

# **False Reformation**

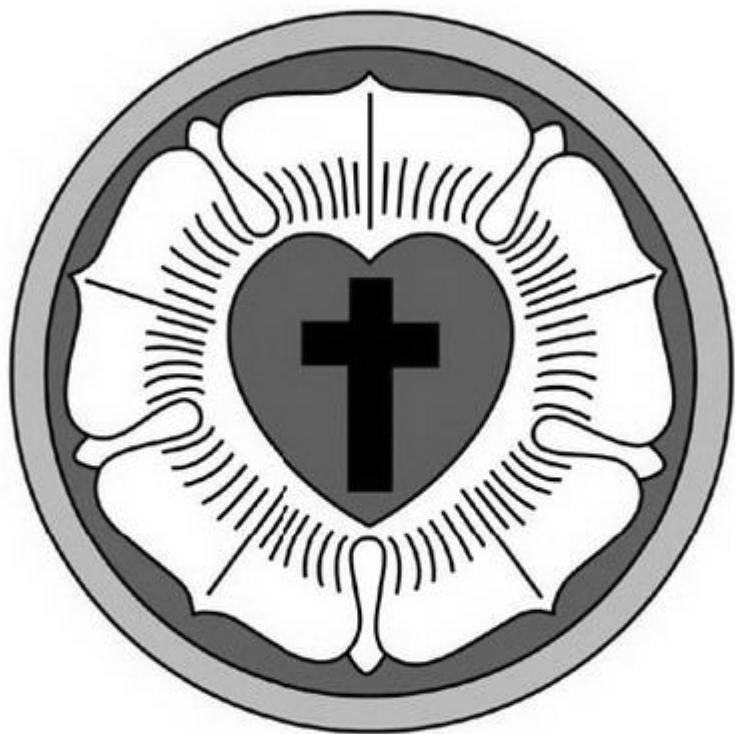


**Four Tenets of Luther and Calvin's  
Egregious False Gospel**

**Paul M. Dohse Sr.**



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*“And as we shall see, this point is where the conception of Reformed error is found leading to oceans of erroneous ink and innocent blood. You do error if you are distracted by the election/freewill debate; at stake is a truth-driven gospel.”*

# Introduction

We live in an age of deception. There has always been deception, but it is apparent that our post-cross era is defined by deception. The disciples came to Christ privately and asked Him about signs that would indicate that His return was near; His response began with the following:

“See that no one leads you astray (Mathew 24:4).

On another occasion Christ warned: “Pay attention to what you hear....” (Mark 4:24). Apparently, at least some got the message. When the apostle Paul taught at Berea the Jews there examined the Scriptures to verify the truthfulness of what he was teaching. And he was an apostle. It is clear: we are individually first and foremost responsible to God for the truth we live by and the Bible is our sole authority. Men may be gifted to lead, teach, and help, but they have no authority beyond the Scriptures. Nor do they have the authority to be wrong. Nor will they stand in our place to give an account. We are to work out our “own” salvation with fear and trembling (Philippians 2:13). Christ instructed us to make sure that “no one” leads us astray. “No one” means just that. Nobody gets a pass on leading us astray—regardless of their credentials. Not even angels (Galatians 1:8).

Many who should be studying to show themselves approved have relinquished their responsibility to supposed theological experts. The complete trust granted to Christian academia in our day is totally unwarranted and a clear rejection of Christ’s charge to be deceived by “no one.” To say that the vast majority of Christians have lost their ability to interpret the Bible for themselves is an understatement, and this is taking place in the Information Age when the opposite should be happening instead. We certainly have no excuse.

Nevertheless, regardless of one's station in regard to understanding theology, Christ gave us a way to know when something needs investigation: "By their fruits you will know them." Never ignore questionable behavior and attitudes. For both theologians and those who have trouble finding the book of Genesis who wonder why the church does not look like the "Reformation resurgence" that is supposedly happening in our day—this book is for you.

The laity relinquished its responsibility to interpret long ago to a Christian academia who has convinced them of the following: they are not qualified to interpret, nor have authority to do so. The following quotation from the president of the Southern Baptist flagship seminary should dismiss a charge of exaggeration on this point:

“The main means by which God saves his people from ignorance is the preaching and teaching of the word of God. That's why a conference like this is so important. It's not just because we think of the pastorate as a profession set along side other professions so that we can gather together for a little professional encouragement to go out and be a little better at what we do.

No, we're here because we believe that those who teach and preach the word of God are God-appointed agents to save God's people from ignorance [1].

And the rewriting of church history answers the questions in regard to where their authority comes from: the Reformation tradition and the spiritual giants that made it lore; primarily, St. Augustine, Martin Luther, and John Calvin. We have all heard the names, and been dazzled by their recorded pontifications.

But what did the Reformers really believe? And what did they really teach about Christ? And how does that relate to what we see in the church today?



Have we studied this for ourselves? Or have we trusted what men have told us? For the most part the latter.

Nevertheless, the Reformers were not the apostle Paul, and they certainly were not angels. And even if they were both we have been commanded to not be deceived by either. Furthermore, the names of certain men do not circumvent the command to “pay attention” to what we hear. And “no one” means just that.

Because truth, and only truth, sanctifies (John 17:17),

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***“As one fact among many others regarding Reformed doctrinal atrocities, we will see how the Reformation gospel steals our ability to please the Lord and love Him. It circumvents one of the primary goals of being a Christian.”***

# Conclusion

## Immelmism

Church historian, John Immel, who has written one of the most significant books in our day, *Blight In The Vineyard*, does not weight doctrine with the same significance as many in mainstream Christianity. His basic concern is, “Who owns man?” He sees doctrine as a mere tool for men to control other men. His concerns are fundamentally that of philosophy. To him, the crux is the primary philosophical presuppositions that regard mankind. In his book (no pun intended), that drives all human behavior. And the thesis of this book could not agree more. Reformed theology is a doctrine custom designed for the sole purpose of some men owning others—the spiritual elite owning the totally depraved masses. And in order to do that—you must own the truth.

This is why the Reformers insisted on progressive justification. A finished declaration that ushers man into new creaturehood serving God on assignment as aliens in a foreign cosmos suggests enablement. Justification is therefore redefined as being constrained by time and sustained by maintaining the standard of God’s written law. True Kingdom citizenship does not happen until our justification is “manifested” at a last judgment. Supposedly, this works because Christ keeps the law for us in sanctification.

Biblicists reject this with prejudice. Our justification is settled. The full righteousness of God the Father has been credited to our account. This eternal righteousness dwells in a different realm than a future judgment in time—it is not constrained by anything we do in sanctification. The law cannot judge our righteousness. Christ paid the penalty for our transgressions resulting in our sins being cast away as far as the east is from the west. That’s horizontal earth life. God’s love for us is now measured by how far away our home is in heaven. Distance now measures the intensity of closeness. The measure of God’s love now must be placed in a container that would hold both the

universe and heaven itself. It is an endless expansion. We are guiltless on the negative side, and on the positive side: gifted with God's very righteousness. We are whole.

This freedom from the law for justification now informs our sanctification—our kingdom living now. But the Reformers of our day will have no such ideas running about. Progressive justification therefore needs Gospel Sanctification, the idea that justification still informs our sanctification for a perpetual reconciliation to the Father through the Son. Our ministry of reconciliation to the world is also a ministry to ourselves in which we continually preach the gospel to ourselves. Because the law remains the standard for our justification, Gospel Sanctification is needed for the perpetual application of Christ's atonement to satisfy the law until a final judgment for both the saved and unsaved.

And why is this needed unless we are no better off than the unregenerate? Progressive justification needs Gospel Sanctification, and they both need total depravity. Just today, as the finishing words are added to this book, I observed a quote posted by someone on the internet:

“Men without Christ are death walking. The beauties of holiness do not attract man in his moral insensibility, nor do the miseries of hell deter him.

~John Edie, 19th Century Scottish Preacher

But what we are not told is that, “Men without...” are all men, for the Reformation gospel is, *the centrality of the objective gospel outside of us*. Even as believers, Christ is outside of us. Again, anything inside of us suggests enablement, and a Christ outside of us begs a need for continued atonement. Of course, the Reformed word games posit the following: “But of course the righteousness that justifies us comes from outside of us!” No one denies that—not knowing that it also applies to the Reformed belief that a perpetual justification is needed in sanctification. This will not lead to boldness and aggressive

sanctification, but rather a fear of keeping our justification by faith alone in sanctification. The book of James warns us against this approach in no uncertain terms. Therefore, it is no surprise that Luther questioned the book's true canonicity [59].

And lest someone pick up a Bible and see things differently, the Reformed must insist that the Bible be interpreted in its "GOSPEL CONTEXT." Finally, progressive justification, Gospel Sanctification, and total depravity must have an epistemology that agrees with the three of them. The popes merely forbade the Bible's printing; their Reformed stepchildren merely reduced it to a tool for gospel contemplationism. All may partake, but St. Gregory's ruling elders are the master gospel interpreters of the grand gospel meta-narrative that defines all reality. It completely strips the Bible of its metaphysics, epistemology, ethics, and politics, and replaces it with a completely different reality. All preaching and teaching is limited to two trajectories of God's holiness and our evil. And though the layman can understand how to do that with every verse in the Bible to a point, the ruling elders are the preordained experts that ultimately save the totally depraved from, "ignorance."

John Immel shrugs at all of this and simply states the crux: control. There is no doubt here in that regard. The Reformed gospel is a flavor of doctrine designed to control. It is one of the many produced throughout history to achieve the same ancient goal of the spiritual caste system. It is the supposed governmental ownership of truth by God's proxy. It has taken many forms throughout history, but was never more dignified by Plato's *Republic*. In regard to this, Immel states the following in *Blight In The Vineyard* : {see quotes on next page}.

“Calvin went back to the two-thousand-year-old play-book, the ancient foundation for despots: Platonism. Plato disqualified man’s existence by disqualifying man’s ability to grasp existence. Plato taught a form of human depravity, which logically preceded governing elite who ruled the unenlightened. Augustine co-opted Irenaeus of Lyons’ concept called Original Sin and took Plato’s philosophy (Plotinus Neo-Platonism) and comprehensively integrated into Christian doctrine circa 430 [60].

Discussing the details of Calvin’s theology isn’t necessary. But I do want everyone to be familiar with his contribution. Calvin’s *Institutes* (1530) is the formal systematic institutionalization of Platonist/Augustinian syncretism that was refined and conformed to Lutheran thinking and became the doctrinal blueprint for the **Reformed Tradition** [61].

Access to “divine” truth for purposes of ruling the masses has always been some form of meditation whether Plato’s intuitive thinking or monkish contemplationism by those born with the gift preordained by God. Plato believed that society needed to be organized in accordance with the three types of souls men were born with: philosopher king, soldier, and producer. In Reformed circles, it works with some variance, but the following is one example:

“You think, perhaps, that [you] can fill up the other half of the plate with personal study, devotions, or quiet times, or a radio program. Beloved, you cannot. Scripture is relatively quiet on such practices. But on preaching, the case is clear and strong. Neglect preaching and neglect your soul. I know that some are kept from services for legitimate reasons which are out of their control, but I doubt that is the case for most. I beseech you, change your ways for the good of this people and for the good of your own selves. Give the Word its

rightful place. As I have often said, there is no better place you could be than here, under the preaching of the Word [62].

“The text here implies that there was an interactive nature between three entities: The preacher, the hearers, and the Word. Note this cycle: Paul, from the Word, delivers words. The Bereans, from Paul’s words, go to the Word. The Word cycles from God, through the preacher, to the people, back to the Word, and this, verse 12 tells us, produced belief in the God of the Word. An important thing to note is that this happened daily – suggesting a regular interaction between preaching, personal study, and the Word [Ibid.].

“The Bereans eagerly prepared by paralleling their own Bible reading and study with Paul’s preaching. So a good preparation for the public preaching of the Word is the private consumption of the Word. It will be the seasoning that brings out the flavor – salt on your French fries, if you will [Ibid].

This ancient concept plagued the apostolic church with a full-court press. It is usually accompanied by elitist knowledge and antinomianism. It became known as *Gnosticism* in the second century. Early church historians note its eastern counterpart that predated Christianity as the “doctrine of the Two Principles” [63]. This is *dualism* epistemology that determines reality within the balance of two principles. In the Reformed construct it is God’s holiness and mankind’s evil. Evidence that the apostles were fighting *dualism* can be seen throughout the New Testament. In regard to its attempted elitist rule over the laity, one can note Christ’s rebuke of the Nicolaitans (Revelation 2:15). What the name means is interesting: “Nico means “conquer” in Greek, and laitan refers to lay people, or laity; hence, the word may be taken to mean “lay conquerors” or “conquerors of the lay people” [64].

Sir Karl Raimund Popper, considered the greatest philosopher of the 20th century, fingered Platonism as the primary catalyst for religious and secular tyranny in Western culture [65]. And Plato's mystic dualism (shadows and forms) added not just a little to the theology of the Reformers. Christ promised us that He would build His Church and the gates of hell would not prevail against it. The idea that the Reformers rescued His church from the gates of the Roman Catholic Church is both laughable and the biggest hoax ever perpetrated on mankind. The idea that Christ needed, and continues to need the services of Plato's philosopher kings is ridiculous. Somewhere, God's church moves forward. Let us shed the Reformed load that hinders and find our place in that true church.

Because truth, and only truth from God's word sanctifies (John 17:17).



# Addendum

John MacArthur began to follow authentic (radical) Reformed doctrine in circa 1994. Sometime afterward, he wrote an article entitled “Justification by Faith.” The article follows the authentic Reformed doctrinal line to a “T,” complete with all of the familiar truisms, ambiguity, nuance, doublespeak, cognitive dissonance, and historical arguments. The article is also very reminiscent of what the Australian Forum used to write.

In the article, MacArthur states, “If sanctification is included in justification, then justification is a process, not an event. That makes justification progressive, not complete.” But yet, the very doctrine he now holds to is referred to by many of his associates as a “golden chain” (pp. 28-33). Clearly then, sanctification must be “included” in justification in some way. MacArthur explains it this way in the same article: “Those two must be distinguished but can never be separated.” This cognitive dissonance speaks doubly for itself. It can’t be included, but neither can it be separate?

Moreover, while saying sanctification cannot be “included” in justification because that would make “justification progressive,” that’s exactly what John Calvin calls his own doctrine by entitling his fourteenth chapter of book three in the Institutes, “The Beginning of Justification. In What Sense Progressive.”

Calvin then goes on to explain in the same chapter that the atoning death of Christ is “perpetual.” There is simply no wiggle room in regard to this blatant theological contradiction.

MacArthur’s aforementioned article can be viewed online at the following address:

<http://www.gty.org/Resources/Print/articles/22>



Paul Dohse is the Author of “The Truth About New Calvinism: It’s History, Doctrine, and Character.” He committed his life to Jesus Christ in 1983, and has served the church in various capacities since then. He was a Reformed elder and has held to Reformation theology for most of his Christian life. After the completion of his work that culminated four years of research on the New Calvinism Movement, and during continued research for the second volume of *The Truth About New Calvinism*, he discovered that New Calvinism is an actual recovery of Reformation doctrine and also exemplifies its character in almost every way. Paul Dohse believes the church has been greatly misled in regard to Reformation history, doctrine, and character. He also believes that this misrepresentation is having a profound negative effect on many churches.

His wife and co-author, Susan, has been saved from the time of her childhood. She has been a professional educator for thirty-nine years. She obtained her BA at Cedarville University and a MEd from Wright State University.