

Yet another example of the Calvinist denial that we change is articulated in the following article in which Christians who believe that change is possible are still, “in kindergarten.”

There are several problems with that essentially Legalistic view of Sanctification, as reflected in the following observations:

1) Our flesh cannot get better. In Romans 7:18 Paul wrote, "For I know that NOTHING good dwells in me, that is, in my flesh..." Your flesh cannot be improved. Flesh is flesh, and spirit is spirit.

2) Our new nature, on the other hand cannot get better, because it has already been made new and perfect through regeneration. We have been given a "new heart" (new nature, or new spirit), and not a defective one, which would be absurd. This new spirit has been made "one spirit with Him" (1 Corinthians 6:17), such that when we "walk according to the Spirit" (i.e., the Holy Spirit), we also walk according to our own new spirit.

3) Those who deal with Sanctification by zeroing in on so-called "Progressive" Sanctification as the main point of Sanctification are at best in Kindergarten. [5]

What is the appeal of such a doctrine? I think it was stated best by the popular Reformed *Mockingbird* blog. They wrote an article entitled, *The Subjective Power of an Objective Gospel*. The following is an excerpt:

## NOTES

What, then, is the subjective power of this message? Firstly, we find that there is real, objective freedom, the kind that, yes, can be experienced subjectively. We are freed from having to worry about the legitimacy of experiences; our claims of self-improvement are no longer seen as a basis of our witness or faith. In other words, we are freed from ourselves, from the tumultuous ebb and flow of our inner lives and the outward circumstances; anyone in Christ will be saved despite those things. We can observe our own turmoil without identifying with it. We might even find that we have compassion for others who function similarly. These fluctuations, violent as they might be, do not ultimately define us. If anything, they tell us about our need for a savior (David Zahl and Jacob Smith: *Mockingbird* blog).

This doctrine offers an escape from responsibility and enables one to separate themselves from the rigors of life. It deemphasizes the present life and its realities. It deems the present life as little more than an illusion. It sets up a spiritual caste system where the enlightened rule over the unenlightened with orthodoxy.

I am convinced that at least in regard to New Calvinism, it is a return to the exact same Gnosticism that wreaked havoc on the first century church. Like Gnostics of old, they hijack the reality of the church. Don't miss that. The agenda of New Calvinists is to recreate the reality which we function in. This guarantees that ALL logic ends with their presuppositions. They do this by rewriting church history, rewriting doctrine, redefining terms: stop right there; the New Calvinists have redefined every biblical term that there is—this IS NOT an exaggeration. They rule the seminaries and Christian publishing companies as well.

Incredibly, they have almost completely replaced a grammatical interpretation of reality with a Christocentric interpretation of reality. Some are even bold enough to say that grammar is just the guardrails of communication, and good grammar often makes for bad theology (Rick Holland: *Uneclipsing the Son*; Kress Biblical Resources, p. 39). They use the *Emphasis Hermeneutic* to create a truth of their own choosing. This hermeneutic relegates things that are true to insignificant obstacles that “eclipse the Son.” The Son is the full glory of God that transforms us the most when we see it in its purist form while any other subjects “eclipse” the fullness of the Son. Therefore, sure, the new birth is true, but it has to do with you and therefore takes away from the full glory of Christ. The new birth is true, but we don't talk about it because it eclipses the Son. Note the similarities in quotations on this point by one of the core four of the Australian Forum and New Calvinist Michael Horton:

It robs Christ of His glory by putting the Spirit's work in the believer above and therefore against what Christ has done for the believer in His doing and dying.

~ Geoffrey Paxton (Australian Forum) [6]

But to whom are we introducing people to, Christ or to ourselves? Is the “Good News” no longer Christ's doing and dying, but our own “Spirit-filled” life?

~ Michael Horton [7]