith Today, many Christians are turning back to the puritans to, "walk in the old paths," of God's word, and to continue to proclaim old truth that glorifies Jesus Christ.*

Background[ edit ] White settlement in South Africa may be traced to the arrival of the Dutch East India Company at the Cape of Good Hope , seeking to establish a refreshment station. Most of its Dutch employees were Protestant Calvinists; they were supplemented by Lutheran Germans and Scandinavians, as well as a large exodus of French Huguenot refugees fleeing persecution at home. The key to this success was the establishment of strict rules of trade between the settlement and the native population. No trade or Christian missionary ventures among the Africans were permitted without the permission of the company administrator. Stealing or shooting cattle was especially forbidden as a cause of inevitable conflict with the natives. The early Europeans were appalled by the appearance and the customs of the Africans, and false rumours that the natives were cannibals reinforced their motive to avoid unnecessary contact. The Cape was a walled garden, with Africa on the outside and Europe within. This strict order minimised conflicts with the Africans during the early settlement period. Yet, many of the settlers had arrived with a missionary motive. The farmers who lived outside of the physical walls of the towns had a different arrangement than the townspeople. To them, occupation meant ownership, and ownership implied the right to protect their property. As they settled into the seemingly unoccupied territories surrounding the Cape, they enforced these assumptions of ownership and its rights when the wandering hunters or herding tribes would cross the Fish River into farm territories in search of grazing land or game. Thus, the farms represented an extension beyond the towns of the wall of separation between the white and the black occupants of the land. As in the towns, plantation slavery was sometimes seen as a means of evangelism. Separation and rules of exchange were opposed very early in the Afrikaner mind to invasion and conquest. And, this anti-imperialism extended also to the theory of missionary obligation that developed within the Dutch Reformed Church: If God deems it fitting for the Gospel to be received by the natives, and taught to their children, then this is his glory. Folk religion[ edit ] This history is essential to understanding the distinctive concept of "calling" that developed among the Afrikaners. These attitudes, very early adopted, went with them through later conflicts, formed in a way that seemed to them obviously crafted by the hand of God Himself. The things they suffered, and the strong bonds between them that were formed through it all, seemed to confirm this idea at every turn. Their history as a people has a central place in forming the Boer religion. In this way, a distinctive folk character became attached to their Calvinistic beliefs. This folk religion was not articulated in a formal way. It was the experience of the Afrikaners, which they interpreted through their assurance that their absolutely sovereign Creator and Lord had shown special grace to them as a particular people. Nationalism[ edit ] However, the French Revolution brought these habits of thought more self-consciously to the surface. France invaded the Republic of the United Provinces in January , the Stadtholder fled to England and asked the British Government to send the Navy to take care of the possessions of the United East Indies Company that was in dire financial straits and in which he had a huge stake. For about a year and a half, Enlightenment ideas were promoted by Janssens and De Mist, including changes in church government. In , the British Navy invaded the Cape of Good Hope on its own, and appointed British land administrators there, who were zealous propagators of the Enlightenment. The British Government outlawed slavery in the British Empire in They called the blacks equals, and gave them access to the courts in suit against white landowners. And, they professed to believe in their own autonomous Reason above all else. A more antithetical message could hardly be imagined, as the English Enlightenment found itself with the Afrikaners for the first time. From the Boer point of view, the Enlightenment invaded their shores, seized their properties, annexed their farms, imposed alien laws, liberated their slaves without compensation, justified these actions by appeal to Reason alone, and claimed in all of this to be more virtuous than their God. They were exposed to the Enlightenment, and it appeared to them to be a revolution against their God and way of life. Schism between Boer and Cape Calvinists[ edit ] During the Great Trek, many

people, mostly from the eastern part of the Cape Colony, went north, to areas not under control of the government of the British Crown Colony. Because the Cape Dutch Reformed Church was seen by the trekkers as being an agent of the Cape government, they also did not trust its ministers and emissaries, seeing them as attempts by the Cape government to regain political control. There were also religious divisions among the trekkers themselves. A minister from the Netherlands, Dirk Van der Hoff went to the Transvaal in 1838, and became a minister in the Nederduitsch Hervormde Kerk, which was constituted in 1849, and in 1902 recognised as the State Church of the South African Republic, separate from the Cape Church. Meanwhile, back in the Netherlands, the Dutch State church had also been transformed by the Enlightenment, a change represented in the minds of those opposed to it, by the loss of any meaningful profession of faith as requisite for adult church members, and the singing of hymns in addition to psalms and other innovations in worship and doctrine. In the Netherlands a movement grew in reaction to this perceived dismantlement of Biblical faith. It was called the Afscheiding, in which the Rev. There was also a movement called the Reveil Awakening, supported by those who did not separate from the State Church, like Guillaume Groen van Prinsterer, whose writings became known in South Africa. And much later the leader of another schism called the Doleantie, Abraham Kuyper, began to become known to the Afrikaners. Highly critical of the Enlightenment, the "revolution" as they called it, the Doleantie in the church had counterparts in education and in politics. The timing of this influence was significant, coming on the crest of a wave of evangelical revival, the Reveil in the Dutch Reformed Church which had been led in South Africa by the Scottish preacher, Andrew Murray. The slogan of the Doleantie, which eventually rang with unintended nationalist nuance for the Afrikaners was, "Separation is Strength".

Doppers[ edit ] In the South African Dutch Reformed Church in Transvaal, the more conservative party known as Doppers were opposed to singing some hymns in church. They asked the Afscheiden Gereformeerde Kerk in the Netherlands to provide them with a minister. The originally contemptuous name, Dopper, may come from the Dutch *domp wick*-snuffers for their opposition to candles and other innovations in worship, perhaps representing their contempt for the Enlightenment; or, Dopper may originate from Dutch *dop* and thus drinkers, perhaps on account of their strong opposition to small, individual communion cups. Nevertheless, the Doppers were symbolic of resistance to all things English in South Africa, and despite their small size and distinctiveness they were culturally sophisticated and disproportionately influential during and after the Great Trek. It was the Dopper church that established Potchefstroom University. Boer Republics which arose after the Great Trek needed a comprehensive philosophy upon which to organise a puritanical Boer society. The Doppers waged an intellectual war against the perceived influx of uitlander culture which was flooding into the Transvaal through the mass settlements of foreign immigrants lured by gold and diamonds. The ruined farmers were seen in the hundreds, following the war, lining the highways selling produce by the basket. After the four South African colonies united politically into the Union of South Africa and relinquished control to democratic elections, a small, anonymous group of young intellectuals called the Afrikaner Broederbond, formed in the years following the Second Anglo-Boer War to discuss strategies for addressing the overwhelming social problem of poor whites and other Afrikaner interests. By the account of Irving Hexham, according to Klaus Venter and Hendrick Stoker who were themselves disgruntled members of the secret organisation, in the Broederbond moved to Potchefstroom University, asking that the school would take over leadership of the then-struggling group. That year, the Broederbond formally adopted the Calvinist philosophy based on the work of Abraham Kuyper. The Broederbond believed, with deep-rooted conviction, that what their past had provided them through the interpretation of faith was a model of anti-imperialism, self-discipline and responsibility, which in the end would preserve justice for all "blacks, coloured, and whites" against Communist deceit. These strategies that arose from the Broederbond were directly responsible for the establishment of apartheid, in 1948. And yet no significant changes took place to reform the apartheid system until the Soweto riots in 1976. Some time after this, the Broederbond declared apartheid an irreformable failure and began work to dismantle it. The conviction had finally become established, although not universally that, if the Afrikaner people, language and religion were to survive, they must take the initiative to emerge from the laager, and invite South Africa in. The Broederbond dropping the policy of secrecy and with the new name Afrikanerbond began proposing initiatives for land reform and the reversal of

apartheid. While remaining confessionally Calvinist, the religious character of the church is now less cohesive and more difficult to assess. Having been thoroughly conflated with apartheid, historic Calvinism appears to have fallen out of favour. Liberation theology, which embraces the Enlightenment idea of Revolution, has gained a foothold in some quarters, and appears to have advocates both the left and right ends of the political spectrum. Certainly the old synthesis of revealed and natural theology is largely repudiated; officially at least. But, the folk religion of the Afrikaners is not dead. Some scholars and revisionist historians are attempting to draw lines of distinction between Calvinism per se, the history of the Afrikaners, and the civil religion of the apartheid regime in particular.

**Chapter 5 : Calvinism - Credo Reference**

*"Calvinism" is a popular term that has been coined to describe the Reformed theological tradition. The name of 16th century French theologian John Calvin has become closely identified with Reformed theology because of his classic presentation of the system in his Institutes of the Christian Religion ().*

Today, Brenda has a website called Calvinism No More. It was early evening. The road conditions were mildly challenging, which was often the case in that part of the country. I was listening intently to reformed theologian R. Sproul lecture about Romans 8: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: The full moon lit up the prairie between the low buttes. The blowing snow was swirling across the road. The scenery was soothing, yet my mind was racing. Could it be that God elects some to eternal salvation? Did He deliberately choose some to be saved, but not all? While I thought I was about to learn more about Jesus Christ and His truth, in reality, I was about to learn more about the teachings of a man named John Calvin. A few short years prior to that spring evening, I had become a born-again believer in Jesus Christ by placing full faith in the gospel. My life became brand new. I was hungry to know truth and absorb as much as I could about Jesus and the Bible. I wanted to help others to be saved. As a new believer, I loved the church, I loved believers, and I craved truth. I also trusted my pastor to lead me to solid, biblical teachings but instead, my pastor led me to the teachings of men. Little did I know that the teaching my pastor recommended would redirect my walk of faith in ways that would be difficult for me to escape. That spring night, my thinking had been instantly taken captive by a new approach to interpreting the Bible. That night, I learned that God not only loved me enough to sacrifice His Son for my sins, but I erroneously learned He had supposedly chosen me before the foundations of the world. In that lecture, I was taught that I was in the mind of God before Jesus was even ordained for the cross. And that He had predestined me to salvation before I was even conceived. Tears of joy were streaming down my face as I thanked God for His unspeakable love. However, what began in tears of joy, ended in tears of despair fourteen years later. I explained how my thinking had completely shifted toward a different view of God and salvation. Returning home, I began searching my Bible to see if this elective prerogative of God was indeed true. It began to be established in my thinking. It was molding and taking shape in my mind. It was increasingly confirmed by others. I felt privileged to have discovered this new insight into the mysterious purposes of God. I dropped my guard and adopted this new interpretive framework. Now, years later, I fully comprehend the importance of heeding the warnings in the Bible about false teachings, but back then, I was completely trusting and unsuspecting. I was a sitting duck and ripe for deception. The intense fascination I had with this subject of predestination demonstrated how completely I had been taken captive by this different way of understanding the Bible. I yearned to learn all I could about this theology and the implications it had for my Christian walk. And because the seed of sovereign election had been planted in my mind, I began pursuing the teachings of Calvinism to see how it all worked. This little church had become home to me. I loved learning the Bible, especially when predestination was hinted at. The mere mention of the topic always piqued my interest because I craved the validation of my new-found knowledge. Memorizing these verses was an easy and delightful task. Tracking these verses was sport for me. Every time I ran across a verse that mentioned predestination, election, calling, choosing, or foreknowledge, it meant one thing to me: I always understood verses in the light of Calvinism rather than within their context. It was a foreign term to me, but that would soon change. Within the year, my family and I moved to Salt Lake City. We found it to be a clean and convenient city with world class skiing only a few miles from our front door. Life seemed crisp, pleasant, and brand new. Even the fierce summer heat of Utah was a welcomed change. Life in the beehive state was better than I would have imagined. My first order of business in Salt Lake was finding a church home and getting plugged into a Bible study. My family and I found a great church and many of its members participated in BSF Bible Study Fellowship , a Bible study that offered seven rotating, one-year courses. My first year in Salt Lake introduced me to a whole range of new people and new opportunities for learning and serving. Still

somewhat shy about the teaching of predestination, I was surprised to find hints of election sprinkled throughout the teaching notes of this Bible study. My ears were keenly attuned to any shred of this teaching. I guardedly pressed with innocent questions to filter out who was safe to discuss election with and who was not. To my surprise, many Christians agreed with the type of election I had come to believe in. I was gaining assurance from people and the popularity of these teachings, rather than from the Scriptures. About this time, I was introduced to the teachings of the well-known Calvinist pastor, John MacArthur. After asking my church elders about him and being assured he was a solid and safe Bible teacher, I signed up with his lending library to receive sermon tapes—six at a time—which I quickly turned around for another six tapes. I even considered taking out two memberships so I could listen to one set as the other set was being fulfilled. All I needed was my fanny pack and Walkman, which became fixtures about my hips. I found John MacArthur to be a gifted and convincing expositor, of course, for his point of view. The lending library catalog allowed me to choose from hundreds of sermons for nearly any subject I could imagine. First and foremost on my list were selections covering sovereign election. As questions surfaced about some aspect of election, I merely looked up the passage in the library catalog and requested the sermon I wanted. Listening to these tapes created an insatiable appetite for still more audio teaching which prompted the ordering of more tapes from other teachers, all of whom were sympathetic to sovereign election. The hundreds and hundreds of lectures and sermons that were pumped into my mind were supplying me with a steady diet of one or more points of Calvinism. My shy caution about publicly discussing election with others was now giving way to empowerment. The questions I had once asked of my Wyoming pastor were now being answered in full detail. I was being fortified with the pat responses any trained Calvinist gives out verbatim. Brenda was involved with Calvinism for 14 years and came out of it in

**Chapter 6 : One Woman's Journey Into Calvinism - Lighthouse Trails Inc**

*I utterly reject all 5 points of Calvinism as unbiblical, damnable heresy. I believe that repent means a change of mind, and that in a salvific context, to change your mind from unbelief to belief.*

Introduction For many years, Calvinism was at the heart of my belief system. It was unquestionable that man could not believe the gospel. Man, I held, was totally unable even to cry out for mercy. The Fall had rendered him incapable of receiving its remedy. Even his best acts were filthy rags, detestable before God. What was needed was a work of Efficacious Grace - a miracle, in fact - that would remove the heart of stone and bestow saving faith. This I deemed "sound doctrine. They were somehow more worthy of respect. They had an inherently greater demand on my attention and belief. Clark Pinnock describes a similar attitude he developed in the course of his faith-journey: Theirs were the books that were sold in the Inter-Varsity bookroom I frequented. They were the ones I was told to listen to; sound theology was what they would teach me. As with many Calvinists, my spiritual autobiography had two distinct peaks: My spiritual pedigree contained some of the brightest lights the faith has ever known: I was in good company. Years later, however, I seriously re-examined my beloved "five points. To question this point of the system is to question all of it. The last four points of Calvinism rest squarely upon the first, Total Inability. Once that dogma is removed, the entire superstructure crashes under its own weight. For those unfamiliar with the five points, I will here briefly define them: Man has sunk so far through the Fall that he is no longer capable of believing the gospel. He can no more repent and believe than a dead man can rise up and walk. This is all the result of the sin of Adam, who communicated this absolute inability, this loss of free will, to all his posterity. God has, before the creation of the world, selected a portion of humanity to be saved. This election is irrespective of any foreseen merits or faith. It is only according to the good pleasure of His will. Jesus on Calvary bore the full punishment due his elect, ensuring their final salvation. He did not die for the non-elect, who are excluded and hopelessly reprobated. God moves upon the helpless sinner before he has a single thought of responding to the good news. Grace renews the spiritually dead will, imparts a new nature and infallibly draws the sinner to Christ. Regeneration, or the new birth, occurs before belief in Christ. Faith, in fact, is a gift imparted to the sinner, who is entirely passive in this act. No one who truly begins the life of faith will ever fall away and perish. This, I believe, is an accurate portrayal of the system, free of caricature. Throughout this paper, many quotes from Calvinist authors should bear this out. Total Inability As stated earlier, the other points rise and fall with Total Inability. They are its logical corollary. In fact, one of the attractive aspects of Calvinism is its remarkable consistency. Each point buttresses the others. That makes it fairly easy to defend. This is especially true if one grants the very first point of Total Inability. For that reason, I will spend much more time analyzing this point than the other four. It has left him incapable of doing anything good, or even desiring it. Hence, he is disabled and can neither will nor obey any spiritual command - even the invitation to receive Christ. John Calvin sums this up in stark language: Every man, therefore, is born unable to respond to God. Calvinist theologian Augustus Strong notes: The Calvinist, because of his doctrine of Total Inability, denies that man has a free will. All sin-born humanity, without exception, has a will wholly enslaved to always doing what is wrong and unspiritual. If this is true, we would surely expect to find some mention of it in the Genesis account. There are other curses listed. God pronounced the death sentence, which He defined as a return to the dust Gen. Such language obviously denotes a physical death, not a loss of spiritual ability or a death to God. God decreed the presence of "thorns and thistles" to make toil more difficult v. He told the woman that she must endure great pain in childbearing v. Both of these curses are trivial compared to what would be the most debilitating curse of all: Henceforth such is the change I make in your natures: The moment their souls shall go forth from my hand What an awful blot would such a curse be on the first pages of Scripture! His expulsion from the Garden with its Tree of Life removed him from the source of immortality and made death certain. This is also true of his posterity. But the transmission of Total Inability toward God is nowhere conveyed in the text. Two primary texts adduced to prove the doctrine of Original Sin Rom. Nowhere are we told that an invincible tendency to resist God was imparted to the race through the offense of one. If there were a place we

would expect to find the doctrine, it would be in one of those passages dealing with the relationship between Adam and his descendants. But there is not a trace of such teaching there. The Calvinist doctrine raises a more basic question for our consideration: Where do the Scriptures teach that man had a holy, pure nature that became corrupted and transmitted to his posterity? Calvinists, and most Christians, for that matter, assume that God made Adam morally perfect. The London Confession of Faith presupposes this when it says that God "created man after His own Image, filled with all meet perfection of nature, and free from all sin" Section IV. But where does the Bible convey this bit of information? It is reasonable to affirm that Adam and Eve were created with an original innocence. Their eyes were then opened to good and evil, prompting them to hide from their Creator Gen. But it is another thing altogether to say that they fell from a state of moral perfection to total depravity. Many of the 17th century Polish Brethren denied that God created Adam either immortal or morally perfect. A document drawn up by Faustus Socinus and others expresses this thought: This is to be denied; For why did Adam sin if it is as they say? God created nothing perfect. Barnabas was "a good man" Acts After all, how could God create beings who "drink evil like water" Job While there is no denying the universal sinfulness of man, it should be noted that most of these extreme statements are from prophets and inspired poets who are expressing either outrage or brokenness of spirit. This tendency, we believe, was in Adam as well as every man who followed him. There is no exegetical reason to suppose otherwise. The Racovian Catechism notes how the character of people - both good and bad - is sometimes expressed poetically in extreme speech denoting a "from the womb" condition: Every person has folly bound up in the heart from earliest days Prov. But was Adam any different? The burden of proof is on the Calvinists to show that he was. The Scriptures never say so, and it is not our responsibility to prove a negative a logical impossibility. This is a serious difficulty. He lost perfection through sin and assumed a nature totally corrupted and alienated from God, a nature imparted to all mankind as a curse. But the Scriptural evidence for these contentions is, at best, scant. For the most part, the doctrine is assumed unquestionably. Calvin received it in toto from his medieval legacy, as has each successive generation of theologians since. A doctrine that forms such a colossal foundation-stone for the system should have unequivocal proof in the Bible. If a theology is based on an unproven philosophic assumption how can the rest of the system be trustworthy? The Calvinist cannot expect us to believe him unless the consistent tenor of Scripture tells us: Total Inability and the Gospel The Total Inability passed to us makes it impossible for us to comply with the command to believe in Christ. The most obvious fault with this doctrine is that it makes the gospel an unreasonable demand.

**Chapter 7 : Calvinism Critiqued by a Former Calvinist**

*The Five Points of Calvinism. There are two main camps of theology within Christianity in America today: Arminianism and Calvinism. Calvinism is a system of biblical interpretation taught by John Calvin. Calvin lived in France in the 's at the time of Martin Luther who sparked the Reformation.*

Calvinism, also known as reformed theology, is a movement within orthodox Protestantism that was developed by John Calvin, a French theologian. John Calvin was eight years old when Martin Luther posted his 95 theses. Calvin and Luther never met. Calvin was a lawyer who later became a Pastor in Geneva, Switzerland. He was married in Calvin produced many commentaries on various books of the Bible, but he is best known for his seminal work known as *The Institutes of the Christian Religion*, a marvelous work expounding Christian theology, which he published at the age of It also maintains that within the Bible are the following teachings: That God, by His sovereign grace, predestines people into salvation; that Jesus died only for those predestined; that God regenerates the individual to where he is then able to and wants to choose God; and that it is impossible for those who are redeemed to lose their salvation. Arminianism, on the other hand, maintains that God predestined but not in an absolute sense. Rather, He looked into the future to see who would pick him, and then He chose them. Each person is the one who decides if he wants to be saved or not. And finally, it is possible to lose your salvation some Arminians believe you cannot lose your salvation. Calvinism emphasizes the sovereignty of God and his eternal decrees by which he has ordained whatsoever shall come to pass. Calvinists take the Bible very seriously and try to harmonize all its concepts. Some critics have maintained that Calvinism makes God the author of evil, but Calvinists are quick to deny such an accusation and teach that God is sovereign even over the forces of evil and that he uses evil within his eternal plan for the world and mankind: They simply represent some of its main points. Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin. The doctrine of Total Depravity is derived from scriptures that reveal human character: Man is a slave of sin Rom. He does not seek for God Rom. He cannot understand spiritual things 1 Cor. He is at enmity with God Eph. And, is by nature a child of wrath Eph. Therefore God must predestine. God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will Eph. Also, as some are elected into salvation, others are not Rom. Jesus died only for the elect. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call, and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Rom. Perseverance of the Saints: You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ. Some of the verses for this position are John In actuality, Hyper-Calvinism is a rejection of historic Calvinist thought. Calvinists do not agree with the Hyper-Calvinists.

**Chapter 8 : Reformation Theology: An Evangelical Calvinism: Lessons From Iain Murray**

*The hundreds and hundreds of lectures and sermons that were pumped into my mind were supplying me with a steady diet of one or more points of Calvinism. My shy caution about publicly.*

His mother, Jeanne le Franc, was the daughter of an innkeeper from Cambrai. The surname Calvin or Cauvin is in origin a diminutive of French chauve Picard calve, from Latin calvus meaning "bald". By age 12, he was employed by the bishop as a clerk and received the tonsure, cutting his hair to symbolise his dedication to the Church. He also won the patronage of an influential family, the Montmors. He was intrigued by Andreas Alciati, a humanist lawyer. Humanism was a European intellectual movement which stressed classical studies. Some have placed the date of his conversion around, shortly before he resigned his chaplaincy. In this view, his resignation is the direct evidence for his conversion to the evangelical faith. Parker argues that while this date is a terminus for his conversion, the more likely date is in late or early. In the first, found in his Commentary on the Book of Psalms, Calvin portrayed his conversion as a sudden change of mind, brought about by God: God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, yet I pursued them with less ardour. Being exceedingly alarmed at the misery into which I had fallen, and much more at that which threatened me in view of eternal death, I, duty bound, made it my first business to betake myself to your way, condemning my past life, not without groans and tears. And now, O Lord, what remains to a wretch like me, but instead of defence, earnestly to supplicate you not to judge that fearful abandonment of your Word according to its deserts, from which in your wondrous goodness you have at last delivered me. One of the reformers, Nicolas Cop, was rector of the university. On 1 November he devoted his inaugural address to the need for reform and renewal in the Roman Catholic Church. The address provoked a strong reaction from the faculty, who denounced it as heretical, forcing Cop to flee to Basel. Calvin, a close friend of Cop, was implicated in the offence, and for the next year he was forced into hiding. He was finally forced to flee France during the Affair of the Placards in mid-October. In that incident, unknown reformers had posted placards in various cities criticizing the Roman Catholic mass, to which adherents of the Roman Catholic church responded with violence against the would-be Reformers and their sympathizers. In January, Calvin joined Cop in Basel, a city under the enduring influence of the late reformer Johannes Oecolampadius. He also intended it to serve as an elementary instruction book for anyone interested in the Christian faith. The book was the first expression of his theology. Calvin updated the work and published new editions throughout his life. Following the Edict of Coucy, which gave a limited six-month period for heretics to reconcile with the Catholic faith, Calvin decided that there was no future for him in France. In August he set off for Strasbourg, a free imperial city of the Holy Roman Empire and a refuge for reformers. Due to military manoeuvres of imperial and French forces, he was forced to make a detour to the south, bringing him to Geneva. Calvin had intended to stay only a single night, but William Farel, a fellow French reformer residing in the city, implored him to stay and assist him in his work of reforming the church there, insisting that it was his pious duty. Calvin, who reluctantly agreed to remain, later recounted: Then Farel, who was working with incredible zeal to promote the gospel, bent all his efforts to keep me in the city. And when he realized that I was determined to study in privacy in some obscure place, and saw that he gained nothing by entreaty, he descended to cursing, and said that God would surely curse my peace if I held back from giving help at a time of such great need. He was eventually given the title of "reader", which most likely meant that he could give expository lectures on the Bible. Sometime in he was selected to be a "pastor" although he never received any pastoral consecration. The council accepted the document on the same day. The council was reluctant to enforce the subscription requirement, as only a few citizens had subscribed to their confession of faith. On 26 November, the two ministers hotly debated the council over the issue. Furthermore, France was taking an interest in forming an alliance with Geneva and as the two ministers were Frenchmen, councillors had begun to question

their loyalty. One proposal required the use of unleavened bread for the Eucharist. The council ordered Calvin and Farel to use unleavened bread for the Easter Eucharist. In protest, they refused to administer communion during the Easter service. This caused a riot during the service and the next day, the council told Farel and Calvin to leave Geneva. The resulting synod in Zurich placed most of the blame on Calvin for not being sympathetic enough toward the people of Geneva. It asked Bern to mediate with the aim of restoring the two ministers. The Geneva council refused to readmit the two men, who then took refuge in Basel. Initially, Calvin refused because Farel was not included in the invitation, but relented when Bucer appealed to him. By September Calvin had taken up his new position in Strasbourg, fully expecting that this time it would be permanent; a few months later, he applied for and was granted citizenship of the city. The building was architecturally modified in the 19th century. Martin Bucer invited Calvin to Strasbourg after he was expelled from Geneva. Illustration by Jean-Jacques Boissard. During his time in Strasbourg, Calvin was not attached to one particular church, but held his office successively in the Saint-Nicolas Church, the Sainte-Madeleine Church and the former Dominican Church, renamed the Temple Neuf. Calvin ministered to 400 members in his church. He preached or lectured every day, with two sermons on Sunday. Communion was celebrated monthly and congregational singing of the psalms was encouraged. Calvin was dissatisfied with its original structure as a catechism, a primer for young Christians. In the process, the book was enlarged from six chapters to seventeen. The book was a model for his later commentaries: Calvin took a prosaic view, writing to one correspondent: I, who have the air of being so hostile to celibacy, I am still not married and do not know whether I will ever be. If I take a wife it will be because, being better freed from numerous worries, I can devote myself to the Lord. Reluctantly, Calvin agreed to the marriage, on the condition that she would learn French. Although a wedding date was planned for March, he remained reluctant and the wedding never took place. He later wrote that he would never think of marrying her, "unless the Lord had entirely bereft me of my wits". Church attendance had dwindled and the political climate had changed; as Bern and Geneva quarrelled over land, their alliance frayed. When Cardinal Jacopo Sadoletto wrote a letter to the city council inviting Geneva to return to the Catholic faith, the council searched for an ecclesiastical authority to respond to him. At first Pierre Viret was consulted, but when he refused, the council asked Calvin. An embassy reached Calvin while he was at a colloquy, a conference to settle religious disputes, in Worms. His reaction to the suggestion was one of horror in which he wrote, "Rather would I submit to death a hundred times than to that cross on which I had to perish daily a thousand times over. A plan was drawn up in which Viret would be appointed to take temporary charge in Geneva for six months while Bucer and Calvin would visit the city to determine the next steps. The city council pressed for the immediate appointment of Calvin in Geneva. By mid, Strasbourg decided to lend Calvin to Geneva for six months. Calvin returned on 13 September with an official escort and a wagon for his family. The ordinances defined four orders of ministerial function: The city government retained the power to summon persons before the court, and the Consistory could judge only ecclesiastical matters having no civil jurisdiction. Originally, the court had the power to mete out sentences, with excommunication as its most severe penalty. The government contested this power and on 19 March the council decided that all sentencing would be carried out by the government. Pierre Cathedral, the main church in Geneva. Calvin recognised the power of music and he intended that it be used to support scripture readings. At the end of, Marot became a refugee in Geneva and contributed nineteen more psalms. Louis Bourgeois, also a refugee, lived and taught music in Geneva for sixteen years and Calvin took the opportunity to add his hymns, the most famous being the Old Hundredth. The first version was arranged pedagogically, describing Law, Faith, and Prayer. The version was rearranged for theological reasons, covering Faith first, then Law and Prayer. Other historians have stressed the enormous political power wielded on a daily basis by the clerics. During his ministry in Geneva, Calvin preached over two thousand sermons. Initially he preached twice on Sunday and three times during the week. This proved to be too heavy a burden and late in the council allowed him to preach only once on Sunday. In October, he was again required to preach twice on Sundays and, in addition, every weekday of alternate weeks. His sermons lasted more than an hour and he did not use notes. An occasional secretary tried to record his sermons, but very little of his preaching was preserved before. An analysis of his sermons by T. Parker suggests that Calvin was a consistent preacher and his style changed very

little over the years. From March to July , Calvin delivered two hundred sermons on Deuteronomy. Shows and entertainments were expressly forbidden by their religion; and for more than two hundred years there was not a single musical instrument allowed in the city of Geneva. They condemned auricular confession, but they enjoined a public one; and in Switzerland, Scotland, and Geneva it was performed the same as penance. His house and furniture were owned by the council. On 28 July , Idelette gave birth to a son, Jacques, but he was born prematurely and survived only briefly. Idelette fell ill in and died on 29 March Calvin never married again. He expressed his sorrow in a letter to Viret: I have been bereaved of the best friend of my life, of one who, if it has been so ordained, would willingly have shared not only my poverty but also my death.

*Calvinism is a rare theology: It can be explained simply using a five-letter acronym. This set of religious principles is the work of John Calvin (), a French church reformer who had a permanent influence on several branches of Protestantism.*

Arminianism - which view is correct? Calvinism is named for John Calvin , a French theologian who lived from 1509 to 1564. Arminianism is named for Jacobus Arminius , a Dutch theologian who lived from 1560 to 1621. Both systems can be summarized with five points. Calvinism holds to the total depravity of man while Arminianism holds to partial depravity. Partial depravity states that every aspect of humanity is tainted by sin, but not to the extent that human beings are unable to place faith in God of their own accord. In this state, made possible by prevenient grace, the sinner is being drawn to Christ and has the God-given ability to choose salvation. Calvinism includes the belief that election is unconditional, while Arminianism believes in conditional election. Unconditional election is the view that God elects individuals to salvation based entirely on His will, not on anything inherently worthy in the individual. Conditional election states that God elects individuals to salvation based on His foreknowledge of who will believe in Christ unto salvation, thereby on the condition that the individual chooses God. Calvinism sees the atonement as limited, while Arminianism sees it as unlimited. This is the most controversial of the five points. Limited atonement is the belief that Jesus only died for the elect. Unlimited atonement is the belief that Jesus died for all, but that His death is not effectual until a person receives Him by faith. Irresistible grace argues that when God calls a person to salvation, that person will inevitably come to salvation. Resistible grace states that God calls all to salvation, but that many people resist and reject this call. Calvinism holds to perseverance of the saints while Arminianism holds to conditional salvation. Perseverance of the saints refers to the concept that a person who is elected by God will persevere in faith and will not permanently deny Christ or turn away from Him. Note - many Arminians deny "conditional salvation" and instead hold to " eternal security. Arminianism debate, who is correct? It is interesting to note that in the diversity of the body of Christ, there are all sorts of mixtures of Calvinism and Arminianism. There are five-point Calvinists and five-point Arminians, and at the same time three-point Calvinists and two-point Arminians. Many believers arrive at some sort of mixture of the two views. Ultimately, it is our view that both systems fail in that they attempt to explain the unexplainable. Human beings are incapable of fully grasping a concept such as this. Yes, God is absolutely sovereign and knows all. Yes, human beings are called to make a genuine decision to place faith in Christ unto salvation. These two facts seem contradictory to us, but in the mind of God they make perfect sense.