



**The 2012 Conference on Gospel  
Discernment and Spiritual Tyranny**

**Group Study Workbook**





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Discernment and Spiritual Tyranny**

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# **TANC 2012**

**Paul Dohse  
Session 1  
and  
Introduction  
to  
Conference.**

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## **[THE PHILOSOPHY OF INCOMPETENCE]**

1 .... It finally occurred to me after trying to fight this problem of  
2 new Calvinism with doctrine that, for almost six years now, it's  
3 apparent it's not going any place real quick. So first of all, I'd like  
4 to take a look at the fact that everybody functions by philosophy.  
5 This is reality. The definition of Philosophy is the study of general  
6 and fundamental problems such as those connected with reality,  
7 existence, knowledge, values, reason, mind, and language.  
8 Philosophy is distinguished from other ways of addressing such  
9 problems by its critical, generally systematic approach, and its  
10 reliance on rational argument.

11

12 Now everybody functions on philosophy. And in fact, if you don't  
13 want to function on a philosophy, you need a philosophy to not  
14 function on philosophy. The philosophy of I believe the  
15 pronunciation is nihilism or nihilism is the philosophy, and this  
16 was very prevalent, prevalent, a very prevalent philosophy just  
17 prior to Socrates, which would be sixth, seventh century B.C.  
18 Nihilism is the belief that values are baseless and that nothing can  
19 be known or communicated. And by the way, this philosophy is  
20 making a comeback on our culture right now. So it's the  
21 philosophy that you can't know anything. There's no objective  
22 truth. But that's a philosophy. So if you don't wanna live by a  
23 philosophy, it takes a philosophy to not live by a philosophy.

24

25 Our philosophy of life would determine our life. I want to make  
26 this clear: Philosophy determines life. How we think determines  
27 what we do. Now the events that Susan will be sharing throughout  
28 this conference today are things that happened in her Christian  
29 experience directly related and are driven by a philosophy that  
30 determines thinking. And thinking leads to things that happen. I'm  
31 very happy that Susan is sharing her experiences and putting with



32 John will be talking about what I'm talking about. Susan will  
33 actually - could fit on how that way of thinking and philosophy  
34 plays out in real life and her experiences and her Christian  
35 experience, okay? So that's critical. So we're gonna be able to look  
36 at the thinking and how people actually experience these things in  
37 real life.

38

39 How we think controls us. Our philosophy controls our thinking.  
40 And our thinking determines what we do. Nobody but nobody robs  
41 a bank because they think they're gonna get caught, all right? So  
42 the predominant philosophy affecting the church today is  
43 undoubtedly New Calvinism. That's the 2009 issue of Time  
44 Magazine, and the theme of that issue is Ten Ideas Changing the  
45 World Right Now. And one of the ten is New Calvinism. In fact, I  
46 think it's rated like third out of all the other ideas changing the  
47 world today, and that's a secular magazine. So even the secular  
48 world is taking note of Neo Calvinism and the effect it's having on  
49 our culture.

50

51 Like most movements, the catalyst for New Calvinism was and is  
52 due to the failure of the prior movement that came before it. That's  
53 a catalyst for New Calvinism. The philosophy of movements, like  
54 all philosophies, eventually renders results to say that prior things  
55 start happening. And again, Susan will be sharing how that fleshes  
56 out in real life.

57

58 So what was the prior movement and its failures? What movement  
59 preceded New Calvinism and what were the failures that contribute  
60 greatly on this New Calvinist, the tsunami that we're experiencing?  
61 And Susan and I have talked to pastors, even pastors who are in  
62 very important positions, you know, a month having lunch with a

63 certain guy who is a over a lot of youth camps in the country. This  
64 is exactly what he said. He was drawn in to the New Calvinist  
65 philosophy because of the failures of the prior movement that was  
66 prevalent in the Christian Church.

67

68 Before I come back to that, I'm going to take a quick interlude  
69 before I move on. Here's a quick interlude I'd like to take. New  
70 Calvinism is a false gospel. I'm going to get into that a little bit  
71 more later. And it doesn't matter, like I said, I had a transition of  
72 thinking on this. That's been me lately. Is the philosophy stupid? It  
73 really is. And let me explain this. Let me explain this.

74

75 Another gospel was a book that I decided not to publish. And one  
76 of the reasons that I decided not to publish it, and here it is, well  
77 over two hundred pages. A lot of pastors said this, "This is a real  
78 strong doctrinal argument against the New Calvinism." But in my  
79 interaction on my blog and with other people, the doctrinal  
80 arguments in here just weren't going anywhere. In our day and age,  
81 the problem that we're having is that there's an underlying  
82 philosophy that bypasses the doctrinal argument. For years now as  
83 a Christian, who has been heavily focused on doctrines especially  
84 regarding my contention against New Calvinism, I have seen  
85 firsthand attempting and persuading Christians with doctrinal  
86 arguments is useless. That book is published online now for free.

87

88 Why is this? Why is it? And that's what where we come to  
89 understanding the philosophy of what I call the two gospel waves,  
90 the two gospel waves. And this is critical in understanding why  
91 this underlying philosophical belief and mentality has to be taken  
92 care of before we can start dealing with these problems doctrinally.  
93 The two gospel waves are critical in understanding this. The two

94 gospel waves cover the last 62 years of Christianity in America.  
95 The first wave covers 1915 to 1970.  
96  
97 And here are the elements of the first gospel wave. One, it  
98 emphasized salvation with a much lesser emphasis on discipleship  
99 and personal holiness. Two, because of the lack of emphasis on in-  
100 depth discipleship, biblical generalities filled the gap. When there's  
101 lack of in-depth discipleship, people were going, "Life still  
102 happens irregardless." So people are going to start putting the  
103 bandage on things. Right? Three, the Bible was primarily good for  
104 the gospel but was not sufficient for solving the deeper problems  
105 of life. That's three. Four, one of their favorite mottos was, still is,  
106 think about this. "I've said it myself. We are sinners saved by  
107 grace," which concedes that Christians still sin as a lifestyle. If you  
108 look up sinner in the dictionary, it's somebody who sins as a  
109 lifestyle. Huge difference between being born again Christians  
110 who sin versus a sinner saved by grace. Big difference.  
111  
112 MAN: Can you go back over number three again, gospel?  
113  
114 The Bible was primarily good for the gospel but was not sufficient  
115 for solving the deeper problems of life.  
116  
117 MAN: Okay. Good.  
118  
119 All right? The Bible was preached out of generalities and lived out  
120 by generalities. Henceforth, we think this is funny in our day, the  
121 Hillbilly Ten Commandments. Commandment one, ain't but One  
122 God. Two, honor yer ma and yer pa. Three, no telling tales or  
123 gossips. And so on and so forth. Ha ha, very funny. This is guy  
124 right here ought to be the poster child for death and despair in the

125 Christian Church. And again, Susan's going to share with us why  
126 that is in her experiences and what she experienced.

127

128 So things like this are favorite truisms in the first gospel wave.  
129 And there's an overlapping between the first gospel wave and the  
130 second gospel wave. But sixth, theology nor doctrine is taught in  
131 the local churches. Theology nor doctrine is taught in the local  
132 churches. And going back to the Hillbilly Ten Commandments,  
133 counseling looks something like this. So you have problems in  
134 your marriage? Well, we have next [SOUNDS LIKE] 00:14:45  
135 commandment number five, ain't nothing come before the Lord.  
136 Now you remember that and get up on out of here. You'll be fine.  
137 And we'll pray for you.

138

139 Now seven, traditionally, though parishioners desire educated  
140 pastors, it is a sin that the pastors will not teach what they've  
141 learned in seminary to the congregations. And I've seen this all my  
142 Christian life. Pastors don't teach what they learned in seminary to  
143 their congregants. But yet, congregants rarely dream of accepting a  
144 pastor into their - leading their church without being educated.

145

146 Eight, in contradiction to Matthew 28:19, a strong emphasis on  
147 bringing people to the church to hear the gospel rather than going  
148 out to preach the gospel. This tradition illustrates the assumed  
149 incompetence of parishioners to present the gospel. And my point  
150 of the first gospel wave is this. Underlying what happened and  
151 what the first gospel wave looks like is this underlying philosophy  
152 that of incompetence, that man is incompetent, that Christians are  
153 incompetent.

154

155 MAN: Can we go back to number five? I totally missed that.

156  
157 Oh, five is favorite truisms are things such as the Hillbilly Ten  
158 Commandments. All right?  
159  
160 What is more representative of living by biblical generalities? We  
161 don't need any in-depth study into the deeper meanings of how the  
162 Ten Commandments apply to life and how we learn from that, and  
163 as Jesus said, "Put it into practice," thus forth changing our lives  
164 and the world saying that and glorifying God the Father, we don't  
165 need to get into all that deep stuff. You just remember, honor yer  
166 ma and yer pa. Okay?  
167  
168 Number eight, quit your foul-mouthing. Generalities, all right?  
169 Living by biblical generalities.  
170  
171 Nine, by the latter '60s, the philosophy of the first gospel wave was  
172 causing bad things to happen, and people started looking for  
173 something else. Again, Susan is going to have a lot to say how she  
174 experienced these things.  
175  
176 The second gospel wave was born in 1970 and continues to present  
177 day as the embodiment of New Calvinism. So New Calvinism is  
178 the embodiment of the second gospel wave, and that began in  
179 1970. But don't forget my major point about the first gospel wave.  
180 If you look at those elements, underlining these elements is an  
181 assumed incompetence on the part of parishioners.  
182  
183 Please don't miss this. It's probably the major point of the first  
184 gospel wave. Right now, on this day, the reason we cannot  
185 persuade Christians by doctrine is because Christians en masse  
186 have conceded the fact that they can't understand doctrine.

187 Underlying the first gospel wave was an assumption of  
188 incompetence on the part of parishioners in general.

189

190 So one, under second gospel wave, which is what I'm gonna go  
191 over now, it not only emphasizes salvation over discipleship like  
192 the first gospel wave does, it goes much further than that. It teaches  
193 justification and sanctification are the same thing. So the first  
194 gospel wave said what's important is getting people saved because  
195 sinners are going to be sinners. There's only so much you can do  
196 with their lives. Yeah, there's a select few that come to this higher  
197 evolution of obeying God, and they actually called that disciple -  
198 there was a big movement in this first gospel wave where there two  
199 classes of Christians, the saved and the disciples, right?

200

201 So the second gospel wave involving the New Calvinism it says,  
202 "Ah, not only is discipleship not important, there isn't any such  
203 thing. Everything is about the gospel." Though they deny this,  
204 though they deny this, listen to their very own mottos. Listen  
205 carefully. "The same gospel that saved us also sanctifies us."  
206 Right? How about this one? "We must preach the gospel to  
207 ourselves every day." These are their words, not mine.

208

209 Secondly, the Bible is presented as a gospel narrative that only  
210 serves to give believers a deeper and deeper knowledge of the  
211 same gospel that saved them. Like the first wave, using the Bible  
212 for instruction and righteousness is horrendously devalued. But the  
213 second wave goes beyond that and denies the Bible to be used for  
214 discipleship at all. Now they wouldn't come right out admit this.  
215 But if you pay close attention, it's what comes out in the watch.  
216 And in private conversations with New Calvinist pastors, they've  
217 told me that pointblank. They've told me that pointblank. You

218 study the Bible for purposes of learning what it says and applying  
219 it to our life. They even have a name for it: biblicism.

220

221 The transition between the two gospel waves. Living by biblical  
222 generalities was presented to the victims of the first gospel wave as  
223 legalism by proponents of the second gospel wave, and offered an  
224 alternative to supposedly living by dos and don'ts and living by  
225 lists. Guilty as charged, all right? But again biblical generalities  
226 replaced in-depth discipleship and in-depth study of the Word of  
227 God for purposes of applying it to life's deepest problems. Because  
228 of the lack of doctrinal education and the dumbing down of  
229 parishioners en masse during the first gospel wave, Christians were  
230 absolutely helpless in seeing through the deceptions of the second  
231 wave.

232

233 Now nobody denies that Christians in our day are dumbed down.  
234 Susan and I have talked to hundreds of people in regard to studying  
235 New Calvinism. And Susan, how many people have we met,  
236 Christians that know the difference between justification and  
237 sanctification?

238

239 SUSAN: Very few.

240

241 I don't remember any. Pastors have called us in regard to this  
242 conference. At least one pastor I talked to didn't even know the  
243 difference. A pastor! Look, if you don't know the fundamental  
244 doctrinal difference between justification and sanctification, you  
245 can't understand the book of Galatians.

246

247 So Christianity was perfectly primed for the second wave, helpless  
248 against it because of the gross overemphasis on gospel that was

249 indicative of the first wave. These two movements share that in  
250 common. The core philosophy that drives both of these movements  
251 is a philosophy, doctrine if you will, of humanity's incompetence.  
252 This is the philosophy that resides deep in the psyche of western  
253 culture. This philosophy varies in scope and from secular to the  
254 spiritual but certainly in American culture. Though this philosophy  
255 is passively accepted in the secular realm, it is most definitely the  
256 idea that rules the day in American churches. Again, you can't  
257 contend against false doctrine with doctrine because American  
258 parishioners have conceded that they don't understand doctrine and  
259 can't understand doctrine, and they aren't the least bit shamed of it.  
260 And in fact, it's a badge of honor. And I'm sure anybody would  
261 agree that if you read the Apostle Paul in the New Testament  
262 where he emphasizes "the apostle's doctrine" and holding his  
263 exhortations to Timothy about holding a sound doctrine, if the  
264 average American parishioner has conceded to the fact and happily  
265 said that they don't understand doctrine, are we not in big trouble?

266

267 Blatant examples display themselves in the politics of communism  
268 and socialism with things like Rush Limbaugh fight. Ironically,  
269 like the secular academic example, most American Christians will  
270 not accept this philosophy in the political arena. A dichotomy is  
271 made between the secular and spiritual. This is indicative of the  
272 dualism that comes from the ancient philosophies that spun this  
273 doctrine. Evil matter is fair game for the spiritually incompetent  
274 while understanding deep spiritual matters is a dangerous stunt that  
275 shouldn't be tried at home.

276

277 Furthermore, many embrace this concept eagerly thinking that  
278 natural incompetence, and I think this is one of the motives, that  
279 natural incompetence in spiritual matters supersedes responsibility



280 before God. Right? If I can't understand spiritual things and I can't  
281 understand doctrine, when I stand before the Lord, I can blame it  
282 on the pastor. I think that goes a long way.

283

284 MAN: Say that sentence again, "Natural incompetence with the  
285 responsibility..."

286

287 Furthermore, many embrace this concept eagerly, thinking that  
288 natural incompetence in spiritual matters supersedes responsibility  
289 before God. There's no doubt in my own mind that's a big part of  
290 this. I've had congregants tell me in no uncertain words that, "Hey,  
291 I'm following the elders. I'm doing my duty by following. I don't  
292 understand the deep theological stuff. I don't understand half of  
293 what that pastor says. But you know what? I'm following and  
294 obeying them per Hebrews 13:17. And you know what? When I  
295 stand before the Lord, if they've done anything wrong, that's going  
296 to be on them. I'm not culpable." I have them say that to me.  
297 Anybody here buy that?

298

299 Let me wrap up my first session. I don't think I did too bad on  
300 time. This is not God's view of parishioners. It's not even God's  
301 view of lost people. Let me illustrate. First of all, listen to the  
302 Apostle Paul on Romans 15:14. Paul says, "I myself am satisfied  
303 about you, my brothers, that you yourselves are full of goodness  
304 and filled with all knowledge and able to instruct one another. Let  
305 me read that again. The Apostle Paul speaking to the Romans, "I  
306 myself am satisfied about you, my brothers," speaking generally to  
307 the Christians in Rome, "that you yourselves are A, full of  
308 goodness, filled with all knowledge and able to instruct one  
309 another."

310

311 MAN: Now where is that? Romans...?  
312  
313 Romans 15:14. Filled with all what? What? Knowledge. Okay?  
314 Acts 17:11, do you know it? Now these Jews were more noble.  
315 The Holy Spirit calls them noble. Why does he call them noble?  
316 Because they shine to the light of their own ability to interpret  
317 Scriptures with what an apostle was teaching. And the Holy Spirit  
318 called them noble for this. And this is okay because this will be  
319 repeated in the introduction to my next session. So that's Acts 17.  
320  
321 Now let me close with this last verse in Genesis. They chose God's  
322 attitude towards the competence of lost people in my book.  
323 Genesis 11:6-7. This is the story of the Tower of Babel, Genesis  
324 11. "And the Lord said, 'Behold they are one people, and they have  
325 all one language. And this is only the beginning of what they will  
326 do and nothing that they proposed to do will now be impossible for  
327 them.'" It doesn't sound like an attitude of incompetence to me.  
328 Even the Lord God said of these vile, wicked sinners that if we  
329 don't go down there and mess up their language, they're not limited  
330 to anything. This underlying view of the incompetence of man is  
331 not shared by God for the lost or the saved.  
332  
333 And I'm not going to make a big theological issue of anything or  
334 make a lot hang on this. But you know, when the serpent came to  
335 Eve in the Garden, there's this underlying approach that she was  
336 incapable of knowing what God really said, right? The serpent  
337 said, "Hey, I'm the expert on what God says here. You're just Eve.  
338 Come on. 'Cause God really said - in fact, I've got this higher  
339 knowledge that God's trying to keep from you. And I'm the expert  
340 on that. So listen to me." Wow, that is so indicative of what I think

341 are ancient philosophies. That's the underlying crux of where we  
342 are today in all this.

343

344 With that, I'm going to wrap up my first session. And Susan can  
345 come up next and present her part of this. And thanks for your  
346 attention.

347

348

349

350 [END OF TRANSCRIPT]

MARCH 22, 2009

Annual Special Issue

TIME

# 10 IDEAS CHANGING THE WORLD RIGHT NOW

The global economy is being remade before our eyes. Here's what's on the horizon

- WHY YOUR JOB IS YOUR MOST VALUABLE ASSET
- REPURPOSING THE SUBURBS
- SURVIVAL-STORE SHOPPING
- BIOBANKS: SAVING YOUR PARTS
- NEED LAND? RENT A COUNTRY
- THE NEW CALVINISM
- ECOLOGICAL INTELLIGENCE
- AMORTALITY: FOREVER YOUNG
- AFRICA: OPEN FOR BUSINESS
- REINVENTING THE HIGHWAY

# The HILLBILLY



## 10 COMMANDMENTS

---

1. Ain't but One God.
2. Honor yer Ma and Pa.
3. No tellin' tales or gossipin'
4. Git yer hide ta Sunday meetin'.
5. Ain't notin' come before the Lord.
6. No foolin' with another fellers gal.
7. No killin', sept fer critters.
8. Quit yer foul mouthin.
9. No swipin' yer kin folks stuff.
10. Don't be hankerin' fer it niether.



# **TANC 2012**

**Susan Dohse  
Session 1**

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**[THE FIRST GOSPEL  
WAVE]**

1 SUSAN 1

2

3

4 ... 1952 the same year the infamous evangelist, Billy Graham,  
5 concentrated full time on preaching. He helped to bind together a  
6 vulnerable nation through religious revival. Many believe that his  
7 success was directly related to the cultural climate of post World War II.  
8 He spoke out against communism. In 1954 Graham stated that either  
9 Communism must die or Christianity must die because it is actually a  
10 battle between Christ and the anti-Christ.

11

12 With the advent of nuclear weapons and the demonstrated fragility of life,  
13 people turned to spirituality for comfort. And Graham illuminated their  
14 path. He helped to bind together a vulnerable nation through religious  
15 revival. By glazing over the finer points of Christianity and focusing on  
16 more moderate doctrines, he made evangelism enticing, non-threatening,  
17 and easy to swallow, and in a lot of ways gave definition to easy  
18 believism. His mission to present the gospel and get people say they're on  
19 their way to heaven permeated the focus of many fundamental churches,  
20 particularly the Southern Baptist denomination with which Billy Graham  
21 was associated.

22

23 As a result of the success of Billy Graham, many other evangelists and  
24 pastors adopted and adopted his mode of operation in order to bring in  
25 the sheep. This is often referred to as the first gospel wave that swept  
26 over America in the '50s and continued on into the early '70s. People,  
27 please, do not misunderstand my remarks. The biographical remarks  
28 were taken from an article written of Billy Graham. We all believed that  
29 people were genuinely saved as a result of the ministry of Billy Graham.  
30 But I want to also say that many thought they were saved as a result of  
31 his ministry as well.

32



33 Here's the dilemma his type of evangelism created: A, genuine salvation  
34 experiences occurred, and B, professions of salvation made but no  
35 outward change in living their lifestyle, and C, lack of assurance of  
36 salvation as a result of poor follow up in discipleship. In my neck of the  
37 woods, the at least he is saved mentality, which the Billy Graham  
38 Association innocently created, helped people rationalize sinful lifestyles,  
39 making valid emotional experiences and equate them with regeneration,  
40 and issued fire insurance policies, the fire insurance policy mentality  
41 amongst churchgoing people. Just say the sinner's prayer, and you're  
42 guaranteed a home in heaven.

43

44 I was born and reared at the mouth of a holler called Owl's Branch  
45 [SOUNDS LIKE] 00:03:06 in Dorton, Kentucky. After World War II, my  
46 father attended Berea College, majoring in Science, and returning to the  
47 high school from which he graduated to teach Chemistry, Biology,  
48 Physics, and coach basketball. Living in Appalachia, we were surrounded  
49 by a culture much like the one you would find in a foreign country. We  
50 were isolated from big city influences and big city opportunities. Full of  
51 traditions, superstitions, and a different way of thinking permeated the  
52 area.

53

54 It is easy to see how this culture and way of thinking and living evolved  
55 into what my dad called the hillbilly mentality. My dad's definition of  
56 hillbilly mentality was this: A, you follow the loudest and most  
57 intimidating leader, whether right or wrong. B, education is not  
58 important; ridicule those who want to pursue higher learning. C, make  
59 the most money you can by honest or dishonest means, whichever may  
60 work for you. And D, entitlement. If you have money, you are entitled to  
61 special consideration. If you did not have money, you were entitled to  
62 special consideration.

63

64 Religion was and still is important in that area. The old regular Baptist  
65 was the primary established church. An occasional Methodist could be

66 seen. And hark, in the big towns of Jenkins and Pikeville, there were  
67 Catholic churches. But my parents and paternal grandparents broke  
68 away from the mold and supported a mission established by the  
69 Christian and Missionary Alliance called the Beefhide Gospel Mission. My  
70 dad told our family that we were not going to be a part of the  
71 shenanigans that went on in the regular Baptist churches. My  
72 understanding of Baptist church shenanigans was singing every song to  
73 the tune of Amazing Grace, exuberant yelling, walking the aisle to get  
74 saved, long hair on women, baptismal regeneration, snake handling, the  
75 laying on of hands, and preachers who foamed at the mouth.

76

77 So I agreed with my dad and thought it was a good idea to stay away  
78 from those shenanigans, especially the snake part. The Christian and  
79 Missionary Alliance commissioned Margaret Wearley as well as other  
80 men and women missionaries to come to Eastern Kentucky and present  
81 the gospel to the hill folk and establish bible-teaching churches. Besides  
82 the chapel they organized, they ran a camp called Camp Begomi, B-E for  
83 Beefhide, G-O for gospel, and M-I for mission. It was every child and  
84 young person's delight from all over Eastern Kentucky to spend a week  
85 there. Good food, games, swimming, crafts, bible-teaching, and  
86 tabernacle evangelistic services every evening to present the gospel and  
87 to get children saved and on the way to heaven.

88

89 The difference from other evangelical endeavors in the manner of the  
90 established regular Baptist churches was that these men and women  
91 attempted to educate their children in the Bible after we returned home  
92 from camp. Sunday school with the glorious flannelgraph stories,  
93 vacation bible school with the bible lesson and missionary story, arts and  
94 crafts, and my very favorite, pioneer girls. The year I remember so  
95 distinctly was the year my dear friend, Sandy, this is hard because  
96 Sandy passed away at the camp. She was eight. Because I was seven, I  
97 had to wait an entire year. She walked forward during one of those  
98 evangelistic meetings, got saved, and came home and told me about it. I

99 told her that I wanted to get saved too. And her answer, "You can't. You  
100 have to go to camp to get saved." Well, that didn't sit too well with me.  
101 And I got upset and I went home, knelt by my bed and prayed my version  
102 of the sinner's Prayer. I don't know how to get saved, but I wanna be  
103 saved. So save me. I went back to my friend, Sandy, told her what I've  
104 done, and she matter of factly told me that I wasn't really saved yet.

105

106 What a long year it was until the next June. I was ready and waiting for  
107 the Camp Begomi bus at seven a.m. and was the first person down the  
108 aisle to get saved the first night of evangelistic meetings. When the  
109 counselor talked to me about why I came forward, I told her that I  
110 wanted to make sure I had done it right. Well, praise the Lord. There is a  
111 new name written down in glory, and it's mine.

112

113 Well, I drove my brothers crazy. During the summer, our coal house was  
114 empty so I converted it into a tabernacle. I made a podium with benches  
115 for my dolls. I preached salvation to them in a variety of ways. I covered  
116 my dad's tools with signs. Sow god into your heart. Hammer Satan out of  
117 your life. And the creek was real handy for baptismal services. My  
118 parents were concerned that I would end up in Africa as a missionary.

119

120 I attended camp for ten straight years. For six of those ten years, I went  
121 forward with tears, sincerely wanting to make sure I was doing the  
122 salvation thing right. Those blessed missionaries failed in a basic point of  
123 discipling me, the teaching of doctrine. First of all, the doctrine of  
124 justification, the doctrine of soteriology, which is the doctrine of  
125 salvation, which includes assurance of salvation, the doctrine of  
126 sanctification, and the how to live not just a saved life but a sanctified  
127 one.

128

129 When I was 14 we moved to the ends of the earth. Actually, to the other  
130 end of the state, Louisville, where my father took a teaching position at  
131 Seneca High School, the largest school in the state. My graduating class

132 was 588. I attended a series of revival meetings with a friend. And the  
133 first night, the evangelist said, "If you can't remember the date you got  
134 saved and have it written down in the front cover of your Bible, you are  
135 not really saved. Because salvation is such a memorial event, you will  
136 remember the time, date, month, and year." Well, it was as if I've been hit  
137 by a bolt of lightning, and I began to cry. My friend asked me what was  
138 wrong. And I told her I thought I don't think I'm saved. I remember  
139 kneeling by my bed, but Lord, what was the date? Was it in June? Was it  
140 July? Sandy came back from camp on a Saturday. Was it a Saturday  
141 that I knelt by my bed? All this time Lord, if I would have died, I would  
142 have gone to hell. So guess what I did again? Walked the aisle, knelt, and  
143 prayed the sinner's prayer just to make sure. Thank you, Lord, for saving  
144 my soul. Again. I wrote the date of that salvation event now.

145

146 What's wrong with this picture? The first evangelical wave, evangelistic  
147 wave, preached the gospel. Go forward. Fill out a response card. Walk the  
148 Romans Road. Pray the sinner's prayer like a tsunami. And I was part of  
149 that spiritual damage left on the shore. How many other people were  
150 feeling the same as I? Getting people saved and on the gospel express to  
151 heaven, repeating the sinner's prayer, walking the aisle, writing down the  
152 date on the cover of your Bible, read your Bible, pray every day, and  
153 you'll grow, grow, grow. Now what? Where was I supposed to go from  
154 here? This was a form of spiritual insanity.

155

156 I returned to camp as a counselor that summer after this new birth  
157 experience, and was asked by Ms. Wearley to give my testimony. Well, I  
158 stood up in the tabernacle and gave my testimony of how I was saved at  
159 the age of 14 on such and such date. After the service was over, Ms.  
160 Wearley asked to speak with me in her cabin. I was scared to death. That  
161 woman was to be feared. It was there in her cabin that she asked me  
162 where I had gotten the notion that I had just recently been converted.  
163 Well, the story came out. And it was then she explained to me about  
164 justification and assurance of salvation. On my walk back to my cabin, I

165 remember saying, "Lord, why wasn't I taught that seven years ago? Then  
166 all of the grief and heartache I had experienced over the years would  
167 never have occurred." I had kept returning to the cross, preaching the  
168 gospel to myself, reliving the salvation experience frequently, and had  
169 missed the peace and joy of assurance of salvation, kingdom living, and  
170 abundant life in Christ. I was one of those caught in that first evangelical  
171 wave and floundering because I lacked biblical education and doctrine.

172

173 A family who lived next door to us back in the hills was the Wright  
174 family. They were the wrong family to be friends with. We children always  
175 thought that Mrs. Wright was possessed because of how she acted when  
176 we came on their property uninvited. Her seven children were meaner  
177 than junkyard dogs. Henry pushed my brother, David, off a culvert and  
178 almost broke his back. Henry stole my father's entire paycheck. And the  
179 twins, Debbie [SOUNDS LIKE] and Tiny [SOUNDS LIKE], pushed me off a  
180 cliff. But the oldest son, Lovell, was the one everyone gave space. He was  
181 the purest definition of hillbilly mentality. He was loud, intimidating, he  
182 quit school at sixteen, ridiculed those who pursued education, and he  
183 had a definite attitude of entitlement. Oh, he had walked forward at the  
184 old regular Baptist church his parents were members of. He was  
185 baptized, and he was on his way to heaven.

186

187 Well, Lovell moved to Detroit, and it wasn't long before the news got back  
188 to the family that Lovell will be coming home. In a casket. He was caught  
189 stealing a car, drove down a dead end alley, ran from the police, and was  
190 shot when he didn't stop when asked. Back then funerals were held in  
191 homes. The living room of the Wright's house was turned into a funeral  
192 parlor. Red velvet curtains were mounted behind the casket. And then  
193 the casket rested on a black and gold stand, and electric candle lobbbers  
194 stood at the head of [UNINTELLIGIBLE] 00:14:39 and it give the room  
195 this eerie red glow. All of the smell of flowers mixed with cigarette smoke  
196 and it created a sickly sweet smell. It made it almost impossible to stay in  
197 the room for very long. Well, the old regular Baptist preacher stood by

198 the casket and he preached his heart out. He foamed at the mouth. He  
199 spit into his handkerchief. He mopped the sweat off of his brow as he  
200 continued for over an hour expounding upon the goodness of Brother  
201 Lovell, how he was resting in the bosom of Abraham. In the background,  
202 Mrs. Wright was wailing and trying to climb into the casket to be buried  
203 with her son.

204

205 Lovell stayed in the living room of the Wright's home for three days before  
206 he was laid to rest in the family cemetery at the head of Belcher Holler.  
207 The older women of the church sat together in the amen corner, amening  
208 the pastor, waving their fans that have been provided by the funeral  
209 home as briskly [SOUNDS LIKE] 00:15:36 as they could. And I heard one  
210 elder woman turn to another and say, "Well, Mrs. Coleman, [SOUNDS  
211 LIKE] at least, he was saved."

212

213 The next day my dad and I went on an errand. And I asked daddy why  
214 the preacher lied. "Lied? Lied about what, honey?" he asked. "Well, he  
215 lied when talked about Lovell. He said Lovell was a good boy and that he  
216 loved his parents and did good things for people. Well, Lovell hurt us,  
217 and he cussed his parents out all the time. He stole from people. And the  
218 preacher said he would be waiting for his mother in the bosom of  
219 Abraham." I know that my dad tried hard not to laugh because it took  
220 him a while before an answer. "Well, Susan, a preacher sometimes have  
221 to say things to comfort the family. Wouldn't it have been comforting to  
222 tell the parents that Lovell was burning in hell because he was a sinful,  
223 rebellious son?" "He still shouldn't have lied, Daddy." That was my final  
224 answer.

225

226 "Mrs. Coleman said, At least, he was saved. Can a person be a little bit  
227 saved and still go to heaven?" I asked. "Honey, there are all kinds of  
228 opinions on whether Lovell was saved. And God has final say in the  
229 matter, not the preacher." I have heard that phrase many times at  
230 funerals or when speaking of someone who died. "Well, at least he was

231 saved." So Lovell lived like the devil, but at least he had his fire  
232 insurance policy, made effective because he walked the aisle, said the  
233 sinner's prayer, and was baptized in the Big Sandy River. But I will have  
234 to agree with my dad. Only God really knows if Lovell was genuinely  
235 saved or not and resting in the bosom of Abraham. At my funeral, I hope  
236 more will be said about me than "at least, she was saved."

237

238 The problem of the '50s and the '70s, that first evangelical wave, was an  
239 overemphasis on evangelism and little or no emphasis on discipleship,  
240 doctrine, and kingdom living. The damage left behind as a result of this  
241 séance [SOUNDS LIKE] 00:17:58 decade, in doing research for this  
242 conference, I ran across many comments and answer to the question  
243 why people no longer go to church or associate with an established  
244 church. Overwhelmingly, the answer was the church has no answers  
245 other than, "Go home and pray about it." The exodus of young people  
246 from the church when they leave home for college was and still is  
247 astounding. People leaving the church because there are no answers  
248 there. We are not teaching how to discern man's ideas from God's truth.  
249 We're not counseling from God's word to give answers to life's problems.  
250 Church is no longer relevant in this contemporary age. Church is for  
251 children. These are reasons given by people who don't want to give  
252 Christianity a nod of their head. When I was a child, I spoke as a child  
253 and thought as a child. And when I became a man, I put away childish  
254 things--the Elmer Gantry answer when asked why he fell from grace as a  
255 tent evangelist.

256

257 What I want you to take from my first talk, when leading a person to  
258 Christ, whether we use the Romans Road, the ABC's of salvation or other  
259 effective plans, please take the time to explain what happens in the  
260 salvation experience. We get so eager to get the decision that helping the  
261 person understand his decision is put on the backburner. Salvation is  
262 more than one asking Jesus to come into his heart. It's agreeing to the  
263 facts of the gospel. It is repentance. It is trusting Christ and his atoning

264 work. These facts are what the gospel says about the spiritual need of  
265 mankind. God's gracious provision of salvation in Christ and what the  
266 sinner must do to be saved. It is to acknowledge the truthfulness of these  
267 facts rather than just being an emotional leap into some undefined  
268 experience. Salvational faith embraces what God says in his word about  
269 Jesus and his atoning work. The presentation of these facts should be  
270 accompanied with explanation so that they may be more meaningful to  
271 the unsaved heart.

272

273 Repentance. Repentance is a change of mind and attitude toward God  
274 and the things of which the gospel seeks. This change in mind and  
275 attitude is brought about by God. Without repentance, there is no  
276 salvation.

277

278 Trusting in Christ and his atoning work is more than a general faith in  
279 God or Jesus. The devils believe and they tremble. This is to place one's  
280 complete trust in Jesus and his atoning work for the specific purpose of  
281 being delivered from sin and receiving God's gift to spiritual life. It is here  
282 that many miss salvation, thinking that they are saved by some physical  
283 action like the raising of a hand or walking an aisle. Depending upon an  
284 emotional experience, they fail to trust Jesus' substitutionary work for  
285 their salvation. They place their trust in something or someone other  
286 than him. But one's trust must be wholly in Jesus and his atoning work,  
287 for he alone is the sinner's substitute and savior. If any of these are  
288 missing, then one does not experience salvation.

289

290 Teach assurance of salvation. Upon receiving Christ as our savior, we are  
291 making preachers in him, possessing a new kind of life and experiencing  
292 the renewal of our inner human nature. It is impossible to have new life  
293 and to experience this change in nature without manifesting this in daily  
294 life. This manifestation of new life may vary and can be eclipsed by sin.  
295 Nevertheless, the signs of this new life will be expressed in them who  
296 have it.



297

298   There is a logical order to our salvation experience. First, we understand  
299   justification, then the new birth, regeneration, new preacherhood,  
300   sanctification, a co-laboring with God as we experience kingdom living,  
301   and ultimately, glorification.

302

303   I encourage you pastors, teachers, and parents to obey Scripture and  
304   teach the dreaded D word: doctrine. Deuteronomy 6:6-9, "The Lord spoke  
305   to Moses and to us, and you must commit yourself wholeheartedly to  
306   these commands that I am giving you today. Repeat them again and  
307   again to your children. Talk about them when you are at home and when  
308   you are away on a journey, when you are lying down, and when you are  
309   getting up again. Tie them to your hands as a reminder. Wear them on  
310   your forehead. Write them on the doorpost of your house and on your  
311   gates. It is vital to know and to teach doctrine as we all follow the great  
312   commission. Go and make disciples.

313

314

315

316

[END OF TRANSCRIPT]



# TANC 2012

John Immel  
Session 1

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**[ASSUMPTIONS +  
LOGIC = ACTION]**

1 My name is John Immel. I'm really no one from nowhere. But this  
2 is not altruism. I'm not known. But I've been around Christianity  
3 for the better part of thirty years. I got born again when I was  
4 fifteen. It's been a long time. I've been through the United States'  
5 various flavors of Christianity, from the Midwest to the West to the  
6 East Coast.

7  
8 I was listening to the radio the other day, and a song by one of our  
9 modern philosophers came on. And the lyrics to the song are,  
10 "There's something wrong with the world today. I don't know what  
11 it is. Something is wrong with our eyes. We're seeing things in a  
12 different way. And God knows it ain't His. It sure ain't no  
13 surprise." It goes on to tell us that we can't help from falling. This  
14 is from a song by Aerosmith, "Living on the Edge." There is  
15 something world with the world today. But actually, it isn't  
16 inevitable that we fall.

17  
18 Over the course of the last fifteen years of my life as I was being  
19 involved in various flavors of Christianity, I continually find  
20 myself running up against the same interaction over and over and  
21 over. And, of course, for the longest time, the easy criticism is "It's  
22 you. You're the problem." And there are a lot of doctrines within  
23 Christianity that affirm, that yeah, it's probably you. If there is a  
24 problem, you are probably the problem. But then I began to realize,  
25 wait a minute. The same problem exists whether I'm involved in  
26 this dynamic or not. How is that possible? How is it possible that I  
27 can go from denomination to denomination to denomination, from  
28 word of faith to charismatic to Baptist to Methodist, and it didn't  
29 matter? How is that possible?

30

31 Well, my contribution to the world is I love to think about these  
32 kinds of things. I like to think about these kinds of things a lot,  
33 which is probably what's mostly got me in trouble with  
34 Christianity in general. So the Gospel According to John Immel,  
35 chapter 3:1-3 here's what I came up with. Here was my beginning  
36 understanding of what the real issue is in all this world. All people  
37 act logically from their assumptions. It does not matter how  
38 inconsistent the ideas or insane the rationale. They will act until  
39 that logic is fulfilled. Therefore, when you see masses of people  
40 taking the same destructive actions, if you find the assumptions,  
41 you will find the cause.

42

43 Now when I use the word "logic" in this verse, I mean the  
44 consistent progression of a given set of ideas. I'm not saying that it  
45 is specifically logical or it's accurate thinking. I am talking about  
46 how idea A through idea Z go together to create an entire  
47 perspective. Yes? Understand? So what I begin to realize, the same  
48 people taking the same action produces the same outcome. That's  
49 when I realized I understood the dynamic that was at hand.

50

51 Let me break this down to section. Verse 1 says assumptions plus  
52 logic equals action. Verse 2 says faulty logic or erroneous  
53 rationalizations are still ideas that flow from one to the next to the  
54 next. Verse 3, mass action plus destructive outcomes equals  
55 common premise.

56

57 Something is wrong with the world today. But for all of the world  
58 history, it's actually been based in the same fundamental  
59 assumptions. When you look back through history and you see  
60 men taking the exact same steps, coming to the exact same  
61 conclusions generation after generation, millennia after millennia,

62 the thing that we had, I decided I had to look up was what was  
63 their root assumption? What did they expect of man? What did  
64 they expect of life?

65

66 The standard reaction when I start talking like this is, "Well,  
67 people just need Jesus." That's nice. It's a nice sentiment. Well,  
68 other people say, "Well, people just need Buddha." And still other  
69 say, "Well, you know, if Islam ruled the world, all the problems  
70 would go away." Everybody assumes that their specific answer is  
71 the bromide that fixes the problem without ever addressing the  
72 underlying issue that's driving the problem.

73

74 Now the issue with faith is people tend to take their faith very  
75 personally and very seriously. And they don't really care to  
76 evaluate what that means. They tend to assume that faith equals a  
77 license to subjectivity, that they're entitled to what that means  
78 merely because they happen to believe it. And so the challenge that  
79 I have forever run up against is when I start talking about digging  
80 into the roots of our assumptions, people say, "You know what?  
81 That's complicated. That requires me to think. And I don't really  
82 care to do that too terribly much." And I'm sympathetic on many  
83 levels to that frustration. Because we would like to say to  
84 ourselves, "You know what? The declaration of God's love is so  
85 simple. Why on earth does this have to be complicated? Why is it  
86 necessarily complicated?" I feel that pain. And that isn't Bill  
87 Clinton. I wasn't trying to do a Bill Clinton imitation. I do feel that  
88 pain. I do understand that frustration. It seems as if something that  
89 is so simple, the process of believing, should be left to that  
90 simplicity. But here's the challenge. I contend that it really isn't that  
91 simple. Thinking is at no point simple.

92

93 And so I was trying to think of a very good metaphor to illustrate  
94 the complexity. And here is what I came up with. Throwing a ball  
95 seems like a very rudimentary process. You let it go. It goes from  
96 point A to point B. But here's the thing. It consistently drops to the  
97 earth. So I said to myself, "Self, why does a ball always hit the  
98 ground?" Well, I had some very smart people put together the  
99 physics of throwing a ball.  $D$  equals distance,  $t$  equals time,  $A$   
100 equals acceleration,  $h$  equals initial height,  $V_0$  equals initial  
101 velocity. You can see action formula for what it takes to identify  
102 the factors in throwing the ball. Now I'm no math wizard. Math is  
103 hard, okay? Two plus two, I get it most of the time. This, I couldn't  
104 begin to explain it to you. That's okay. I don't have to. But I want  
105 you to understand that the picture of the little guy throwing a  
106 football on the beach is actually engaging in exactly that formula  
107 right there. That is the level of complexity that is really involved in  
108 throwing a ball from point A to point B.

109

110 Well, here's my metaphor with ideas. Thinking is hard because  
111 thinking is complex. It is just as complex, if not more complex,  
112 than throwing a ball. Because thinking is the mechanics of human  
113 action. This is where we get our energy to take action in life. From  
114 the time when we are old enough to recognize our own  
115 consciousness, to start motivating ourselves through life, the thing  
116 that dominates that action every waking moment of our day are the  
117 thoughts that we specifically put into action.

118

119 And here's the beauty, ideas are as calculable as the mechanics in  
120 throwing the ball. Now here's the challenge that I end up  
121 confronted with. We want simplicity. We've heard in the series of  
122 discussions about the issue of New Calvinism a resurgent  
123 Calvinism. A lot of people I think will probably take away from

124 that that it's some kind of grand conspiracy, that if a few misled  
125 souls would just kind of getting on the right path, all will be well  
126 with the world. No. Conspiracy really does not satisfy the  
127 discussion of New Calvinism any more than resurgent move to  
128 liberation theology describes why we are treading down the path of  
129 Marxism in the United States of America, or why Marxism has  
130 tended to dominate the whole of the western world, or why Islam  
131 is on the rise throughout the globe.

132

133 And unfortunately, Christians, because they prefer conspiracy as a  
134 solution, they would rather hear people say the Illuminati or the  
135 Bilderbergers, some dastardly mastermind growing his mustache  
136 someplace, spending lots of money to compel people to do things  
137 and take mass action. We will prefer conspiracy and world  
138 masterminds. We will prefer this, because this is easy.  
139 Conspiracies are easy. Thinking is hard. We would prefer that it  
140 was the devil. The devil made me do it. Flip Wilson, master  
141 theology that he was. The devil made me do it. I contend no. The  
142 issue is ideas. And ideas are hard. And ideas demand any  
143 individual that chooses to engage them a stunning amount of  
144 personal discipline. You must bring your A game every minute of  
145 every day that you intend to be about ideas.

146

147 So here is the specific problem with my metaphor. And that's the  
148 issue of gravity. When you throw a ball, of course, the ball at the  
149 end of its trajectory hits the ground. And the existence of gravity  
150 within that equation leads people to believe that the ball must hit  
151 the ground every time it's thrown. There's some truth to that. And  
152 because of that inevitability of that gravity, my metaphor tends to  
153 break down because in the grand scheme of ideas, I am overtly  
154 saying that we can control what we think. We can understand the



155 progression and the mechanics of our thinking and arrive at a  
156 different outcome. And historically, the inevitability of the gravity  
157 of human action, the fact that man tends down the path of his own  
158 self-destruction over and over and over, that has been used as a  
159 case in point to say that man is in effect depraved. If he were not in  
160 fact depraved, he would not end up in the exact same place. So I  
161 was thinking about this.

162

163 How do I successfully navigate the path of my metaphor of the  
164 specific calculations of throwing a ball and the specific  
165 calculations of understanding human thought and then subsequent  
166 action. And then I realized that throwing a ball in fact does exactly  
167 the same thing. The explanation for throwing the ball is not that the  
168 ball is pervasively depraved. It's not an effort for the bourgeoisie to  
169 sell defective products to the proletariat. Ultimately, in the event  
170 with the right effort, with the right calculations, you can in fact  
171 throw a ball and it never lands. Now granted, it requires you to get  
172 into outer space. Still, you can escape the gravity that drives the  
173 ball back to earth. Yes? Therein lies the consistency with my  
174 metaphor. I contend, I submit, forgive me for being a little too  
175 hostile. I submit that ultimately, when you challenge the  
176 assumptions that have dominated the whole of the western world,  
177 you can arrive at a new set of assumptions and those assumptions  
178 can defy the gravity that has driven men down the exact same spot.

179

180 So remember this? The Gospel According to John 3:1-3. All  
181 people act logically from their assumptions. It does not matter how  
182 inconsistent the idea is or insane the rationale. They will act until  
183 that logic is fulfilled. Therefore, when you see masses of people  
184 taking the same destructive actions, find the assumptions and you  
185 will find the cause. We're here in this specific session discussing -

186 we are going to ultimately discuss the issue of Calvinism, New  
187 Calvinism, and the question is why within this emergent movement  
188 do we see such consistent actions, such consistent outcomes, such  
189 consistent stories of oppression and domination and coercion?  
190 Why from one congregation to the next do you see the exact same  
191 outcomes? This is it. But first to find the assumptions, we're going  
192 to have to do this.

193

194 We're going to have to take on our ideas. Ideas, it takes enormous  
195 effort to dissect one's thinking. Enormous effort. By dissect, I  
196 mean fully evaluate the content of ideas. This is the process of  
197 education and expertise. You can't come to this conversation  
198 knowing about half. You can't even come to this conversation  
199 knowing about two-thirds. It requires 90 percent commitment at  
200 minimum to get the scope of what's in issue. Be specifically aware  
201 of one's thoughts. This is the intentional consciousness that I was  
202 addressing earlier. From the time you're this big and you say, "I  
203 want a cookie," that is intentional consciousness. The day you  
204 actually read, "For God so loved the world that He gave His only  
205 begotten Son," and you chose to understand what that meant, that  
206 was intentional consciousness. And every day after that, if you  
207 crack open a book and you read an equation and you determine to  
208 understand what the variables within that equation meant, that is  
209 intentional consciousness. The moment you said to yourself, "I  
210 choose to value that human being over there and marry them," that  
211 is intentional consciousness. It takes enormous discipline to order  
212 one's thinking. And by order, I mean to evaluate the progression  
213 from A to Z.

214

215 In the Gospel According to John Immel, I said it doesn't matter  
216 how irrational that progression is. In this instance, logic, real logic,

217 is in fact the evaluation of non-contradictory thinking. Real reason  
218 is the determination to understand the overarching mechanics of  
219 your own individual consciousness. By order I mean that it's not  
220 contradictory, logic. When you say to yourself A plus B plus C  
221 plus D, and I do not find any inconsistency in that progression, it  
222 takes enormous self-definition. By self-definition, I mean an  
223 absolute trust in one's rational faculties. And this requires self-  
224 esteem. Bookmark this concept.

225

226 This conference opened with the discussion by Paul Dohse about  
227 the issue of human competence. We will find that ultimately, the  
228 crux of this issue actually resides in the issue of self-esteem. Now  
229 this particular term in American culture has been so utterly  
230 corrupted that I really cringe to use it. But it still ultimately  
231 captures what I'm after, an identification of the effectiveness of  
232 self. But you can't get to self-esteem by someone holding your  
233 hand and patting the back of your hand and telling them you're  
234 okay. You can't get that from here. You can only get to self-esteem  
235 by doing the work, overcoming challenges, and succeeding. That's  
236 the only way to get there. Everything else you know is fraud. The  
237 moment somebody looks at you and says, "You know what?  
238 You're really good." And then you look yourself in the mirror and  
239 go, "Uh, no, I'm not." You know better.

240

241 The definition of human consciousness, the definition of self-  
242 esteem, comes from the ability to successfully prevail over  
243 challenges. And you will see ultimately this body of doctrine is  
244 designed to undermine this at its root. It's designed to undermine  
245 man at its most fundamental level. It is designed to eradicate his  
246 specific ethical egoistic self.

247

248 My last point on this slide, by self-definition, I mean an absolute  
249 trust in one's moral responsibility to think. Most people don't  
250 understand it that most of the arguments you encounter in almost  
251 every part of the doctrinal debate, I do not care whether it is the  
252 distinction between sanctification and justification, whether it is  
253 your moral right to keep the substance of what you have, these are  
254 all moral arguments. It is designed to condemn you at your root to  
255 prevent you from having the right to your own self and your moral  
256 responsibility for the sum and substance of your own life.

257

258 What I've been describing here is called philosophy. In the western  
259 world since Immanuel Kant, philosophy has been utterly corrupted  
260 for lots of reasons we won't address here. Most people think  
261 philosophy is this big academic banging around with beach balls,  
262 or they immediately, if you're a Christian, they immediately flip  
263 over to Paul's consternation with what you consider to be vain  
264 philosophies. Well, whatever Paul's consternation with  
265 philosophers and philosophies, here's the reality. It doesn't matter.  
266 But they're still here. You gotta figure out how to deal with vain  
267 philosophies, so you must necessarily have to understand what  
268 good philosophies are.

269

270 The content of philosophy is broken down into these four primary  
271 areas of study: metaphysics, epistemology, ethics, and politics.  
272 People often say to me, "John, does that mean to be a good  
273 Christian, we have to understand all these words?" No. But here's  
274 the thing. I have to ask this question. I have to do my Dr. Phil  
275 imitation. How is it working out for us? How are the bromides  
276 working? We just need Jesus? How many times have we said that?  
277 How many times have we invited people to church?  
278 [UNINTELLIGIBLE] 00:20:58. They're not. We know better. We

279 know we don't have anything to offer. That's why we're terrified.  
280 We're terrified that we are not successfully engaging the world at  
281 large, and we are not. We retreat to the four walls of the church  
282 because we're terrified that some worldly ideas are going to sneak  
283 up and bite us in the butt, drag us all to hell. Oh, lions and tigers  
284 and tigers and bears. No.

285

286 Here's the reality, and here is my challenge. Here is the prevailing  
287 challenge before us. The ideas that we have encountered are no  
288 accident. This is not happenstance. The source of all world evil can  
289 be located in evil ideas. The outcomes of those ideas have been  
290 displayed over and over and over. We're confronted with the  
291 reality that the fix that we have been offering does not work. One  
292 more sermon, one more frothing in the mouth preacher, one more  
293 guy pounding his ESV. Whatever. I can tell you now it ain't gonna  
294 get any traction. Because at the root of this issue, we must  
295 ultimately have the courage to think, and not only just to think but  
296 to rethink.

297

298 Everything that follows in this conference is founded on this knife  
299 edge. Unless people are willing to turn on their minds and  
300 challenge their deepest held beliefs, they don't matter. Nothing will  
301 change. It won't matter how much we dissect sanctification and  
302 justification or the centrality of the cross. It won't matter how  
303 many scriptures we stack up in service to pet doctrines. It won't  
304 matter how much we rail against misplaced church government. Is  
305 it presbytery? Is it democracy? Is it papacy?

306

307 Ladies and gentlemen, that has already been done over and over  
308 and over, council after council, synod after synod, inter-Nicene  
309 fight after inter-Nicene fight. For the first time in history, men

310 must rethink the historical fight from its roots. Mystic despotism,  
311 mystic despots have ruled the ruled with portents and disasters for  
312 those who dared to live life beyond mediocre. Tyrants can only  
313 succeed when men refuse to think. Autocrats rely on being able to  
314 compel outcomes because no one opposes their arguments.

315

316 And this is the challenge. This is the challenge that I have as a man  
317 who is passionate about thinking: to inspire people to engage in  
318 complex ideas that drive tyranny. So here's my challenge to those  
319 who are listening. Do not be seduced into believing that  
320 righteousness is retreat from the world. Do not be seduced into  
321 believing that spirituality is defined by weakness and that timid  
322 caution for fear of committing potential error is a reason to be  
323 quiet. Do not be intimidated by vague, hazy threats of failure. Do  
324 not let yourself believe that faith is a license to irrationality. I'm  
325 going to say that again to you. This is good. Do not let yourself  
326 believe that faith is a license to irrationality. Do not mistake the  
327 simple nature of God's love for a justification for simple-  
328 mindedness. Do not deceive yourself with the polite notion that  
329 you are above the fray, that your right to believe is sufficient to the  
330 cause of righteousness. There is no more stunning conceit. Do not  
331 pretend that your unwillingness to argue is the validation of truth.

332

333 Know this: Virtue in a vacuum is like the proverbial sound in the  
334 forest--irrelevant without a witness. Character is no private deed.  
335 To retreat is nothing more than a man closing his eyes and shutting  
336 his mouth to injustice. Virtues are not estimates to be wafted gently  
337 against evil. Virtues are not to be withheld from view in the name  
338 of grace. Virtues are not to be politely swallowed in humble  
339 realization that we are all just sinners anyway. Love is not a moral  
340 blank check against the endless tide of indulgent action. Love is

341 not blind to the cause and effect of reality. Love is not indifference  
342 to plunder and injustice and servitude. The time is now, you men  
343 of private virtue, to emerge from your fortress of solitude and  
344 demonstrate that you are worthy of a life that bears your name. The  
345 time is now, you men of private virtue, to answer Mick Jagger and  
346 all the nihilists that insist we are living on the edge and we cannot  
347 help but fall. It is time for you men of private virtue to take up the  
348 cause of human existence and think.  
349  
350 [END OF TRANSCRIPT]

## Gospel according to John Chapter 3: 1-3

- o 1) All people act logically from their assumptions.
- o 2 ) It does not matter how inconsistent the ideas or insane the rationale, they will act until the logic is fulfilled.
- o 3 ) Therefore, when you see masses of people taking the same destructive actions, find the assumptions and you will find the cause.



Gospel according to John **Immel** Chapter 3: 1-3

- o 1) All people act logically from their assumptions.
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# Breakdown

- o Verse 1) Assumptions + “logic” = action.
- o Verse 2) faulty logic, erroneous rationalization are still ideas that flow from one to the next, to the next, to an outcome.
- o Verse 3) Mass action + destructive outcomes = common premise.

## The Relationship Between Ideas and Actions

- 3 ) Therefore, when you see masses of people taking the same destructive actions, find the assumptions and you will find the cause.







# Throwing a Ball

The physics behind throwing a ball.

# Variables

- ◊ D – Distance
- ◊ t – Time
- ◊ A – Acceleration
- ◊ h – Initial Height
- ◊  $V_o$  – Initial Velocity

# Formula

o 
$$D = (V_o)(\sin\theta)(t) + (1/2)(A)(t^2) + h$$

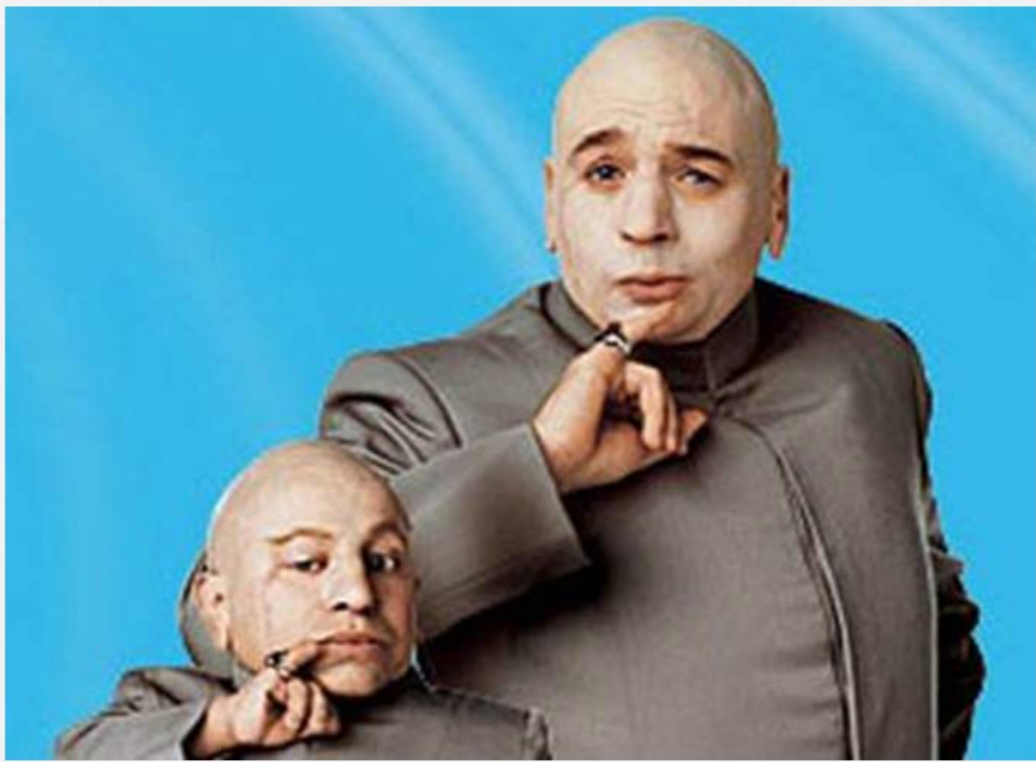
# Formula Breakdown

- o  $V$  is initial velocity.
- o  $\theta$  is the loft angle . Velocity times sin of the angle gives you an angular velocity.
- o This product is multiplied times  $t$ (time).
- o The second summand is .5 multiplied times acceleration (gravity =  $-9.82 \text{ m/s}^2$ ) this is multiplied times  $t^2$  (time squared).
- o The third summand is the initial height.





THINKING







**Ideas are HARD**

## Gospel according to John Chapter 3: 1-3

- o 1) All people act logically from their assumptions. 2 ) It does not matter how inconsistent the ideas or insane the rationale, they will act until the logic is fulfilled. 3 ) Therefore, when you see masses of people taking the same destructive actions, find the assumptions and you will find the cause.
- o **Verse 1) Assumptions + “logic” = action.**
- o **Verse 2) Faulty logic, erroneous rationalization are still ideas that flow from one to the next, to the next, to an outcome.**
- o **Verse 3) Mass action + destructive outcomes = common premise.**



- o It takes enormous effort to dissect one's thinking.
  - o By dissect, I mean fully evaluate the content of ideas: **Education/Expertise**
  - o Be specifically aware of one's thoughts: **Intentional Consciousness**
- o It takes enormous discipline to ORDER one's thinking.
  - o By order, I mean evaluate the progression from A to Z: **Reason**
  - o By order, I mean demand that thoughts are NOT contradictory: **Logic**.
- o It takes enormous SELF-DEFINITION
  - o By self-definition, I mean an absolute trust in one's rational faculties: **Self-Esteem**.
  - o By self-definition, I mean an absolute trust in one's MORAL responsibility to think: **Ethical Egoism**.

# Philosophy

- Metaphysics
- Epistemology
- Ethics
- Politics.





# TANC 2012

Paul Dohse  
Session 2

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**[HOW THE  
PHILOSOPHY  
BECAME A  
DOCTRINE]**

1 Hello. My name is Paul Dohse. This is my second session in the  
2 conference here, the first Annual Conference on Gospel  
3 Discernment and Spiritual Tyranny. And I appreciate your patience  
4 as we kinda work through getting these conferences off the ground.  
5 You kind of have to crawl before you walk, and we appreciate  
6 your patience.

7  
8 I was challenged last night on one thing that I would like  
9 everybody to take away on my first session. And what I would like  
10 everyone to take away on my first session is the fact that the past  
11 sixty-two years, at least in American Christianity, there's been two  
12 time periods that have had the gospel as their major theme and  
13 focal point. And you say, "Well, Paul shouldn't that be the case?  
14 Isn't that why we're here?" But what I want for everybody to take  
15 away that in both in cases there was an overemphasis on the  
16 gospel. I believe the Hebrew writer exhorted us that once we're  
17 saved, we do in fact move beyond the gospel that got us saved and  
18 onto deeper matters of discipleship and applying the Word of God  
19 and His wisdom to our life with the aid of the Holy Spirit. I believe  
20 the Apostle Paul exhorted the Church that we are ambassadors of  
21 the gospel and that the news that they we're taking to the world is  
22 "Be reconciled to God." That's the message we take to the world,  
23 but as Christians, we are already reconciled.

24  
25 Sanctification or, if you will, discipleship, isn't a continual  
26 reconciliation to God. And this is kind of amazing because none of  
27 this is in my notes. I do not believe discipleship is a continual  
28 revisiting of our reconciliation to God. I do not believe as many in  
29 our day teach that we gain deeper and deeper knowledge of God by  
30 revisiting the same faith and repentance that God had saved in the  
31 first place. We see this in Jesus Christ's illustration to the disciples

32 in the book of John 13th chapter where he washes Peter's feet. And  
33 Peter says, "Don't wash just my feet. Wash my whole body then."  
34 What did Jesus Christ say? He said, "No, you are already washed.  
35 You only have me of your feet to be washed." This clearly  
36 demonstrates that our repentance as believers is a different  
37 repentance than what saved us. Our first repentance washed us, if  
38 you will, saved us, if you will, justified us.

39

40 So I think the Scriptures showed clearly that as Christians, we do  
41 in fact move on beyond the gospel. That's not heresy. I think that's  
42 the Scriptures. And I don't think teaching such is a false gospel as  
43 many in our day contend, and I think the results of not moving on  
44 beyond the gospel is so well testified to and exemplified by Susan  
45 Dohse, what she is talking about, who happens to be my wife,  
46 who's doing a great job with her firsthand testimony in what she  
47 experienced in her Christian life from the time that she was a  
48 young girl when people don't move on beyond the gospel.

49

50 So what do I want people to take from the first session? That an  
51 overemphasis on the same gospel that saved us was predicated on a  
52 general mentality that the average parishioner is incompetent.  
53 Incompetent in what regard? In regard to what the Apostle Paul  
54 said in Romans 15:14. "I myself am satisfied about you, my  
55 brothers, that you yourself are full of goodness, filled with all  
56 knowledge and able, able to instruct one another." Well, some will  
57 quickly say, "Well, that knowledge that the Apostle Paul is talking  
58 about is knowledge of the gospel." To that I say baloney. To that I  
59 say baloney.

60

61 This overemphasis on the gospel, the 123's of salvation, and I have  
62 seen this all of my life, that and the emphasis thereof replace this:

63 the ability of the parishioners to instruct one another and as Jay  
64 Adams has said, really the best idea for the word "instruct" there in  
65 Romans 15:14 is counsel. So what do I want people to take away  
66 from this is that underlying the first and second gospel waves, as  
67 we call them in this conference, a kind of new terminology for  
68 these two movements, and Susan Dohse illustrated the first gospel  
69 wave and that first gospel movement so well in her first session.  
70 Underlying and predicated these two movements is this whole  
71 idea of the incompetence of the average parishioner, and I laid  
72 [SOUNDS LIKE] 00:09:05 that in some detail in the first session.  
73 But that's what I want to be taken away, this whole idea of  
74 incompetence on the part of the parishioner and the ability to  
75 instruct one another being replaced with this concept of the gospel.  
76  
77 I haven't talked about a lot of my experiences in the first gospel  
78 wave or the second gospel wave, but I mentioned some elements in  
79 my first talk. One of them was when I first became a Christian,  
80 even as a new Christian, I thought it bizarre that there was such a  
81 strong emphasis on bringing people to church to get them saved.  
82 And again you see that incompetence, that attitude of  
83 incompetence that the average parishioner cannot adequately  
84 present the gospel out in the world. Bring them in where the  
85 experts, get them under the experts that present the gospel. But I  
86 somewhat digress.  
87  
88 Moving on, I wanna build on this first session and illustrate further  
89 the point that I want folks to take away from the first session. That  
90 brings me to what I call the Jay E. Adams reformation. In my first  
91 talk, I spoke of the second gospel wave, pointing to the failures of  
92 the first gospel wave and presenting the idea that they were the  
93 answer for the failures of the first gospel wave. But during that

94 time in 1970 that the second gospel wave came into being, there  
95 was an alternative. There was an alternative. In the exact year that  
96 marked the beginning of the second gospel wave, the publishing of  
97 a book by Dr. Jay E. Adams marked the beginning of a movement  
98 that had a profound impact on Christianity. The movement, known  
99 as the Biblical Counseling Movement, offered a different solution  
100 to the failings of the first gospel wave. Again, Susan has done an  
101 excellent job of painting a picture of what these failings look like  
102 and do look like, continue to look life, in real life.

103

104 Let there be no doubt about this. Adams is saying his movement  
105 was relentlessly persecuted, and in my opinion persecuted to this  
106 day by proponents of the second gospel wave, i.e., New Calvinism.  
107 And I believe the reason for that persecution boils down to one  
108 word that is in the title of his groundbreaking book. And most  
109 people agree that the book that he published in 1970, 1971 was the  
110 beginning and the groundbreaking of the biblical counseling  
111 movement. And I think that it is not a coincidence that the name of  
112 this book hearkens back to what I want people to take from the  
113 first session. The name of his groundbreaking book was *Competent*  
114 *to Counsel*. *Competent to Counsel*. And I contend to you that the  
115 primary reason that Jay Adams suffered the persecution and the  
116 ridicule that he suffers is because of this one word right here in the  
117 title: competent.

118

119 Romans 15:14, Adams' attitude shared by the Apostle Paul and the  
120 Holy Spirit in Romans 15:14 was the major theme of this  
121 movement. But not only that, Adams continually encountered the  
122 doctrine of incompetence spawned by the first gospel wave. And I  
123 do think, again, that for lack of a better term, the Adams movement  
124 was the answer to the first gospel wave. Adams told me personally

125 during a visit with him that wherever he spoke throughout the  
126 country, parishioners seemed astonished that they could actually,  
127 as he put it, do something. He related one incident where after he  
128 spoke at a church, the deacons met to discuss this strange new  
129 doctrine that Adams was teaching, that it indicated that Christians  
130 could "do something."

131

132 I'm not sure that any more can be said to make this point. The  
133 attitude that Adams encountered as he went about speaking was the  
134 whole idea that Christians could participate in an idea like Romans  
135 15:14 that that was deemed a strange new doctrine. And again I'm  
136 not sure what else I can say to further make this point. The source  
137 of the doctrine of incompetence or the belief that man is utterly  
138 incompetent in spiritual matters or worldly matters or both but  
139 always in spiritual matters at the very least can definitely be traced  
140 back to cradle of western civilization. And this is an idea that I will  
141 be dealing with in depth in the book that I'm working on, *The*  
142 *Reformation Myth*. This is an idea that's deep in the psyche of  
143 western civilization. And I believe that John Immel in his talks  
144 addresses this as much as he can in the short span that we have in  
145 this first conference.

146

147 And no, I will not delve into it here. This philosophy made its way  
148 into mainstream theology through the writings of Saint Augustine.  
149 It is fair to say that Augustine is definitely one of the forefathers of  
150 integrationism where this whole idea of man's incompetence was  
151 integrated into Christian theology. In essence, the doctrine of  
152 incompetence became Augustine's gospel. But though few  
153 Christians will contest man's inability to seek a holy God, it is  
154 important to note that Augustine integrated a plenary incompetence  
155 into his theology for both salvation and discipleship. Hence, it was

156 important to Augustine that salvation and discipleship was a total  
157 work of God because man was completely inept in his ability to  
158 participate in either. Underlying Augustine's theology was this  
159 deep conviction that man is utterly inept. This can best be  
160 illustrated in Augustine's motto, "Grant what You command, and  
161 command what You desire." This is another illustration to where  
162 I'm not too sure where I can add to that. It's sort of it is what it is,  
163 right? God's commands are merely a reflection of what He desires.  
164 But if those commands get obeyed, it's going to be God doing it  
165 all.

166  
167 Well, I guess borrowing from my first session, the Hillbilly  
168 Commandments, one way of putting Augustine's view of things is  
169 if God doesn't do it all, it ain't gonna happen. Therefore, what  
170 Augustine came up with is what I refer to as a linear gospel. I'm  
171 gonna get into this a little bit deeper later on. I'm just gonna go  
172 ahead and say it. This in essence is the Reformation gospel.  
173 Keeping on track with my initial point, it's a gospel of  
174 incompetence. It's a gospel of salvation that fuses discipleship and  
175 salvation together and makes it a total work of God because man is  
176 completely inept. This is how this underlying philosophy  
177 incompetence became the gospel. Do you understand that? It's  
178 linear. The cross, salvation, discipleship, glorification, it's one.

179  
180 Now I would be amiss not to offer a contrast. Here is the  
181 alternative gospel. And this is what's critical to our understanding.  
182 And basically, in my talk here, we're moving in to the section  
183 where I show you how the philosophy of incompetence became the  
184 gospel that this conference is contending against. John Immel is  
185 getting into the philosophies that led up to that gospel. Susan  
186 Dohse is sharing how that's experienced in real life, to reiterate.

187 But back to this, this is the alternative gospel that I believe is the  
188 contrast gospel that is actual scriptural truth.

189

190 Discipleship is totally separate from salvation. And along with  
191 discipleship is the new birth. So in this gospel even though there is  
192 an affirmation that salvation is all of God, there is an enablement  
193 that comes along with discipleship via the new birth. We're not  
194 saying that we do it all in discipleship. Certainly, we believe that  
195 we are enabled, but we do teach and we believe it is the truth that  
196 discipleship or sanctification, if you will, is a co-laboring between  
197 man and God.

198

199 And what's critical enough here is that these two are separate. The  
200 top line of salvation when we give our life to Jesus Christ,  
201 glorification is guaranteed. That is why the top line is separate, and  
202 it points it up to glorification, and why the discipleship is separate  
203 because nothing we do, nothing we do in sanctification or  
204 discipleship can affect the top line. The top line is already done.  
205 Again, nothing we can do in discipleship can affect salvation. It's a  
206 finished work.

207

208 And we're going to take a short pause here, a short break. And then  
209 when we come back, I'm going to address this from Romans 8:30.

210

211 All right. Unfortunately, all these things, linear gospel as I call it,  
212 became a truism from which many interpreters attempted to  
213 interpret our role in salvation and discipleship, that is an  
214 Augustinian gospel based in the incompetence of man in both  
215 salvation and discipleship, sanctification, if you will. Now this  
216 over time, and especially in our day, has propagated many  
217 inaccurate truisms such as, and this is a good illustration,



218 discipleship, or sanctification, is the growing part of salvation.  
219 Sanctification/discipleship is the growing part of salvation.  
220 Salvation doesn't grow, all right? Salvation when we're saved, it's  
221 finished. It's a finished work. Nothing we do in discipleship can  
222 add to salvation or justification or take away from it.

223

224 Turn with me, if you would, to Romans 8:30. Here's what it says,  
225 "And those whom he predestined, he also called. And those whom  
226 he called, he also justified. And those whom he justified, he also  
227 glorified." When we're saved, this is all done. It's as good as done.  
228 Whatever your view is of election, or whether God looks down in  
229 history and because he knows the future sees he was going to show  
230 them and bases his election on that, or whether God determines  
231 before the foundation of the world, whatever your view is, it's  
232 irrelevant to the discussion here. And quite frankly, in my book, it  
233 is a red herring.

234

235 Salvation is finished work. Nothing we do on discipleship can  
236 affect it. It's finished. This brings us to the point of where we  
237 discuss serious problems with the Reformation gospel. In  
238 Augustine's attempt to eliminate man from the loop as much as  
239 possible and reduce man's role in the salvation/discipleship process  
240 and has endeavored to do that, what I will illustrate here is that he  
241 unwittingly created a worse salvation. And let me show you how  
242 this works.

243

244 When you have what I call a linear gospel or a gospel where  
245 justification/sanctification is fused together, basically, what you  
246 get into is a very unfortunate situation where everything we do in  
247 discipleship goes back to the gospel. And this the verbiage a lot of  
248 New Calvinists in our day use. What happens is when the two are

249 fused together, this is what you get. Discipleship becomes a  
250 minefield because if you're not careful, very careful, of what you  
251 do in sanctification, and here's the exact terminology that they use,  
252 you unwillingly make sanctification the ground of your  
253 justification. And these are the exact words that the likes of John  
254 Piper use, the continual warning that things that we do in  
255 sanctification can make that the ground of our justification. Note,  
256 discipleship is totally separate from salvation. Nothing we do in  
257 discipleship can make that the ground of our justification because  
258 justification is a finished work.

259

260 Now let me ask you something. Is discipleship a finished work?  
261 Everybody agrees, right? Discipleship is not finished work but  
262 salvation is. Well, how can what we do in discipleship affects  
263 something that's already done, that's already finished? But yet, this  
264 is the crux of their gospel. And it's the point that everybody is  
265 missing.

266

267 Galatians is brought up. Let me touch on that where the Apostle  
268 Paul says, "O foolish Galatians, who has bewitched you? It was  
269 before your eyes that Jesus Christ was betrayed and crucified." Let  
270 me ask you only this. Did you receive the Spirit by works of the  
271 law or by hearing with faith? Are you so foolish? Having begun by  
272 the Spirit, are you now being perfected seems to be an ongoing  
273 attempts by the flesh." People say, "See? See? We can try to  
274 perfect ourselves by what we do in sanctification after already  
275 beginning in the Spirit. We can be trying to perfect each other by  
276 what we do in sanctification."

277

278 Here is the huge problem that I touched on in my first sessions  
279 where Christians in our day do not understand doctrine, in fact, it's

280 a badge of honor, and in my wrestling in the arena of ideas on this  
281 issue of Christians knowing doctrine and the difference between  
282 justification and sanctification, Susan and myself find in wrestling  
283 with people and even pastors on this issue that in our day  
284 Christians by and large do not understand the difference between  
285 justification and sanctification. And therefore, my friends, if you  
286 don't understand the difference between justification and  
287 sanctification, you cannot understand the book of Galatians.

288

289 And that is where New Calvinists of our day are able to deceive  
290 Christians en masse on this first scripture, what is Paul saying.  
291 What Paul is saying in this first scripture is Paul is asking a  
292 rhetorical question that reveals the folly of trying to finish  
293 something that is already finished. That's Paul's point here. When  
294 we receive the spirit at salvation, Paul states elsewhere in his  
295 letters that we are sealed to the day of redemption. If you're already  
296 sealed, you can't do anything in your sanctification as a way to  
297 perfect justification as the New Calvinists say Paul is saying in this  
298 first scripture and what the Galatians were supposedly guilty of.  
299 Paul states elsewhere in his letters that we are sealed at the day of  
300 redemption. There's nothing you can do in sanctification to mess  
301 that up. It's done.

302

303 Paul is asking rhetorically why work to establish something that's  
304 already finished. That's Paul's whole point of this passage, not the  
305 idea that the Galatians were doing things in sanctification that was  
306 making sanctification the, as John Piper put it, ground of their  
307 justification. New Calvinists are able to pass this idea on Christians  
308 en masse because they're biblically and doctrinally illiterate. Thank  
309 you, first gospel wave. Thank you, Billy Graham.

310

311 Also, it is interesting to note that perfected as the word that's used  
312 in the English standard version, by the way, in verse 3 is a Greek  
313 word that means, listen, to come to an end or to finish. That is why  
314 Young's Literal Translation states it this way: "So thoughtless are  
315 ye! having begun in the Spirit, now in the flesh do ye end?" Here's  
316 what Paul is saying. "Oh, you foolish Galatians, you're trying to  
317 finish something that's already finished." That's what Paul said.

318

319 But what in fact were they buying into? I'll give you an illustration.  
320 I wanted to leave the trenches to Susan Dohse, my wife, but let me  
321 divert here a little bit. This was what's going on among the  
322 Galatians, and I'll put it in context from my own experience and  
323 our day. There's a certain denomination, so-called, that teaches -  
324 and by the way, most 98 percent of all false gospels are based on  
325 this truism. And this is one of those. This particular denomination  
326 teaches that when you gave your life to Christ, Jesus died and  
327 forgives you and God forgives you of all your past sins up to that  
328 point you're declared justified. But then you've got to do something  
329 to finish your justification. That truism right there, again, 98  
330 percent of all false gospels and the Christ plus something gospel is  
331 based on this truism right here.

332

333 Now I led him out of that denomination. I led him out of it. Later  
334 on he was pursued by people from the denomination that he left,  
335 and he was tempted for various and sundry reasons to go back to  
336 that denomination who held to that gospel. I warned him that if he  
337 did that, he was denying the true gospel. This is what was going on  
338 with the Galatians. They were going back to a doctrine that taught  
339 you being a part of perfecting or finishing a work by God that was  
340 already finished. And this is the point of Paul's specific statement  
341 to them: "Are you so foolish that when it was all finished and

342 ended with the receiving of the Holy Spirit that you continue to try  
343 to finish, that by your works you come to an end?" What end is he  
344 talking about? Glorification. So again the foolishness of being a  
345 part of a work that's already done. Discipleship is not done.

346

347 Now that brings us to this slide here. I didn't make up this slide.  
348 This slide comes from a New Calvinist organization. This is their  
349 chart. This is their cross chart. The cross illustrates salvation, all  
350 right? My friends, salvation does not grow. Salvation is a finished  
351 work. Take that big cross and put it all the way back in the  
352 beginning. That cross is no bigger at the end than it is in the  
353 beginning.

354

355 Now notice again, getting back to what I said earlier, that their  
356 discipleship unlike with the Jay Adams reformation propagated,  
357 their discipleship is a continuation and a continual recycling of the  
358 same things that saved us. See how you focus on the gospel and  
359 awareness of God's holiness, and then on the bottom, growing  
360 awareness of our flesh and sinfulness. Where in the Bible are we  
361 taught to continually endeavor and search the depths of how evil  
362 we are when in fact we're born again and we're new creatures? The  
363 focus should be on getting better and better and better, not an  
364 endeavor to discover how totally depraved we are. But again this is  
365 what we do to get saved. And you've seen where it says  
366 conversion, and then from there we focus on two things and two  
367 things only, what is sometimes called gospel contemplationism,  
368 growing an awareness of Christ's words, God's holiness. So as in  
369 discipleship, and their discipleship and in their gospel, the goal is  
370 to continually find the depths of two different things, the gospel  
371 and how utterly, totally depraved you are. Now is it fair to say that  
372 this goes back to a philosophy or a doctrine of incompetence? The

373 more incompetence you find yourself and the more you  
374 successfully see how totally worthless you are, that makes  
375 salvation bigger, which brings us to our next slide.

376

377 New Calvinists talk about, their words, not mine, and it's based on  
378 Romans 8:30, the golden chain of salvation. What's the chain? Is  
379 that a chain or is this a chain? This is taken from a sermon by John  
380 Piper where he speaks of the golden chain of salvation based on  
381 Romans 8:30. They say that sanctification is not mentioned in  
382 Romans 8:30 because justification and sanctification are the same  
383 thing, i.e., one chain from salvation to glorification. We say, and  
384 contend, that Paul doesn't mention sanctification or discipleship in  
385 Romans 8:30 because justification is totally separate from  
386 sanctification. And sanctification need not be in a description of  
387 the finished work of God the Father and Jesus Christ.

388

389 I know that you can't read the excerpts and the quotations I have  
390 here. But John Piper in this sermon, in this particular sermon, is  
391 talking about the dangers of participating in the links of this chain  
392 in the wrong way. And in fact, let me just, before I move on, read  
393 part of an excerpt. He says, "There is a danger on the way of  
394 salvation to heaven." Or he says specifically, "There is danger on  
395 the way to salvation in heaven." No, there isn't. If you're saved,  
396 there is no danger whatsoever on the way to heaven, unless we did  
397 something to mess it up. He said, "We need," notice, "We need  
398 something on the way to heaven. We need ongoing protection after  
399 our conversion." Oh, really? Wow. "Our security does not mean  
400 we are home free." Really?

401

402 Now I want to get down to wrap it up. It just amazes that these  
403 guys can get away with saying things like this. But then I keep

404 forgetting the average American parishioner is so dumbed down  
405 theologically and biblically illiterate that of course he can get away  
406 with saying these things. "Our security does not mean that we're  
407 home free." He says, "There's a battle to be fought." In what  
408 context? In what context? A battle be fought where? Why would  
409 we find battle in work that's already done? What's he talking  
410 about? "And in this battle, we need protection and help far beyond  
411 what we can supply for ourselves." We don't need to supply  
412 anything for ourselves in regard to justification because it's a  
413 finished work.

414

415 He goes on, "The means God uses to protect us," listen, don't miss  
416 this. You awake? "The means God uses to protect us is faith. We  
417 are now being protected by the power of God through faith. It's  
418 salvation by Christ plus our faith." Look, when justification and  
419 sanctification is fused together and salvation is a golden chain,  
420 anything you do in sanctification goes back to your justification.  
421 It's, in their book, properly participating in the links. And if you  
422 don't properly participate in the links, the chain gets broken, and  
423 you're up the creek without a paddle eternally.

424

425 New Calvinism, because it fuses justification and sanctification  
426 together has a complicated formula for what is works in  
427 sanctification and what isn't works in sanctification, which  
428 determines whether or not you make "sanctification" the ground of  
429 your justification. But what they've done is created a complicated  
430 formula that determines what is works in sanctification and what  
431 isn't works in sanctification that might affect your justification. But  
432 my brothers and sisters, when the two are fused together,  
433 everything that we do in sanctification is a work, whether it's

434 merely meditation, prayer, or doing jumping jacks. Do you  
435 understand what I'm saying here?

436

437 Now I'm gonna close with another important point on this. Let's  
438 talk about this, and I close with this. Paul told Timothy that all of  
439 the scriptures are profitable and important, that the man of God can  
440 be thoroughly furnished in all good works. That's all of scripture,  
441 all scripture. The reformed viewpoint that eschatology or the lack  
442 of devaluing of eschatology is no accident. And don't tell me  
443 otherwise. I was in a reformed church for twenty years. There was  
444 one sermon on eschatology of the book of Daniel, okay? Why the  
445 devaluing? Because when you get into eschatology, you get into  
446 how many judgments there are at the end of the ages and how  
447 many resurrections there are.

448

449 With this gospel, the linear one, there can only be one resurrection,  
450 one judgment, and at that judgment, you're either going up or  
451 you're going down. If you did just the right things in the golden  
452 chain of salvation, you find yourself in act of judgment clothed in  
453 nothing but the righteousness of Christ via their secret formula. As  
454 I said, you're either going up or down depending on what you did  
455 in sanctification and discipleship. If you did anything in your  
456 discipleship that made that work the ground of your justification,  
457 you're going down. If you followed the New Calvinist, and I  
458 contend, reformed secret formula just right, you're going up.

459

460 Now if you believe, like those evil dispensationalists, that there's  
461 two judgments and there's two resurrections, can you see how this  
462 messes up their gospel completely? Because if the two are  
463 separate, first of all, in the salvation end, if we've already been  
464 declared justified and we had already been forgiven, how could



465 there be a judgment? God has promised not to bring in any of these  
466 things to remembrance. God has promised to cast our sins as far as  
467 the east is from the west. There can't be a judgment or any of that  
468 discussed. If there's any judgment at all or some kind of different  
469 judgment for discipleship versus salvation, and I contend to you  
470 that the Bible teaches as such, so we reject the idea that there's one  
471 judgment, and that judgment, that one judgment at the end of the  
472 ages determines the validity of your justification, based on  
473 anything you did, by the way.

474

475 We contend that there's two resurrections and two different  
476 judgments. And depending on what judgment and what  
477 resurrection you're a part of determines where you spend eternity.  
478 And before I move on in closing, I'll give you a clue. Jesus Christ  
479 said, "In the resurrection of the just," there's a resurrection for the  
480 just. Why does he call it the resurrection of the just? Because  
481 they're already justified before they're even resurrected, that's why.  
482 I think the Book of Revelation towards the end, chapter 20, I  
483 believe, those areas, chapter 20, 21, if you take the Bible literally at  
484 all, you can't deny that there's two resurrections and what the Bible  
485 called second death.

486

487 Now let me close with this point. This is a direct quote from John  
488 Piper. Listen carefully. Listen carefully. This is what he said in this  
489 video clip. "He," that is Christ, "is going to take our place and his  
490 righteousness is going to count for me on the last day. And that  
491 will be my solid ground." I beg your pardon. Jesus Christ's  
492 righteousness, and by the way, I think in our day we need to be  
493 accurate. All over the place in the Bible, it talks about the  
494 righteousness of God being imputed to us. I personally cannot find  
495 anywhere in the Bible, and I'd searched, where it says even though

496 it's the big modern word in our day or a big phrase in our day that  
497 the righteousness of Christ was imputed to us. All over the place in  
498 the Bible, it speaks of the righteous of God imputed to us. I can't  
499 find anywhere where it talks about the righteousness of Christ  
500 being imputed to us. Now am I splitting here? I think in our day,  
501 I'm not. I think that we need to be more cautious and more careful  
502 in our day to use specific biblical language.

503

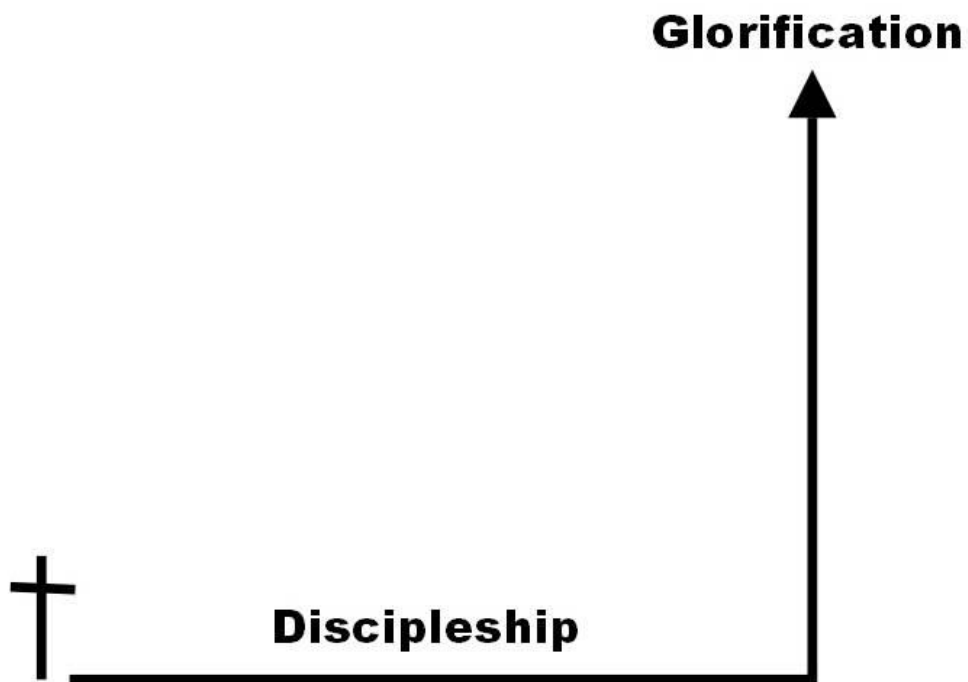
504 Look at what he says here, "If this righteousness, his righteous is  
505 going," future tense, "to count for me," no, it isn't, it already  
506 accounted for me. It's already a done deal. He's not going to take  
507 my place at some future judgment. He's already taken my place.  
508 His righteousness isn't going to be my solid ground in the future or  
509 the last day. It's already the solid ground of my justification. Am I  
510 the only one that sees a problem here? This is the work salvation.  
511 And I do believe, because it makes me feel good to at least agree  
512 with these guys, specifically New Calvinists on something, I do  
513 believe they have reformation doctrine correctly. I do think they do  
514 have it right. And it's work salvation. Thank you for your attention.

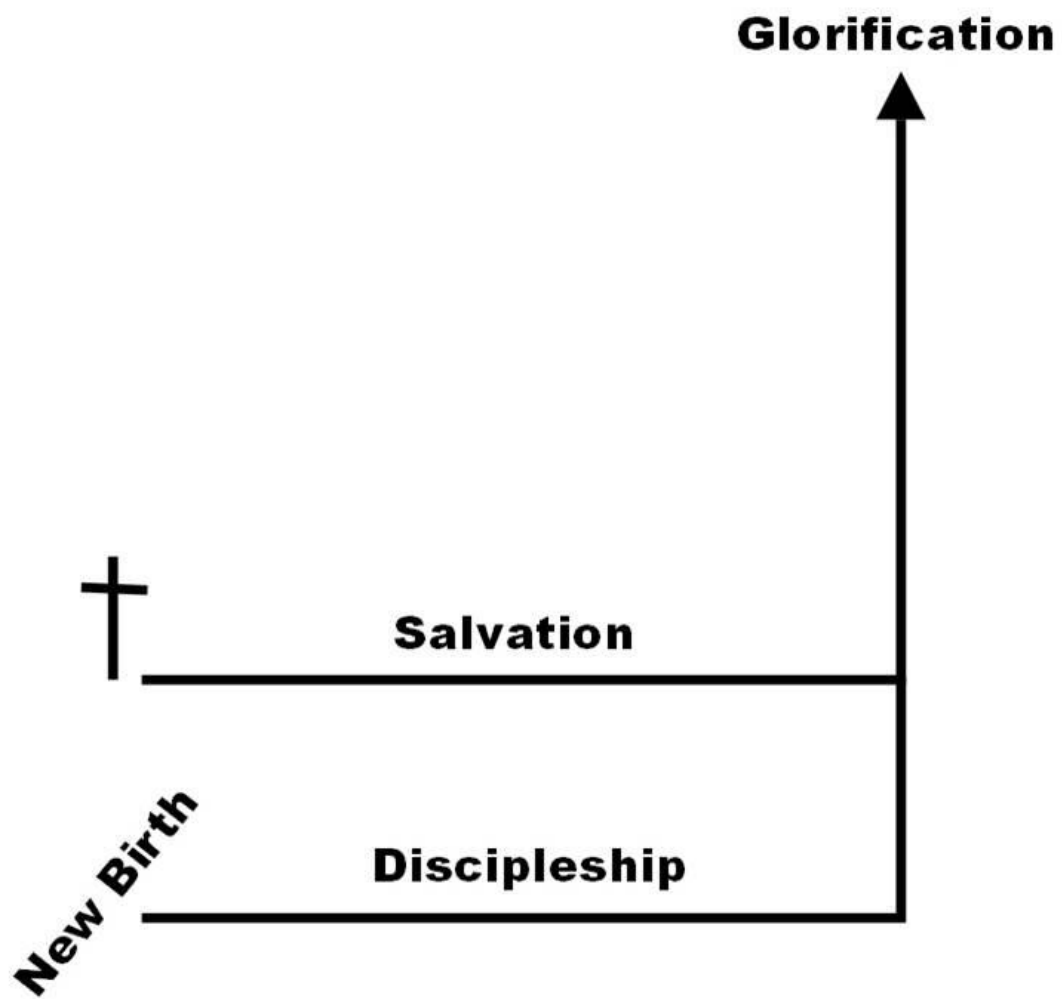
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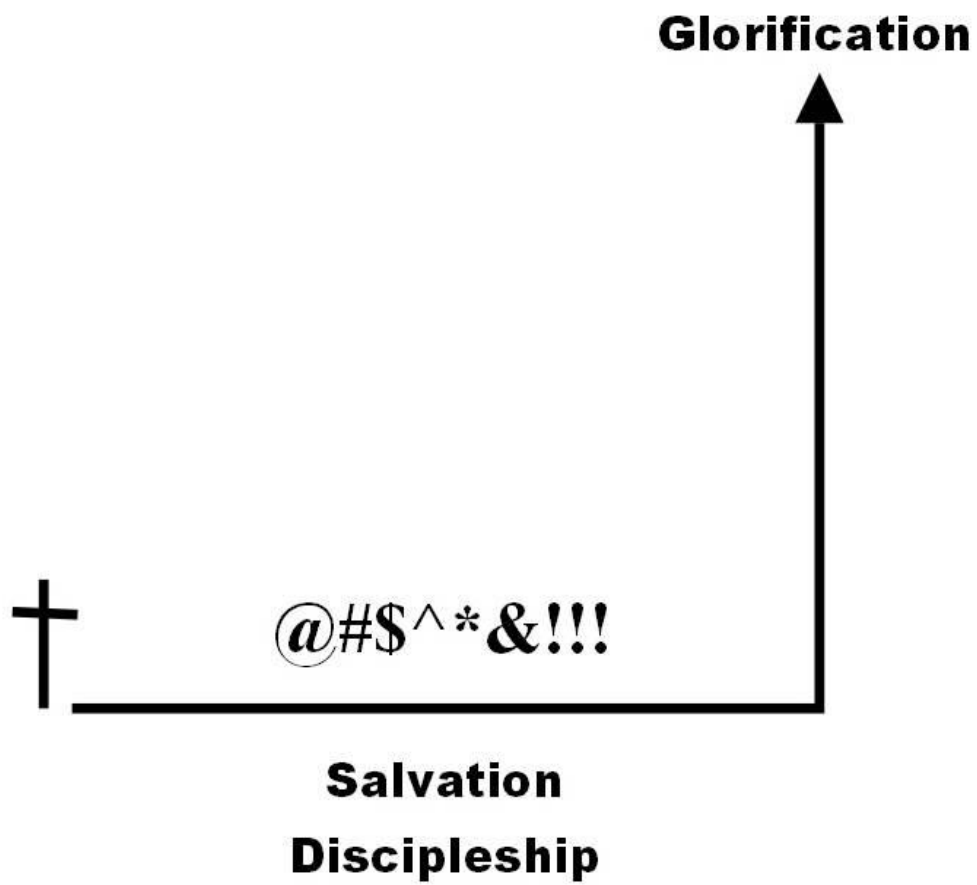
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517

518 [END OF TRANSCRIPT]







## *New Calvinism's "Gold Chain of Salvation" according to Romans 8:30*

How we "see" things in sanctification can break the chain or keep it connected. You do the math.

"One image is of the Christian walking along the edge of a great chasm which he needs to cross to get to heaven. He is holding onto one end of the chain leading into the past. Day by day he is forging the links of faithfulness as best he can with some help from the Holy Spirit."

~John Piper

Synergism:  
Sanct. Separate

"But in this image the Christian has a safety belt around his waist tied to the chain of heaven on the other side so that even if he lets go of the chain leading to the past or stops forging any links of faithfulness, he will not fall to his death but be drawn into heaven another way than by the chain."

~John Piper

Salvation by faith alone in sanctification:  
Justification and sanctification are fused,  
you know, like a chain.

"There is danger on the way to salvation in heaven. We need ongoing protection after our conversion. Our security does not mean we are home free. There is a battle to be fought. And in this battle we need protection and help far beyond what we can supply for ourselves....The means God uses to protect us is faith. [We] are [now being] protected by the power of God through faith."

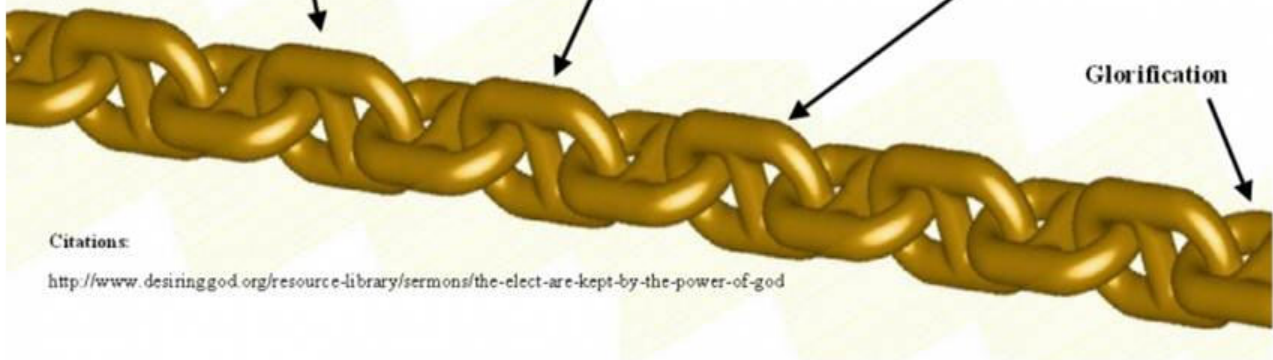
~John Piper

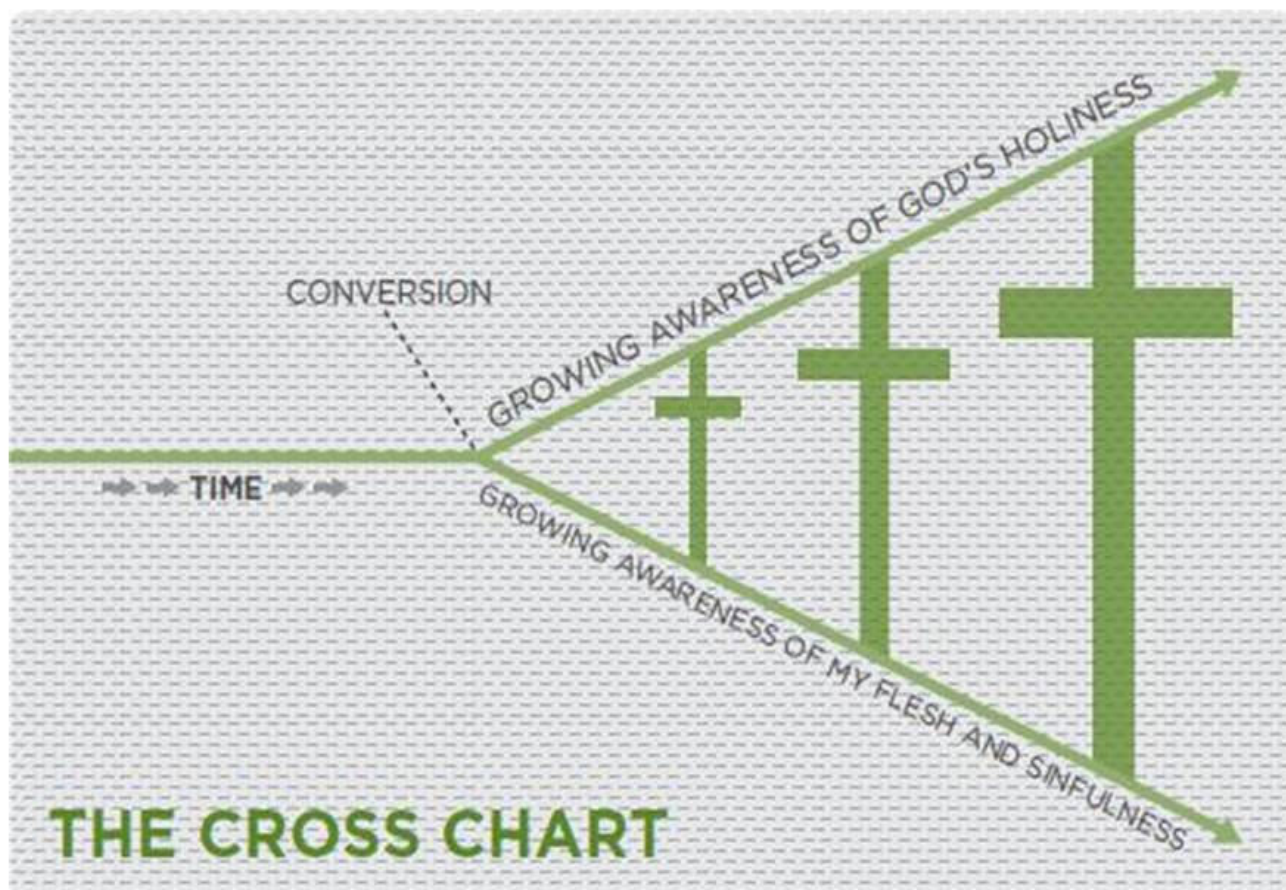
Salvation

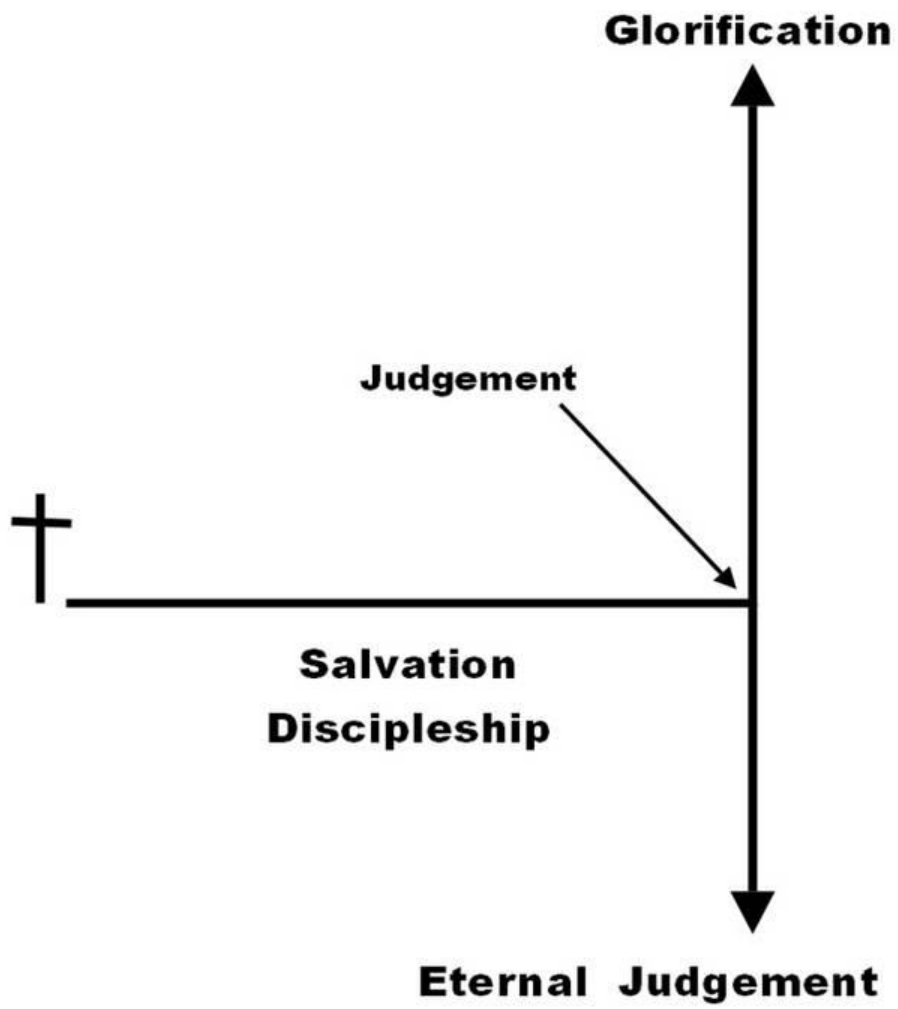
Glorification

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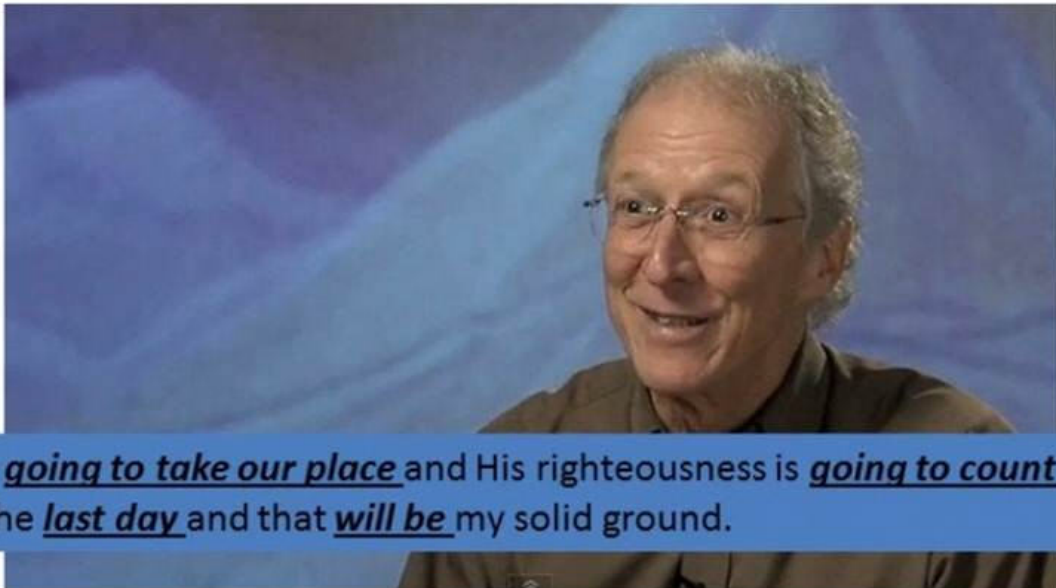
<http://www.desiringgod.org/resource-library/sermons/the-elect-are-kept-by-the-power-of-god>



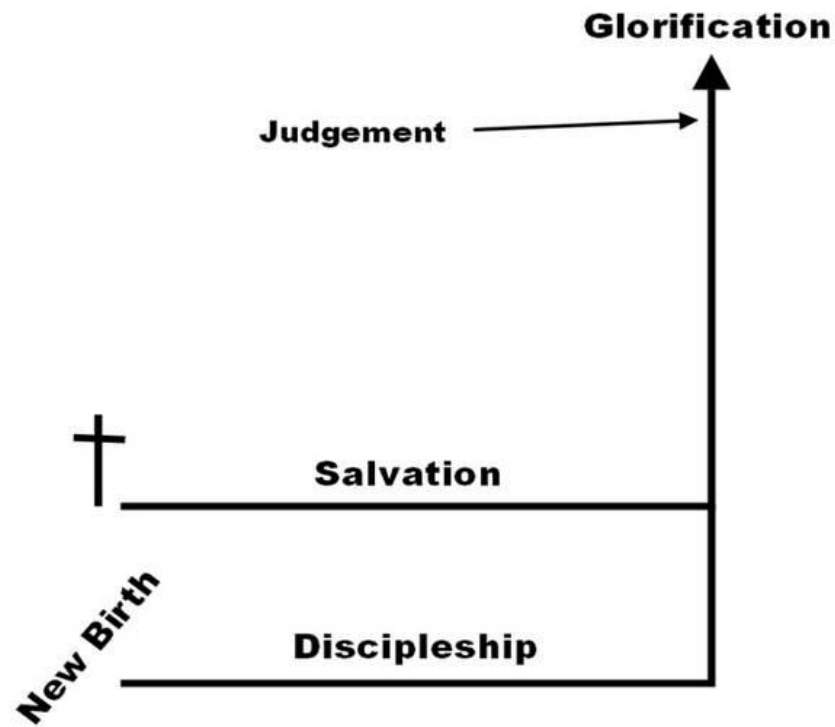








He's going to take our place and His righteousness is going to count for me on the last day and that will be my solid ground.



### **Eternal Judgement**

**....is a totally different judgement and resurrection.**

# **TANC 2012**

**Susan Dohse  
Session 2**

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**[SANCTIFICATION  
CHAOS]**

1 Biblical generalities and preferences equal God's word and  
2 commands. Proverbs 23:7 states that as a man thinks in his heart,  
3 so is he. So what we have been taught affects what we learn;  
4 learning influences our thinking; and thinking leads to behavior.

5  
6 I graduated from Seneca in 1969 at the glorious age of 16 and  
7 ventured off to Cedarville College in Cedarville, Ohio. How I  
8 selected Cedarville as the college to attend was supported by  
9 clichés and truisms and preferences that I had accepted as equal to  
10 God's commands. Let go and let God. Just pray about it. Lay out a  
11 fleece and test God's will for your life. I attended Pioneer Girl  
12 Camp in Canton, Ohio and was greatly influenced by the camp  
13 nurse, Jodie, who was a Cedarville graduate. Because I greatly  
14 admired her and dearly desired to go to a Christian college, I  
15 pursued attending Cedarville. I shunned all other wise counsel  
16 from my parents, youth leaders, and pastor to consider more than  
17 one option. Don't put all your eggs in one basket. It was the only  
18 college to which I applied, and my immature understanding of how  
19 to seek God's will for my life meant that I will use Susan's version  
20 of Gideon's fleece. This is the godly people speak of how God  
21 revealed his will through glorious emotional experiences and even  
22 told to test God and discover His will. But my admiration for my  
23 mentor, Jodie, colored consideration of any other way of thinking.  
24 So here was my Gideon's fleece.

25  
26 I was a mediocre student in high school, doing well in the classes I  
27 like--French, Speech, and Drama--and not doing well in classes I  
28 didn't like--Algebra, Geometry, and Chemistry. So if I get accepted  
29 with a C average, then it must be God's will for me to go there.  
30 Wow, I got accepted! Hallelujah! God's will was revealed! I later  
31 found out that everyone who applied got accepted regardless of

32 their grade point average. It was called academic probation. It was  
33 a great financial sacrifice for my parents to send me to Cedarville,  
34 but they were willing to give it a try under these stipulations. Dad  
35 and Mom sat me down and they laid down the law. Susan  
36 Deborah, we are not paying all of this money for you to make C's.  
37 You must maintain a good GPA, only an occasional C. We don't  
38 want you finding a boyfriend and falling in love and getting  
39 married before you graduate. And if you get married before  
40 graduation, we will not continue to pay for your tuition. I  
41 wholeheartedly agreed. So off I went to Cedarville, a Baptist  
42 college of arts and sciences with a wonderful pharisaical mindset.

43

44 Well, after understanding justification and had assurance of  
45 salvation, I continued my sanctified growing in the Lord phase of  
46 life. My shallow understanding of sanctification was read your  
47 Bible, pray every day, and you'll grow, grow, grow. But more  
48 importantly, be separated from the world. Come out from among  
49 them and be separate, said the Lord, and touch not the unclean  
50 thing. In the age of miniskirts, the hippie revolution, and acid rock  
51 music, my actions were radical. I had my mother make all of my  
52 skirts mid knee length. I refused to attend movies, did not listen to  
53 rock music. I told my English teacher I would take an F before I  
54 would open the pages of A Catcher in the Rye. I did not swear, did  
55 not experiment with alcohol, tobacco, or drugs. I did not date  
56 much, so keeping myself from sexual immorality was not an issue.  
57 Guess what? I had no trouble with Cedarville College's student  
58 handbook because they had the same rules as I. See? It was another  
59 way to prove that it was God's will for me to go there. We were in  
60 agreement on basic fundamental biblical truths. In reality, it was  
61 because personal preferences loosely based on biblical generalities

62 operated my way of thinking and believing. And I learned later that  
63 was what Cedarville thought and taught.

64

65 This was before GPS and Map Quest. As we were driving to  
66 Cedarville following a Kentucky-Ohio roadmap, and if you  
67 remember them, when unfolded it would cover the entire  
68 windshield of your car, and to fold it back to its original state was  
69 an Olympic feat. The Rubik's Cube is nothing compared to  
70 refolding a traditional roadmap. Daddy is driving along. Mother is  
71 helping him with the state routes to take. And behold, we're driving  
72 by cornfield after cornfield. Lordy, lordy, Susan. Is this college in  
73 the middle of a cornfield? Well ... when we see the sign,  
74 "Welcome to Cedarville, home of Cedarville College," we all  
75 cheered. And then we began looking for the college, and we keep  
76 looking and looking. We had to turn around, stop, and ask for  
77 directions. Imagine that, parked on the edge of Cedarville having  
78 to ask for directions to the college.

79

80 During that first week of freshman orientation, we girls met in my  
81 room to get to know each other, talk about our families and our  
82 churches. When I told them that I was a member of a Christian and  
83 Missionary Alliance church, guess what I was told? You probably  
84 aren't saved because you aren't a member of a GARB church. Oh,  
85 well. I knew better. And I told them so, because in my very soul I  
86 knew about the doctrines of justification and salvation. I had been  
87 taught those doctrines, and I was secured in my knowledge of  
88 them.

89

90 In the course of the week, all I kept hearing was GARB this and  
91 GARB that. And so I finally asked, "What's GARB?" General  
92 Association of Regular Baptist churches was the answer. I about

93 died. I thought I was attending a Southern Baptist college, not a  
94 regular Baptist college. I immediately called my daddy collect.  
95 "Daddy, did you know that I'm at a regular Baptist school? They  
96 aren't gonna do that snake handling thing, are they?" Well, my dad  
97 assured me that he had read the school's manual and that no snake  
98 handling was mentioned. If by the end of the first quarter I still had  
99 questions, we could talk about transferring. But until then, my  
100 dad's wise advice: Rely on the truth. I had already been taught.  
101 Later I learned what GARB meant: the General Association of  
102 Regular Baptist churches and what the General Association of  
103 Regular Baptist churches was.

104

105 I loved college, particularly the Bible classes. I loved the chapel.  
106 However, it was not long before reality set in. I carry everything  
107 with me and did not return to the dorm until all my classes were  
108 done for the day. I would stay at the library and study and eat the  
109 cafeteria meals and return to the dorm at the latest time possible. I  
110 was a super student. Nah. It was because I did not like dorm life  
111 for in the dorm is where true Christianity was played out. And my  
112 pharisaical mindset was fed. Along with the unit prayer meetings  
113 and Bible studies, we had dorm meetings.

114

115 You know, you have the fantasy that when you're in college you  
116 form lifelong friends, the ones that will travel miles to be the  
117 bridesmaids in your wedding, and the second ones you notify when  
118 you find out you were with a child. Well, in my case, it revolved  
119 around the discussions of how to break the rules and not get  
120 caught, the best places to go to make out with your date, which  
121 classes to sign up for that were easy, and complaining,  
122 complaining, complaining about the rules and why spiritual  
123 [UNINTELLIGIBLE] 00:10:06 never got caught breaking them. It

124 was dorm life where I was taught to have a critical, judgment, and  
125 deeper pharisaical philosophy. I allowed other Christians'  
126 preferences and opinions to determine truth.

127

128 In most of my classes, I was taught what to know and what to  
129 think, not how to think, and apply God's word to everyday life and  
130 living. In my immaturity I preferred to be told what to think by  
131 someone else. It was safer and it was much easier to memorize  
132 material and regurgitate it back for the test. In the classes that I had  
133 where I was provoked to think, my pharisaical mindset took over.  
134 And I complained. The professor wants us to do his job for him.  
135 Why doesn't he just tell us what we need to know and be done with  
136 it? The philosophy of knowing the material for the test and  
137 knowing how to think and reason to determine God's word and  
138 what it said about kingdom living were at opposite ends of my  
139 spectrum.

140

141 You know the definition for preference? It means a choice,  
142 selection, a greater liking for one alternative over another. The idea  
143 of preference being the same as the inspired word of God  
144 permeated my thinking. And if you did not have my preferences,  
145 you were the one that was wrong. This was a pattern of thinking  
146 fed by the college. Why were attending movies immoral? The  
147 College's answer, "Because it's in the handbook." My answer,  
148 "Well, what if Jesus came and you were in the theater caught  
149 watching The Ten Commandments?" I had one of my dearly  
150 beloved professors say about the movie Charlotte's Web, which  
151 was her favorite children's book, "I would really like to see it but  
152 will have to wait until it comes on TV." Why was facial hair on  
153 men breaking God's commands? The College's answer, "Because  
154 it's in that handbook." My answer, "It connected one to the hippie



155 movement and rebellion, and Christian men were to abstain from  
156 all appearances of evil. Facial hair was an outward expression of a  
157 hippie heart."

158

159 By the time I graduated, I began to question my pharisaical  
160 preferences and why I held on to them so tightly. It was because of  
161 some hippies I had met from Yellow Springs, with whom I was  
162 trying so feebly to witness, challenged me to begin to think  
163 differently. It was because I believed what I had been taught, that a  
164 sanctified Christian lived by rules, determined righteous by those  
165 in authority over you, not by every word that proceeds from the  
166 mouth of God. I built my Christian faith upon those preferences  
167 until I met Wayne St. Denis the spring of my freshman year there  
168 at Cedarville. He was a gifted intelligent man and delighted into  
169 getting me into arguments about what was right and wrong with  
170 my thinking, not about what was right and wrong, but my thinking.  
171 We fell in love and were married after my graduation from  
172 Cedarville in 1973. I kept my promise to my parents. I did not get  
173 married until after I graduated.

174

175 He was a pre-seminary student, and we were planning on going  
176 into full-time Christian service. Until the draft. After losing his  
177 student status, he was drafted into the Army in 1971, the height of  
178 the Vietnam War. Because the Army misspelled his last name, he  
179 spent a year in Korea instead of Vietnam. Go Army. We were  
180 married in July. My brother helped him find a job in Tipp City, and  
181 I was hired at Xenia Christian to teach sixth grade. The  
182 government paid for Wayne to go back to school on the GI Bill.  
183 All was well with our world.

184

185 To be a teacher at Xenia Christian, we had to also be members of  
186 the church. We were told that it was because teachers were  
187 considered employees of the church. Later I realized it was to keep  
188 a heavy hand of control on the staff. The pastor was new to the  
189 church, and he heavily endorsed the teachings of Bill Gothard. All  
190 sermons were a regurgitation of lessons from the Bill Gothard  
191 seminars even to the use of Gothard's transparencies. The teachers  
192 were required to attend the Bill Gothard seminars every year. And  
193 some of his curriculum was even required to be used in the  
194 classroom. For those who are not familiar with Bill Gothard, he is  
195 a name, a big name, in the patriarchy movement.

196

197 After teaching there a few months, I was called to the principal's  
198 office and reviewed. "You are not a submissive wife because you  
199 walked in front of Wayne down the hallways instead of behind  
200 him." I was called to the office a second time. I was beginning to  
201 think I was spending more time in the principal's office than some  
202 of the disobedient students. And I was counseled again. Wayne had  
203 purchased a bracelet for me, you know, just one of those because I  
204 love you gifts. And like any newly married girl, I showed it off to  
205 the other teachers. I was reviewed. "Wayne should not be buying  
206 me gifts. The money should be used for eternal things." I managed  
207 to stay out of trouble for three years. And then, "We are not  
208 prepared to renew your contract." I asked why. Wayne had grown  
209 a beard because he hated shaving. Daily self-sacrifices were not his  
210 preference, he always said. I had long hair down to my waist. I was  
211 told by the principal that we gave the appearance of hippies and  
212 sent a message of rebellion to the parents and students. So if  
213 Wayne shaved and I cut my hair, my contract will be renewed?  
214 Wayne trimmed his beard, and I had my hair cut shoulder length.  
215 And voila, my contract was renewed. I quickly learned that

216 outward and keeping one's mouth shut were keys to being a teacher  
217 in a Christian school. That personal philosophy worked for fifteen  
218 years.

219

220 You have to have qualifications to teach school, but you did not  
221 need qualifications to teach in a Christian school. The Christian  
222 curriculum spelled out in the teachers' manuals were a foot thick  
223 and told you what you were to teach, how long it would take, what  
224 to assign, when to quiz, and what to quiz. I put the manuals on the  
225 shelf and closed the classroom door. I wanted to expose my fifth  
226 and sixth-graders to the wonderful world of thinking. Guess what?  
227 I was called into the principal's office. My students weren't  
228 finishing the 350-page Math test by the end of the year. And I was  
229 reading out loud too much from books by C. S. Lewis and Lloyd  
230 Alexander and Elizabeth George Speare. I was told that the only  
231 good teacher is a Christian teacher in a Christian school. And  
232 Christian schools teach by the manuals. I kept my mouth shut  
233 because I needed the job.

234

235 What I want you to take from my second talk, preferences are not  
236 to be equated with God's commands. Paul tells us of the great  
237 liberty we have in Christ in the book of Romans. A greater liking  
238 of one alternative for another is not immoral if it does not  
239 contradict God's law and commands. We are capable of building  
240 our thinking and doing if we build our lives on the rock, every  
241 word that proceeds from the mouth of God. Teaching selectivity  
242 and wise and Godly choices based upon biblical principles is far  
243 more effective than requiring that one follow a list of preferences  
244 that have been dubbed Christian and have no foundation on  
245 biblical principles. Teach your children not just what to think but  
246 how to think and reason. Teach your children how to build their

247 lives on the rock, every word that proceeds from the mouth of God.  
248 They will be put to the test, especially when they become young  
249 adults. And if they have not learned how to apply God's principles  
250 to their daily lives and co-labor with him in the sanctification  
251 process, they will crash and burn. My crash and burn came and  
252 lasted for over thirty-four years. And that will be the subject of my  
253 last talk.  
254  
255  
256  
257 [END OF TRANSCRIPT]

# **TANC 2012**

**John Immel  
Session 2**

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## **[THE ROOTS OF SPIRITUAL TYRANNY]**

1 Luke 4:17, "When he was given the book of the  
2 Prophet Isaiah, and when he opened the book, he  
3 found the place where it was written. The spirit of the  
4 Lord is upon me because he has anointed me to  
5 preach the gospel to the poor. He has sent me to heal  
6 the broken-hearted. He proclaimed liberty to the  
7 captives and recovery of sight to the blind, to set  
8 liberty to those who are oppressed, to proclaim the  
9 acceptable year of the Lord. Verse 21, "And he again  
10 say to them, today, this scripture was fulfilled in your  
11 hearing."

12

13 So what does this passage have to do with what I'm  
14 about to talk about? And the answer is not one thing. I  
15 am practicing my Neo Reformed proof-texting. Screw  
16 you [UNINTELLIGIBLE] 00:01:08

17

18 The advantage of being able to stand behind a pulpit  
19 to demand that people submit to your authority is you  
20 can tell them whatever you want, and they can't argue  
21 back. They must submit to what you say. They have  
22 no opinion in the matter. It doesn't matter what comes  
23 out of your mouth next. And this is exactly how  
24 tyrants and despots the world over have ruled the  
25 masses. They have defied the people, defied them to  
26 challenge what they say.

27

28 I'm going to go ahead and review since this is a  
29 building process. In the first session, I introduced the  
30 concepts that there is a science to thought, and we're  
31 not going to expand on what that specifically means.

32 But as a brief review, here's what we're going to talk  
33 about. We're going to talk about philosophy specifically  
34 and what that is.

35

36 Now some of you I'm sure have heard these  
37 statements: "Give it over to the university. No one can  
38 know anything for sure. Jesus died for our sins." As I  
39 said in the first session, people hear philosophy and  
40 they tend to think of a bunch of college people sitting  
41 around in rooms batting back ideas that are largely  
42 useless, things that are irrelevant. That has a lot to do  
43 with what has happened to philosophy. In the middle  
44 1700s, a man by the name of Immanuel Kant got a  
45 hold reason and wrote a book about it called *The*  
46 *Critique of Pure Reason*. His function within that book  
47 was to reduce reason effectively to ash. That was his  
48 goal. He wanted to destroy man's competence and  
49 reason. He was trying to give back faith and  
50 subjectivity back into the Christian religion. He was  
51 trying to take reason out of human thinking.

52

53 The result of saying that thinking doesn't mean  
54 anything is that eventually people say thinking doesn't  
55 mean anything. If you tell people long enough that  
56 thinking is irrelevant, then eventually they go, "Yeah,  
57 thinking is irrelevant," which is why the average  
58 fifteen-year-old sitting in math class says, "Why do I  
59 need to know this?" Or the average eighteen-year-old  
60 sitting in advanced history class says, "Well, why do I  
61 need to know this? Why isn't it okay that I'm stupid?"  
62 Now they don't say that. Because they feel entitled to

63 what they do know, their mastery of the latest Xbox  
64 game, their knowledge of whatever is in pop culture,  
65 they feel very entitled to that. But they see no causal  
66 relationship between their given body of thought and  
67 their given body of action. No one has ever explained to  
68 them that the content of their thinking is in fact a  
69 cohesive whole.

70

71 Now individual thoughts, stray thoughts, everybody  
72 has them, they don't amount to much. But full  
73 philosophical statements have enormous power. "Give  
74 it over to the universe." This is actually a philosophical  
75 statement. Notice the relationship - if you've ever read  
76 *The Secret* or heard about the book, *The Secret*, this is  
77 in reference to the concept of *The Secret*, give it over to  
78 the universe. This is the philosophical statement  
79 designed to summarize the elements of quantum  
80 physics and the mystical assumption that the universe  
81 is a conscious creature and is aware of your need.

82

83 "No one can know anything for sure" is a philosophical  
84 statement that presupposes that there is no objective  
85 truth. It is a summation of Friedrich Hegel and  
86 Immanuel Kant's full philosophic conclusions. When  
87 you hear somebody insist to you that you can't know  
88 anything, that there is no absolute in life, they are  
89 really referring to a deep intellectual history, a deep  
90 intellectual tradition that goes back to the mid 1700s.

91

92 "Jesus died for our sins." Believe it or not, that did not  
93 come from a first or second century thinker. That



94 actually emerged, this thought right here, that  
95 summation actually emerged well in the third century.  
96 That thought is actually a summarization of the  
97 doctrine of original sin, federal guilt, atonement, and  
98 the ratification of a new covenant. Now original sin  
99 comes from Saint Augustine. The first record is by the  
100 name of Irenaeus. Irenaeus' theology is not  
101 Augustine's theology. It's not Augustine's original sin.  
102 Federal guilt is the presumption that Adam ultimately  
103 is responsible for the simple destruction of the whole  
104 race. Atonement, the doctrine of atonement is  
105 ultimately discussed from effectively the fourth  
106 century on, and the ratification, the concept of the  
107 ratification of the new covenant. These are all  
108 evolutions of thought that have been reduced to the  
109 statement, "Jesus died for our sins."

110

111 Note the layers upon layers upon layers in  
112 understanding, in each of these statements how many  
113 sub-layers they really represent. This is philosophy.  
114 This is what philosophy really does. This progression  
115 from the assumptions all the way through to the final  
116 summation that ultimately ends up on a bumper  
117 sticker. When you see a bumper sticker say, the  
118 common one now that says "coexist" written out in  
119 formula or symbols, what that's really saying is why  
120 can't we all just get along? With all the harmonious,  
121 with all the spiritual faiths represented by these  
122 symbols, why can't we all just get along, right? That's  
123 what they're really after. But you must specifically  
124 understand every specific understanding of faith

125 represented by those symbols to give the bumper  
126 sticker meaning, right? This is the ultimate power of  
127 philosophy, how we take ideas, very big, very large  
128 ideas and ultimately roll them down so that you and I  
129 can have a conversation [UNINTELLIGIBLE] 00:07:40  
130 Jesus died for our sins.

131

132 The Gospel According to John Immel 3:1-3. By the  
133 way, for those of you who don't know, I'm John Immel.  
134 This is my observation about how ideas go together  
135 with human action. "All people act logically from their  
136 assumptions. It does not matter how inconsistent the  
137 ideas or insane the rationale. They will act until the  
138 logic is fulfilled. Therefore, when you see masses of  
139 people taking the same destructive actions, find the  
140 assumptions and you will find the cause."

141

142 Humans are the sum of their collective ideas. Humans  
143 are built to think, to engage the world we live in with  
144 our mind. The command from the beginning, be  
145 fruitful and multiply, rule and subdue the earth  
146 presupposes a mastery of the earth. It presupposes the  
147 ability to master the earth. And it specifically  
148 presupposes that you are charged with the  
149 responsibility to master the earth. The one thing that  
150 sets man apart above all else is that man is not  
151 specifically designed to live in any given environment.  
152 He must alter his environment to live in it, which  
153 means he must think. He must manipulate his  
154 environment to his advantage. Every other creature,  
155 every other animal is specifically built within its design

156 within its environment. Man is not. Man is utterly  
157 separated from all the rest of creation, set at its  
158 pinnacle as a master of that creation by virtue of his  
159 rational mind.

160

161 This means by necessity we must understand the  
162 difference between good and bad ideas. So when I talk  
163 about philosophy, I'm not talking about vain concepts,  
164 vain philosophies or intellectual beach balls. I am  
165 specifically referring to how we know what we know.  
166 The nature of existence is called metaphysics. How we  
167 know what we know is called epistemology. How do we  
168 value what we know is called ethics. And how we  
169 interact with people is called politics. If you can  
170 picture this in your head, starting from here, this is  
171 the beginning of the path down to mass of action. Here  
172 are our metaphysical assumptions. They are the  
173 things that are above the physical realm that we must  
174 come to understand, the concepts that we must come  
175 to understand that are in fact transcendent specifically  
176 of here now. We must come to understand this. Then  
177 once we understand this, then we understand  
178 epistemology. Then man understands how he knows  
179 what he knows. Once he understands his existence, he  
180 then understands how he interacts with that  
181 existence. That ultimately produces his values.

182

183 Think of it this way. How do you know you should  
184 drink water? What's the value of water? It keeps you  
185 alive. Your specific metaphysical truth that your body  
186 needs water to survive makes water good. Those are

187 your ethics. Now let's ask this question. Once we have  
188 our ethics, how do we know how to interact with  
189 human beings? That is the study of politics. This is the  
190 driving force of human existence. From the most  
191 rudimentary to how man understands, to how man  
192 derives his specific set of values, to ultimately how  
193 man interacts with the rest of the world, the other  
194 individuals in the world.

195

196 What does this have to do with this conference?  
197 Everything. Absolutely everything. The existing,  
198 emerging fight over Neo Calvinism, the Neo Reformed  
199 movement in the United States is specifically built  
200 upon what we're specifically about to talk about today.  
201 The nature of human existence is in fact imbalanced.  
202 Who we are as a species, what we are as defined by  
203 this body of doctrine has determined over the course of  
204 history the ultimate destruction of our race. Bold  
205 statement. You'll understand it in a minute.

206

207 I want you understand a specific principle. The major  
208 metaphysical premise, your foundation assumptions  
209 determine your epistemological qualification. We've  
210 talked a lot about incompetence in this meeting, right?  
211 The second point there, epistemological qualification.  
212 That's where we decide who's qualified to do what?  
213 Epistemological qualification defines ethical standard.  
214 So once you decide how competent you are, that  
215 determines what your ethics are. The last one is  
216 ethical standards prescribe political culture. Let me try  
217 to break that down a little more. I'm sympathetic. I get

218 it. This is high level stuff. I understand that. But like  
219 the teacher that has to set the bar higher, we need to  
220 get the mastery of what this actually amounts to you.  
221 You've got to elevate your expectations on what this  
222 means. Hence, the heady conversation on some pretty  
223 deep issues.

224

225 Principle restated, foundational assumptions  
226 determine how effective man is to understand his  
227 world, defines moral value, prescribes government  
228 force. Now watch. This is Plato. This is one of the first  
229 men to actually author a full philosophical statement  
230 about the world that was successfully comprehensive.  
231 There were others prior to him, but Plato has  
232 dominated the vast percentage of western history.  
233 Western history meaning the history that ultimately is  
234 the heritage of the United States. Plato had probably  
235 dominated it more than anyone. And here is Plato's  
236 premise. This world is a mere reflection of other  
237 worldly forms. In other words, this right here doesn't  
238 really exist. There's actually a purist, true bottle of  
239 water some other place. And I get this here, and  
240 whatever this is, this is imperfect. It's a form of  
241 something else. This determines man cannot know  
242 truth because he experiences the imperfect shadow  
243 world. The metaphor is man stands in a cave. There is  
244 a fire in the cave that ultimately casts a shadow on the  
245 wall. All man sees is in fact that shadow. That's all  
246 man truly understands about the nature of the world.  
247 The last part of this defines only select men of the

248 highest character and a longstanding study can  
249 achieve enlightenment.

250

251 Now watch what happens. When you make these first  
252 three presumptions, look what it leads to. This  
253 prescribes that philosopher kings should govern the  
254 great unwashed. Do you see the progression? Do you  
255 see it match? The moment you decide man is  
256 incompetent, the moment you decide that truth is  
257 beyond his capacity, that only means a select few are  
258 somehow able to know the truth, they are uniquely  
259 qualified to force the rest of us to whatever their  
260 understanding is.

261

262 This is how it works. Watch. Karl Marx. Karl Marx  
263 said, here's his metaphysical premise, history is a  
264 community fight over resources. This determines that  
265 the community establishes truth. This defines all  
266 members of the community must work for the common  
267 good, which is the collective will. And last, notice, this  
268 prescribes a government that forces each person to  
269 provide according to his ability, to be given to each  
270 according to his need. Notice that the metaphysical  
271 presumption ultimately turns part of a culture  
272 enslaves. That's how it works.

273

274 Watch. Augustine. Augustine said original sin means  
275 the Fall of Man. Give the implication of the power of  
276 that idea. Man is fully and entirely disqualified. The  
277 nature of sin so fully corrupt who and what he is that  
278 ultimately man cannot know any good. In other words,

279 you can't know that water is good for you. The nature  
280 of your depravity so corrupts what you are that you  
281 can't define good. Now watch the vicious nature of  
282 what this does. Man has no ethical standard because  
283 he has no good. He can never act with good on his  
284 own. By definition, the moment you say that, what  
285 must happen? This prescribes God the Father and the  
286 Holy Mother Church is the mother disciplining  
287 wayward humanity. Anybody who has even this much  
288 knowledge of Catholic history knows this is where the  
289 disaster of the Dark Ages comes from, the massive tide  
290 [SOUNDS LIKE] 00:18:32 of human destruction, the  
291 warfare that lasted effectively from almost 600 AD as it  
292 washed across the face of the earth. What is it? Pope  
293 Innocent III? One of those bloodthirsty men? No.  
294 Cardinal Richelieu in the modern age? Bloodthirsty.  
295 Where does this come from? This is not an accident.  
296 This follows exactly from the metaphysical  
297 presumption. When you presume that the masses of  
298 humanity are functionally incompetent, you can arrive  
299 at no other conclusion that man must be compelled by  
300 force. The progression of ideas drives you to this point  
301 every single time.

302

303 This is my contribution to the discussion of philosophy  
304 in the world. Here's what I've identified. The first three  
305 elements of all causes of tyranny follow exact this way.  
306 All tyranny is derived from two primary presumptions.  
307 I call it universal guilt and mass incompetence.  
308 Universal guilt basically says because man is  
309 pervasively guilty of some primary moral inferiority, he

310 has no redeeming quality in and of himself. That  
311 concept plus mass incompetence, that he is incapable  
312 of [UNINTELLIGIBLE] 00:20:03 saving his own action  
313 requires him to need dictated good. This, ladies and  
314 gentlemen, is the source of all tyranny.

315

316 Every time you hear a despot speak, a tyrant, an  
317 autocrat, ultimately listen to him long enough and you  
318 will hear them tell you how incompetent you are and  
319 how guilty you are. In the modern age, or the primary  
320 leading example in our current culture is our entire  
321 determination to go green. There are conservationists  
322 out there telling people, of course, to be good stewards.  
323 Most of our current political culture says man is  
324 polluting the world and destroying it. He is  
325 incompetent to do anything else. We must revert back  
326 to a primitive state where the world is somehow saved.  
327 Listen to the same themes: universal guilt, mass  
328 incompetence. What is the result? The political forces  
329 must come into play to destroy anything that's  
330 effectively modern. Get rid of cars. Get rid of oil. Get  
331 rid of power. Get rid of coal. Anything that drives man  
332 back to a primitive state.

333

334 Universal guilt equals the metaphysical presumption.  
335 Mass incompetence equals man's epistemological  
336 determination. In other words, man can't get the point.  
337 He is incompetent at his root. Whatever this thing  
338 does, he doesn't get it. The only thing that's left is  
339 dictating good. And this prescribes the function of  
340 government.



341

342 So now let's get back to the Neo Reformed movement.  
343 Now this should make abundant sense. This is John  
344 Calvin. Pervasive depravity has wholly corrupted the  
345 whole of human existence. This determines that all  
346 good, all good, is the product of God's specific  
347 sovereign action. Notice the generation gap that this  
348 places between good and man. Notice how far this  
349 removes man from his very environment. This defines  
350 that man's life is a predetermined in action and in  
351 outcome. The predetermination, the predestination  
352 that is taught within this doctrine resides right there.  
353 And last, this prescribes an elect few who are divinely  
354 appointed to shepherd the flock in God's behalf. The  
355 discussion that we continue here that is emerging  
356 throughout American piety is how often the average  
357 pew-sitter has a collision with an elder, a deacon? And  
358 how often they are villainized, tyrannized, suddenly  
359 brutalized, or not so suddenly brutalized?

360

361 Now Americans, we live because of developments that I  
362 will address in the third session. We live with  
363 ontological certainty of religious freedom, that big word  
364 that means we're actually positive we should be  
365 entitled to our own faith. We've never suffered a  
366 religious war in the United States. Exactly. And as a  
367 result, we tend to fracture and divide long before it  
368 becomes a fight, long before it becomes  
369 [UNINTELLIGIBLE] 00:23:49, long before it becomes  
370 bloodshed. But this word 23.56\* Calvinism? No.  
371 They've never conceded tyranny [SOUNDS LIKE]

372 00:24:02. Violence? Civil force? This is where it goes. It  
373 can't hold it. The very causal relationship, I addressed  
374 this of course, in the first session. The dynamic of  
375 throwing a ball, once you let it go, a series of forces  
376 come into play that drive the ball to a given end. This  
377 is exactly the same thing. The dynamic of the  
378 progression that you see here is as absolute as  
379 throwing the ball. The gravity that I talked about in the  
380 first session ultimately comes from the force of the  
381 ideas that drives man down this exact path.

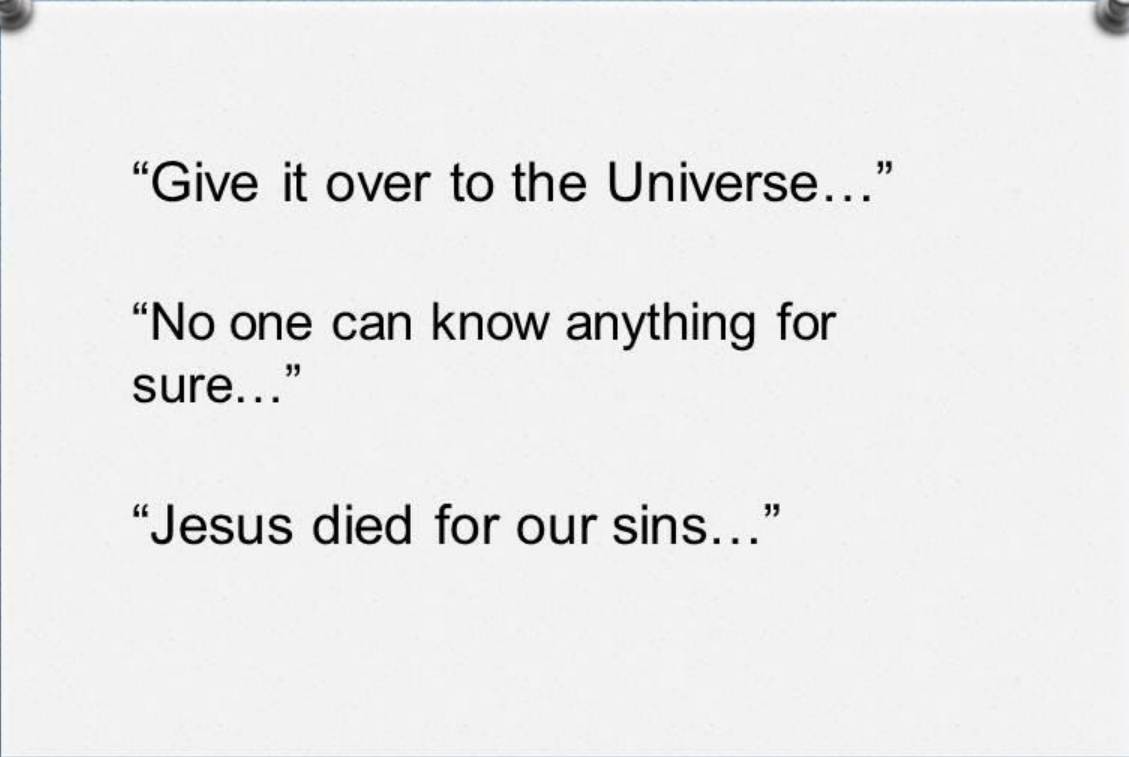
382

383 And you can see, John Calvin, total depravity equals  
384 mass incompetence. Irresistible grace of the T.U.L.I.P.  
385 acronym, irresistible grace equals universal guilt. The  
386 implication behind irresistible grace is ultimately that  
387 prevailing manifestation of humanity is in fact  
388 incompetence. So he must be given a specific grace but  
389 only a select few that will get there, which means that  
390 select few, limited atonement, they're the ones that get  
391 to dictate the good. They're the ones that get to will the  
392 force to compel a given body of outcome.

393

394 For those of you who are familiar with the acronym  
395 T.U.L.I.P., with what you've heard me talk about here,  
396 the progression of philosophy and how it fits together,  
397 go ahead and think. Search or evaluate [SOUNDS  
398 LIKE] 00:25:58 Take each of the doctrines and start to  
399 pull them apart. The total depravity, the unconditional  
400 election, the irresistible grace, the perseverance of the  
401 saints, begin to pull those doctrines apart and notice  
402 how they fit into the progression that I've discussed.

403 Now you can grasp where this all comes from. It's not  
404 an accident. It heads in the exact same way every  
405 time. And every time this body of doctrine has risen its  
406 ugly head in the world, with one exception, it, it has  
407 led to bloodshed and destruction. It goes to political  
408 force. It goes to civil force. This is where it ends. And  
409 now you understand where tyranny really comes from.  
410  
411  
412  
413 [END OF TRANSCRIPT]



“Give it over to the Universe...”

“No one can know anything for  
sure...”

“Jesus died for our sins...”

## “Give It Over to the Universe”

- a philosophical statement designed to summarize elements of Quantum Physics with the mystical assumption that the Universe is aware and will respond to requests for providing.

“No one can know anything for sure”

◦ is a philosophical statement that presupposes that there is no objective truth. It is a summation of Friedrich Hegel and Immanuel Kant's full philosophical conclusion.

## “Jesus Died For Our Sins”

- Original Sin
- Federal Guilt
- Atonement
- The ratification of a New Covenant



Gospel According to John **Immel** Chapter 3: 1-3

- o 1) All people act logically from their assumptions.
- o 2 ) It does not matter how inconsistent the ideas or insane the rationale, they will act until the logic is fulfilled.
- o 3 ) Therefore, when you see masses of people taking the same destructive actions, find the assumptions and you will find the cause.



# Philosophy

- The nature of existence: **Metaphysics.**
- How we know what we know: **Epistemology.**
- How we value what we know: **Ethics.**
- How we interact with people: **Politics.**

# Principle:

Metaphysical premise

(**determines**) epistemological  
qualification

(**defines**) ethical standard

(**prescribes**) political culture.

# Principle Restated

Foundational assumption

**(determines)** how effective Man is to understand his world

**(defines)** moral value

**(prescribes)** government force

# Plato

This world is a mere reflection of other worldly FORMS

(**determines**) Man cannot know TRUTH, because he experiences the imperfect shadow world

(**defines**) only select men of the highest character and longstanding study achieve enlightenment

(**prescribes**) philosopher kings should govern the great unwashed

# Marx

History is a community fight over resources

(**determines**) the community establishes  
TRUTH

(**defines**) all members of the community must  
work for the common good, which is the  
collective will

(**prescribes**) a government that forces each  
person to produce according to his ability  
that it be given to each according to his  
need



# Augustine

Original Sin means the Fall of Man

(**determines**) Man is corrupt in his very nature and cannot know GOOD

(**defines**) Man has no ethical standard because he has no GOOD

(**prescribes**) God is the Father, and the Holy Mother Church is the mother disciplining a wayward humanity

Universal Guilt + Mass Incompetence  
= Dictated GOOD.

**Universal Guilt** = the metaphysical  
presumption

**Mass Incompetence** = Man's epistemological  
determination

**Dictated Good** = the prescribed function of  
Government

# Calvin

Pervasive Depravity has fully corrupted the whole of human existence .

(**determines**) ALL GOOD is a product of God's specific sovereign action.

(**defines**) Man's life is predetermined in action and outcome.

(**prescribes**) an elect few who are divinely appointed to "shepherd" the flock in God's behalf.



# John Calvin

- **Total Depravity** = Mass incompetence.
- **Irresistible Grace** = Universal Guilt.
- **Limited Atonement** = Dictated Good.



## **[THE DOCTRINE OF INCOMPETENCE]**

1 Hello. My name is Paul Dohse. This is my third session in this  
2 conference, the 2012 First Annual Conference on Gospel  
3 Discernment and Spiritual Tyranny. This third session is good  
4 news because it's of sorts a summation of my other two talks, and  
5 I'm sure that is really good news.  
6  
7 In what I said in my second session, it begs the question, do these  
8 New Calvinists, who again I contend that have Reformation  
9 theology correct, it would seem as if, Paul, if they really hold to  
10 this doctrine, there would be an idea inherent in it that we can lose  
11 our salvation. Do I think they would ever come right out and say  
12 that? Heavens, no. In essence, do they do say that? I think they do.  
13  
14 Let me kick off this third session with a quote, and this is by  
15 Michael Horton. He says, and I believe what is an excerpt from  
16 page 62 of the book, *Christless Christianity*, he says the following:  
17 "Where we land on these issues," that is of the gospel, "is perhaps  
18 the most significant factor in how we approach our own faith and  
19 practiced and communicated to the world. If not only the  
20 unregenerate but the regenerate are always dependent at every  
21 moment on the free grace of God disclosed in the gospel, then  
22 nothing can raise those who are spiritually dead or continually give  
23 life to Christ's flock but the spirit working through the gospel."  
24 When this happens, i.e., let me insert, when this happens, what's  
25 this? "When somebody gets saved or continues to have spiritual  
26 life as believers, not just once but every time we encounter the  
27 gospel afresh, the spirit progressively transforms us into Christ's  
28 image. Start with Christ, that is, the gospel, (That's his statement.)  
29 and you get sanctification in the bargain. Begin with Christ," but  
30 I'll make a reference back to his own parenthesis, "Begin with

31 Christ, that is the gospel, and move on to something else and you  
32 lose both." Both what? Justification and sanctification.

33

34 Again, I ask, how can these guys get away with saying these things  
35 in broad daylight? Does that quote not summarize the points that I  
36 have made? He uses the word "lose," not me. Okay? He's saying  
37 that the way a Christian grows spiritually is no different than what  
38 an unbeliever needs to start with. He says whether a person is  
39 saved or is growing, it's all in gospel. He's saying these things, not  
40 me.

41

42 Do you remember, and this is in my notes, I'm going to read this  
43 again quickly. And this is in my notes. I'm just going to insert this  
44 in, and maybe you can make the connection. But he said, "Where  
45 we land on these things is perhaps the most significant factor in  
46 how we approach our own faith and practice and communicate to  
47 the world if not only the unregenerate but the regenerate are  
48 always dependent at every moment on the free grace of God  
49 disclosed in the gospel, then nothing can raise those who are  
50 spiritually dead or continually give life to Christ's flock but the  
51 spirit working through the gospel. When this happens, not just  
52 once, that every time we encounter the gospel afresh, the spirit  
53 progressively transforms us into Christ's image. Start with Christ,  
54 that is the gospel, and you get sanctification in the bargain. Begin  
55 with Christ, then move on to something else, and you lose both."

56

57 Okay, this is the John Calvin Institutes of the Christian Religion  
58 translated by Henry Beveridge, I believe, and I refer you to page  
59 509. And towards the bottom, here is what Calvin says. He says,  
60 "Therefore, we must have this blessedness not once only." What's  
61 he talking about in context to salvation? "Therefore, we must have

62 this blessedness not once only, but must hold fast during the whole  
63 of our lives." Okay. Ooh, [SOUNDS LIKE] 00:07:23 a bit of an  
64 issue there holding our salvation fast but not much. He continues,  
65 "Moreover, the message of reconciliation with God is not  
66 promulgated for one or two days, but it's declared to be perpetual  
67 in the church." He's saying reconciliation is perpetual. What's  
68 reconciliation? Reconciliation is justification. Right? He's saying  
69 right here, John Calvin, that justification is perpetual. Really?  
70 Progressive justification?

71

72 Now this concept in Reformed theology is referred to as  
73 progressive sanctification when really what they mean is  
74 progressive justification. Well, Paul, then why do they call it  
75 progressive sanctification? Are you saying they're deceptive? Well,  
76 yes, I am saying they were deceptive, but let me be nice too about  
77 it. They're saying it's progressive sanctification because they see  
78 the two as being the same thing, right? Okay? So they're really not  
79 lying. It's a lie that they're not lying. Maybe the only place in  
80 human activity where lying but not lying is possible. But they can  
81 call it, again, they can call it progressive sanctification because  
82 they believe the two are the same. Do I believe that when they use  
83 the term progressive sanctification, do I think they know that a lot  
84 of the evangelical speak they're talking about, the more traditional  
85 gospel chart where the chain is broken and discipleship is severed  
86 from justification? Yes, I think they know that.

87

88 So anyway, we have Calvin here saying that justification is  
89 progressive or perpetual. So it's progressive justification, which if  
90 you've gone to Bible College of Saint Mary, the term progressive  
91 justification would certainly raise some eyebrows and some red  
92 flags real quick which they call progressive sanctification because

93 they see the two as being the same. I continue, "Hence," Calvin  
94 continues, "believers have not even to the end of life any other  
95 righteousness that which is they're described, that is the  
96 righteousness of Christ. So," note, "in order for us to continue to  
97 have that righteousness, justification must be perpetual." Are you  
98 beginning to see the problem here?

99

100 He continues, "Christ ever remains a mediator to reconcile the  
101 Father to us. And there is a perpetual efficiently in his death."  
102 That's progressive amputation. That's progressive amputation of  
103 Christ's righteousness to remain just before God. Okay? "Ablution,  
104 satisfaction, expiation, in short, perfect obedience by which all our  
105 iniquities are covered. That is what, the perfect obedience of  
106 Christ." So what he's saying here is that reconciliation in perfect  
107 obedience is perpetually imputed to us, imputed to us, throughout  
108 sanctification. That's why these guys can speak of the total  
109 depravity. They don't say total depravity in the sense but that's  
110 what it is. That's how we can be totally depraved and still saved,  
111 you know, if we allow Christ or live a certain formula where Christ  
112 obeys for us. If we obey on our own, we're messing up the links of  
113 the chain.

114

115 He continues, "In the Epistle to the Ephesians, Paul says not that  
116 the beginning of salvation is of grace but by grace you are saved,  
117 not of works lest any man should boast." So there Calvin uses a  
118 justification verse in context of sanctification which is filled with  
119 New Calvinist M.O. all the time. It's amazing what totally inept  
120 Christians can find out on their own when they stop taking the  
121 word of men, especially Reformed theologians and say to  
122 themselves, "You know, even though I'm incompetent, just for the  
123 heck of it, I think I'll read it more for myself." You know, I've been

124 listening all these years about what a great guy Calvin is and what  
125 he believes. You know, just for the heck of it, I think I'll put my  
126 nose in the *Calvin Institutes* and read it for myself." It's  
127 surprisingly fun.

128

129 Now the story of the New Calvinism in the second gospel wave  
130 begins with the long debated dilemma amongst the Seventh Day  
131 Adventists, believe it or not. And this gets us back full circle in  
132 regard to my teachings.

133

134 Let me just disregard the notes and summarize this. But the  
135 Seventh Day Adventists, call it denomination whatever you want  
136 to refer to them as, their whole doctrine was founded on this  
137 golden chain of salvation that's linear. Therefore, throughout  
138 Seventh Day Adventists' history, there's been this debate on how  
139 we properly co-labor with God to finish our justification because  
140 the two are the same. And the Seventh Day Adventists had all of  
141 these different debates going on and theories for how that's done  
142 and supposedly in accordance to the Scripture. But a major theme  
143 in all that was the idea that Christ forgives us and saves us for all  
144 of our past sins, but with the enablement of the Holy Spirit, we are  
145 enabled to finish our own justification.

146

147 Now Christians don't have a problem with being enabled with the  
148 will of kingdom living. We do have a problem with being enabled  
149 to finish our justification. That's a problem. That's impossible  
150 because for one thing, we can't keep the law perfectly. So the  
151 Seventh Day Adventists have this thing called the investigative  
152 judgment where the prime goal of the Seventh Day Adventist was  
153 to ready yourself for the judgment with the help of the Holy Spirit.  
154 So there's this underlying angst amongst the SDA faithful. It was



155 kind of an angst that was building up under the surface because  
156 deep down no one was buying it. They saw their own sins every  
157 day and their own perfections every day. So this whole preparing  
158 yourself with the help of the Holy Spirit, of course, to be ready for  
159 that one final judgment was kind of a don't ask don't tell amongst  
160 the Seventh Day Adventists, but you have this pressure building  
161 underneath.

162

163 So a Seventh Day Adventist theologian comes along, a well-  
164 respected one, and he saw overall in SDA theology, in preaching in  
165 SDA churches a devaluing and a continuing de-emphasis on the  
166 teaching of being ready for the final judgment. And that was very  
167 unsettling to him. So he set out to investigate this and found out by  
168 and large that the SDA faithful were not buying it. So this man  
169 named Robert Brinsmead, a very intelligent man, noted the fact  
170 that there was this Seventh Day Adventists motif that taught that  
171 the Seventh Day Adventists were the gatekeepers of Reformation  
172 theology. So he said, "I know. I'll immerse myself in Reformation  
173 theology." And he came up with an illustration that he thus thought  
174 - well, it was his contention that through these studies that he  
175 rediscovered the true Reformation theology. And the truth of the  
176 Reformation theology that had been lost was the fact that we don't  
177 have to prepare for any judgment to be found just in the last day.  
178 When we come to that judgment, Christ stands in our place.

179

180 So this underlying angst amongst the Seventh Day Adventists just  
181 explodes because to them, do you think that was good news? I  
182 would think so. Wow! I don't have to do anything to prepare for  
183 this judgment that I know is bogus anyway because even with the  
184 help of the Holy Spirit, this ain't gonna happen. I'm not gonna  
185 withstand the judgment. It's a bunch of hooley.

186

187 So there's this exploding movement called the awakening  
188 movement. And what happened after that is Robert Brinsmead  
189 teamed up with a think-tank because Robert Brinsmead said, "You  
190 know what? The reason that's true authentic Calvinism has been  
191 lost through the years is it's not properly systematized." And two  
192 other Anglican theologians by the names of Geoffrey Paxton and  
193 Graeme Goldsworthy agreed with him, and later they were joined  
194 by a guy named Jon Zens, and they started the think-tank called the  
195 Australian Forum, and they systematized this doctrine. And boy,  
196 were they ever right, because it eventually became what we have  
197 today in New Calvinism. But if you would pan over to the screen,  
198 here is an illustration from their theological journal that is a  
199 pictorial of the crux of the doctrine. The righteousness of Christ  
200 remains totally outside of the believer, even in salvation.

201

202 Now let's not stray far away from my major theme. Do you think  
203 that is a good illustration of the incompetence of man? I would say  
204 so. Well, we're not [UNINTELLIGIBLE] 00:21:53 left side. You  
205 probably can't read it, but the man with Christ within is Romanism,  
206 perfectionism, dualism, legalism, antinomianism, optionalism,  
207 Pentecostalism, evangelical subjectivism. And then on the right  
208 side where Christ is totally without, you have grace, justification,  
209 perfection because it's not anything to do with us. You say, "Well,  
210 how that does work?" No time to get into it in this conference, all  
211 right? They have a way to make it sound good. But this is it. This  
212 is it.

213

214 Now I'm going to conclude with this, because my wife, Susan  
215 Dohse, and myself are writing a couple of books that's going to  
216 delve in to how they make this work, how Calvin and Luther made

217 it work. And we're going to into this in detail in the second volume  
218 of *The Truth About New Calvinism and the Reformation Myth*.

219

220 This chart is from *The Truth About New Calvinism, Volume 1*  
221 where I go into detail how New Calvinism got from the Australian  
222 Forum to where it is today, to New Calvinism. I traced it all the  
223 way back. Then I go into some detail about how they make this  
224 work and how Christ supposedly obeys for us in sanctification in  
225 the latter chapters.

226

227 Here is the chart I want to finish it with. And by the way, when I  
228 wrote *The Truth About New Calvinism*, I wasn't concerned whether  
229 New Calvinists contention or Robert Brinsmead contention that  
230 they were really teaching authentic Reformation theology. I wasn't  
231 my main concern. My main concern was now in this day. I wanted  
232 to know the contemporary source of it, which lead to the  
233 Australian Forum.

234

235 Now when I first met John Immel for dinner to discuss the  
236 Reformation manuals, I must interject here that I owe him much of  
237 what I've learned about this over the past couple of months. We  
238 were having dinner, and I started off the conversation by handing  
239 him a copy of *The Truth About New Calvinism*, and I'll never  
240 forget this, he would page through and kind of skim over, take a  
241 bite of his appetizer, take a drink of his soda, read a couple of  
242 pages and kind of skim through. I think he stopped on page 43,  
243 dead in his tracks, put his pop down, put his appetizers down,  
244 looked closely at this illustration that I believe is on page 43 in the  
245 book, it's a spiral bound book, he folded it back to reveal just that  
246 one page, laid it down on the table, took it, slid it in front of me,  
247 and said, "That's what Luther and Calvin believed." Really? So that

248 set me on a path. I most certainly didn't take his word for it. But  
249 much of what I presented in this conference comes from what I  
250 learned after John Immel pointed me in the right direction.

251

252 Now I close with this. We don't have time to get into all this in the  
253 conference, but this is it in a nutshell. But Susan and I will delve  
254 into this in great detail in the two books that we're writing.  
255 Augustine took the basic philosophies that drove Platonism and  
256 integrated it in to biblical theology. Luther and Calvin got their  
257 gospel of incompetence from Augustine. And I submit to you that  
258 the chart presented by the Australian Forum is the epitome of that  
259 gospel of incompetence.

260

261 Now due to the fact, you see there under recovery movements, the  
262 wave-looking thing that goes up and down, this movement of  
263 reformed Reformation doctrine dies out from time to time.  
264 Quickly, why does it die out? Because doing the gospel over and  
265 over and over again and experiencing the things that Susan  
266 experienced in her life gets old and people start asking questions.  
267 Secondly, 7-Eleven music gets old. What's 7-Eleven music? It's  
268 seven verses about Jesus repeated eleven times, okay? The gospel,  
269 if you will. And thirdly, along with this doctrine of incompetence,  
270 this gospel of incompetence always comes spiritual tyranny,  
271 control, like Calvin's Geneva. New Calvinism is hardcore, Geneva  
272 style Reformation doctrine. It's an attempt to return back to those  
273 roots. It dies out because of those factors that I just related to you.  
274 Then there are recovering movements. Those are the high point.  
275 Go over the Australia Forum. And what you can call the crux of  
276 this doctrine of incompetence, Reformation theology, it's primarily  
277 known in those circles as the centrality of the objective gospel  
278 outside of us. That is the technical name for Reformation theology

279 and what the Australian Forum, in fact, rediscovered. And unlike  
280 the other recovery/discovery movements, the Australia Forum  
281 systematized it and thus it launched it into oblivion.

282

283 Will it die out again? We don't know because it's never been  
284 articulated and systematized and embellished professionally and  
285 masterfully as it has in our day. But this we can do. We can rise up  
286 and prevent it from ever coming back. We can hasten the death  
287 that it's always died because the spiritual tyranny of it has run its  
288 course. And in our day, spiritual tyranny and spiritual abuse is big  
289 on the radar screen in our day in the church. Why is that? It's  
290 because of those recovery movements. The truth of the doctrine  
291 finally catches up to them and history catches up to them; people  
292 get sick of the tyranny. They get sick of the Gnostic-like cybernetic  
293 loot that keeps recycling the gospel. And it dies.

294

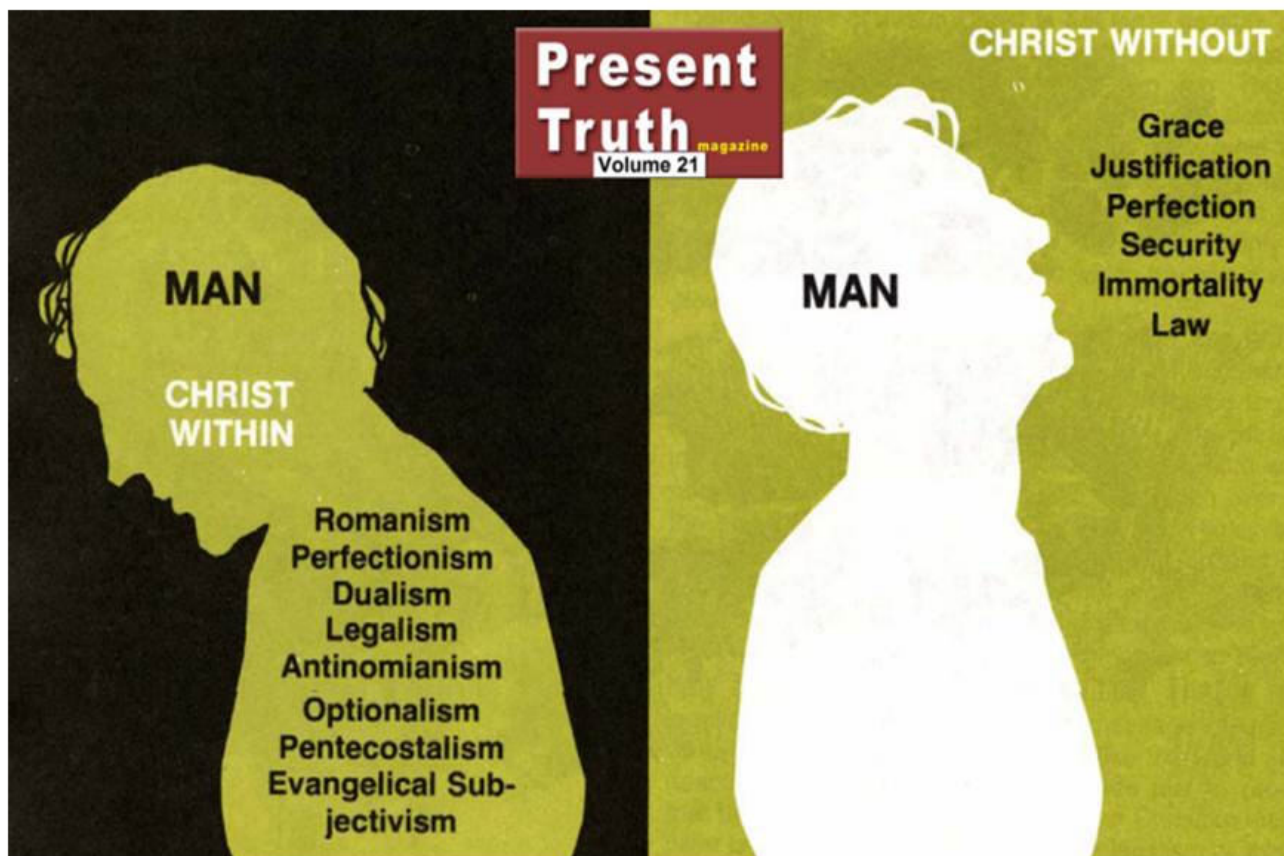
295 Now we can do two things as a church. We can rise up and we can  
296 hasten that rightful death. And then we can educate Christians and  
297 keep it from coming back. And I pray with all my heart to God that  
298 He strengthens us and enables us to do that. Thank you for your  
299 attention.

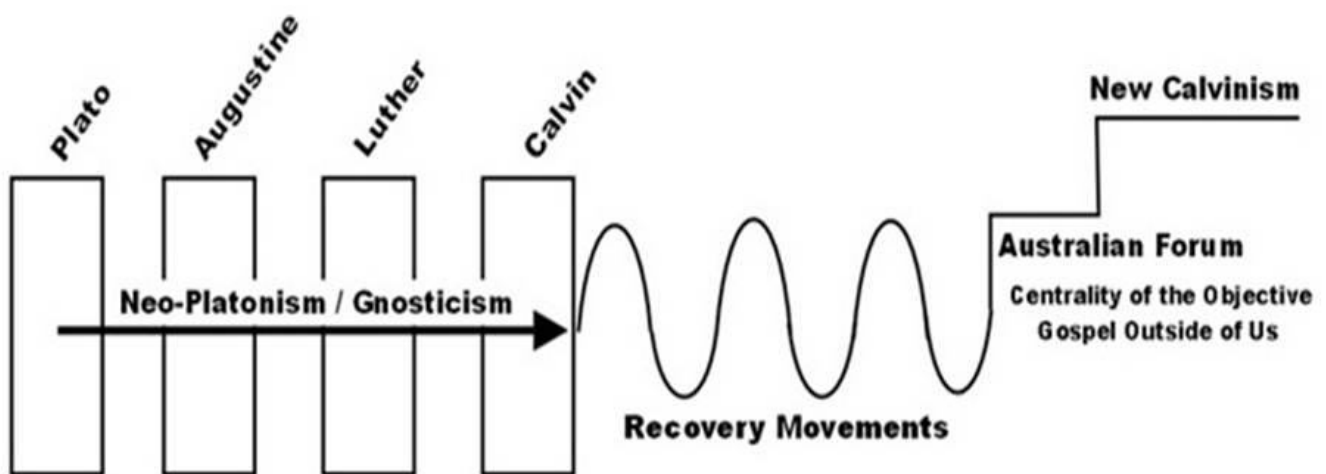
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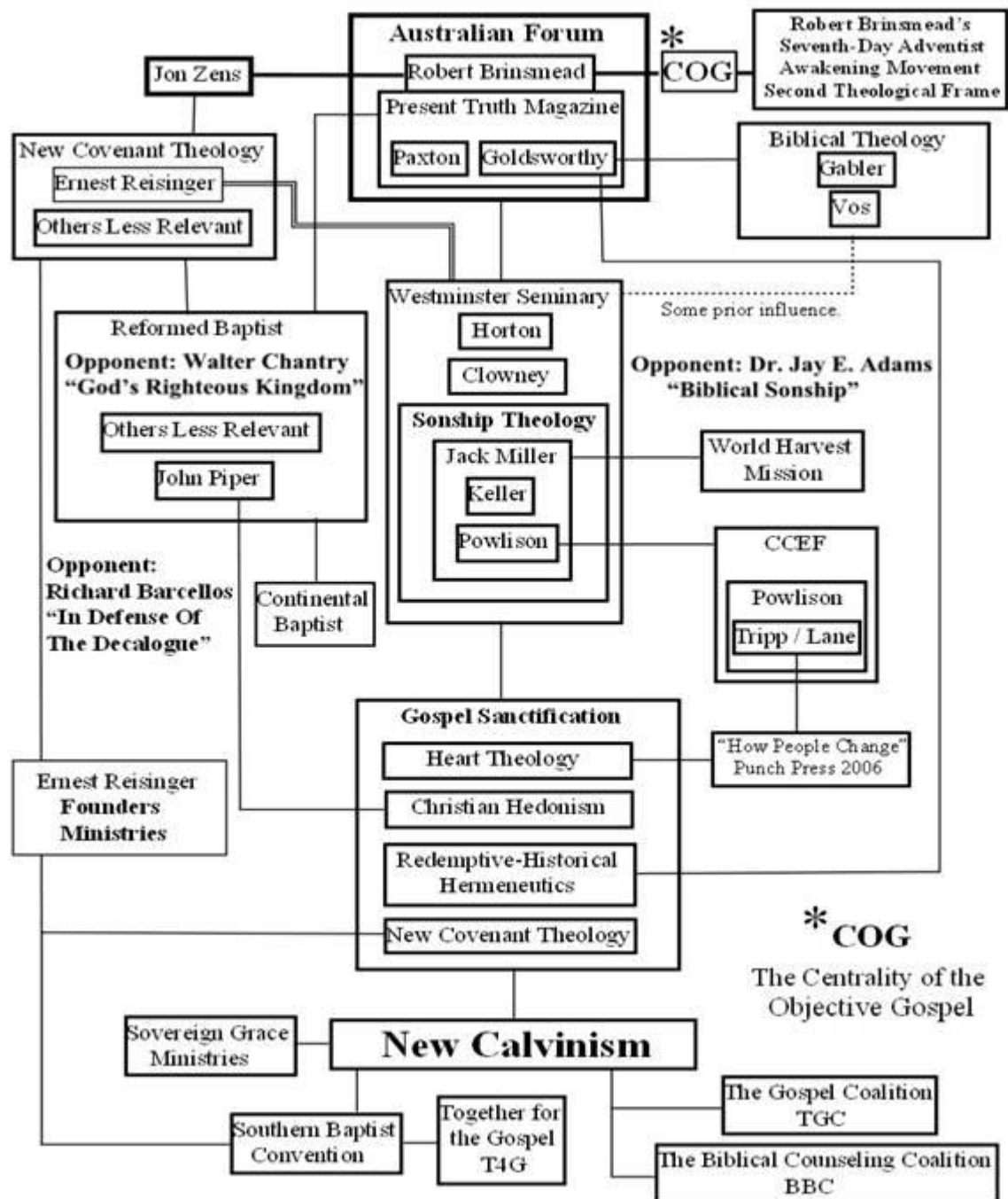
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302

303 [END OF TRANSCRIPT]









# **TANC 2012**

**Susan Dohse  
Session 3**

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**[INCOMPETENT TO  
COUNSEL]**

1 Hi. I'm Susan Dohse, and I am going to begin my third talk. But  
2 before I do, I want to preface what I have to say with this tissue.  
3 Some of the things that I'm going to talk to you about are fresh in  
4 my memory, and the wounds are not totally healed, so I may tear  
5 up. And I just ask that you bear with me as I work through this  
6 talk.

7  
8 My third talk is entitled "Incompetent Counseling." It would  
9 appear that after graduation from Cedarville, teaching in a  
10 Christian school, and being married to a pre-seminary student was  
11 close to perfect. How many of you recall the country song "No  
12 One Knows What Goes On Behind Closed Doors"? Red flag  
13 started popping up before Wayne and I were married. Comments  
14 made in his letters, long written discussions back and forth about  
15 issues that I assumed were already settled in heaven, so to speak,  
16 and then a long period of time of no communication at all with no  
17 explanation of why when his letters resumed. Most of the time his  
18 letters were full of eagerness to be married and less and less of  
19 full-time Christian service. He never wrote about the weekend-  
20 long parties he and his MP friends held revolving around drinking  
21 and marijuana smoking. In Korea, alcohol was cheap at the PX,  
22 and marijuana was even cheaper from the Korean dealers. When  
23 time to return to the States neared, he shipped his belongings to my  
24 parents' home in Louisville where I was staying until our wedding  
25 in July. Hidden in his belongings was his stash of marijuana. Until  
26 he found a dealer in the States, at least he had some handy.

27  
28 On our honeymoon, Wayne brought up the slide projector and  
29 slides he had taken of Korea--the beautiful people, the land, the  
30 Asian culture, and his friends and their parties. He explained that it  
31 was all behind him. It was just a passing curiosity, and it wasn't all

32 that great anyway. My brother found Wayne a job at A. O. Smith  
33 in Tipp City, and it was a third shift machinist job. It was perfect  
34 for Wayne to work at night, take classes in the afternoon, and still  
35 get enough sleep to return to work. It was perfect for Wayne to  
36 work at night, skip classes and get high in the afternoon, and sleep  
37 it off so he could return to work again at night. Within one month  
38 of marriage, he had found his dealer, and it was not limited to  
39 weed. My husband was on a quest for the perfect high, and that  
40 lasted for over thirty-five years. LSD, speed, uppers, downers, in-  
41 betweeners, cocaine, combined with beer and hard liquor in  
42 various combinations and amounts. At one of his places of  
43 employment, his supervisor was the dealer and was humorously  
44 labeled "The Pharmacist." I was naïve, always forgiving, always in  
45 denial.

46

47 After a few months of marriage, the mind games began. He knew I  
48 would not do drugs, but the mind games played in order for me to  
49 approve or allow the drug usage in the home, to have parties in our  
50 home began. When Wayne started badgering about the  
51 harmlessness of weed, I had no room to be critical because I had  
52 never tried it. And besides, it would enhance our love life. I  
53 became very, very concerned but could not tell anyone at church. It  
54 was too embarrassing. And by now he had lost the job at A. O.  
55 Smith because of poor attendance. He had flunked out of  
56 Cedarville because of poor class attendance. And I needed the job  
57 at Xenia Christian until he could find another one. So I practiced  
58 what Xenia Christian had taught me: look the part on the outside  
59 and keep silent.

60

61 Church attendance became an issue. I was attending alone because  
62 Wayne wanted to be at home in order to do his drugs. And now

63 another addiction was added: pornography. When asked where  
64 Wayne was, my answer always was, "Well, you know, he works  
65 third shift, and this is his sleep time." The pastor came to our home  
66 to counsel Wayne and to encourage him to attend church more.  
67 Well, I was happy because I wanted Wayne to be confronted and  
68 challenged in regards to his lifestyle. Instead, the pastor sat across  
69 from Wayne in our living, accepted the answer that it was hard to  
70 come on Sundays because of this third shift schedule, but he would  
71 try harder in the future. The pastor leaned forward, looked at  
72 Wayne, and asked, "Are you okay?" Well, inwardly, I was  
73 screaming, "No! No! He's not fine. I'm not fine." "Yes, pastor. I'm  
74 fine." "I thought so. I knew you were okay." He stood up, shook  
75 Wayne's hand, and left. Wayne turned to me and said, "I told you I  
76 was okay. Even the pastor thinks I'm okay. So get off my case."

77

78 Over the course of Wayne's hunt for the perfect high, he was  
79 beaten with bricks on the west side of Dayton and almost killed  
80 while attempting to buy cocaine, wrecked a new Bronco, and was  
81 almost killed trying to return home from a party, received multiple  
82 DUIs, spent thousands of dollars to [UNINTELLIGIBLE]  
83 00:06:33 to get him off with little or no consequences. He barely  
84 escaped getting a felony DUI and was sentenced to eighteen  
85 months in jail. No one knows what goes on behind closed doors.  
86 My only counsel was from the pulpit and from Christian radio  
87 teachers. And that lack of counsel drove me to the brink of suicide.  
88 According to my pastors and the radio teachers, I was the cause of  
89 my husband's addictions because I was not a submissive woman.  
90 All I needed to do was to be a total Christian wife, submissive.  
91 And then your husband will conform to God's will. The best  
92 counsel I received was from an unsaved friend at work. "Susan,  
93 why don't you just turn off the radio?" I did.

94  
95 After fifteen years of marriage and being told we could not have  
96 children, we found out I was pregnant. I was so pregnant I was six  
97 and a half months due before I knew. Xenia Christian informed me  
98 that the day after Timothy was born, I would no longer have a job  
99 because working mothers were not allowed to teach at Xenia  
100 Christian. After some negotiating I was allowed to finish the  
101 school year. I was relieved. Because of his heavy drug usage and  
102 alcohol consumption, not much money was going to the household  
103 budget. Wayne switched to third shift so he could take care of  
104 Timothy while I was at school. And this was a blessing. And  
105 Wayne really enjoyed being a daddy to his newborn son. Hope was  
106 on the horizon. Maybe being a parent would change things.  
107  
108 It was when Timothy was six months old that Wayne did not come  
109 home from work. I had no other childcare backup plan. It was  
110 finals week. I had no sick days left. I didn't know what to do. I  
111 didn't know who to call. So I packed Timothy up and hid him  
112 under my desk. I felt I cannot let the principal know that I had my  
113 baby with me. I later paid one of my students to watch him in the  
114 nursery. And then when I went down to lunch to see him, the  
115 principal was there waiting for me and asked why I brought  
116 Timothy to school. Why, I broke down and told him the whole  
117 ugly story about Wayne, cocaine, and how Wayne didn't come  
118 home last night. His answer was that I was not to return to my  
119 classes. He would administer the tests. And then we would speak  
120 later.  
121  
122 The next day I was called to the principal's office. This time to be  
123 told that I could finish up the school year, that if I could not find  
124 child care for Timothy, I would have to miss school with no pay. I

125 was no longer needed at the faculty meetings, he said, and I could  
126 no longer be more than a classroom teacher. I was to limit my  
127 contact with the students outside of the classroom, because  
128 Wayne's behavior was a reflection upon me. And I was a poor  
129 testimony to the young people of what a Christian marriage was to  
130 look like.

131

132 Soon after that experience, Timothy and I began attending another  
133 church in Xenia. Well, it's actually the church building we now  
134 live in. The bible teaching was refreshing and accepting, the people  
135 welcomed us. It was a relief from what I've been exposed to at the  
136 other church. After not being allowed to return to teaching at Xenia  
137 Christian, I was hired at the Ohio Veterans' Children's Home as a  
138 fourth grade teacher. The night before my first day of work,  
139 Wayne was arrested for DUI. I called my parents. They drove  
140 through the early morning hours from Louisville to watch Timothy  
141 and to bail Wayne out of jail. What a way to begin my new job  
142 teaching behaviorally-challenged boys and girls who came to  
143 OVCH via route of the juvenile court system.

144

145 After my bad experience with counseling from my first pastor, I  
146 was reluctant to seek counseling from a new pastor that I really did  
147 not know. So I continued what I had been taught: play the part,  
148 keep silent. After Philip was born, our third son, the downward  
149 spiral continued--the DUIs, the money spent for lawyers. One  
150 week in rehab at the hospital, Wayne said it always looks good to a  
151 judge to show that you are getting help. Weekend counseling  
152 required from the court system on the dangers of drinking and  
153 driving, taught by a citizen of Yellow Springs who said, "I know  
154 you're gonna keep on doing what you're doing. You just pay me  
155 \$500 to tell you how not to get caught again."

156

157 Eventually, I went for counseling from the pastor. I was told to quit  
158 my job teaching and stay home. It was because I worked outside  
159 the home that Wayne did what he did. And if I obey God's word  
160 and stayed home, things would change. I explained that I needed  
161 help with someone watching Philip for a short while because  
162 Wayne was in jail again, but this time it was for eighteen months.  
163 In short, the pastor refused basically because if I was not working  
164 outside of the home, I wouldn't be needing childcare. For the  
165 women at Calvary to help me would be facilitating my rebellion  
166 and lack of submission to my husband.

167

168 While in jail this last time, Wayne rededicated his life to the Lord  
169 and purposed in his heart to remain sober and to teach others from  
170 God's word how to stay sober, the right start, right step Christian  
171 version of AA. For two and a half years, sobriety was a blessing  
172 and hope was on the horizon. Wayne was counseling six or more  
173 men, and there was a semblance of peace in our home ... until he  
174 returned to drinking. After being caught and confronted, he walked  
175 forward at church, repented, genuinely repented, but was no longer  
176 allowed to teach the right start, right step program. He was to train  
177 a pastor. He could sit in on classes but no longer lead them.

178

179 Gradually, all the men left the group, and all but one returned to  
180 their addictions, including Wayne. This time he put his heart and  
181 soul into drinking and pornography, claiming all the while that he  
182 had all things under control. Alcohol, pornography, and raising  
183 teenagers do not mix. And what resulted was physical altercations  
184 between Wayne and the two older boys. My two older sons begged  
185 me to do something. Leave Wayne before someone gets hurt. My  
186 reply was, "Leaving may be in the picture, boys, but divorce is

187 not." I made a covenant of marriage. And if I had to leave with the  
188 three boys in order to be safe, that was one thing. Divorce was  
189 another. Besides, the Lord would help me make the decision, not  
190 two teenage boys. The marriage shut down. I worked two jobs, did  
191 all the driving because Wayne had lost his license, and I lived on  
192 survival mode.

193

194 The counseling I received from the pastor was the same, this time  
195 with an added twist. If I did not do what the pastor suggested, I  
196 would lose reward in heaven. I stopped going to his counseling.  
197 My oldest son began attending Dayton Avenue Baptist Church  
198 with some friends and encouraged me to try it. I would really enjoy  
199 the contemporary music, and Pastor John's preaching was really  
200 different. So I took Tim up on it. And I agreed. The music was  
201 wonderful; the preaching was different.

202

203 It was a couple of months later that I told Pastor Hart [SOUNDS  
204 LIKE] that I was leaving and going to Dayton Avenue. Pastor Hart  
205 told me that I was not allowed to leave. I was a member forever.  
206 We are family, and you are not allowed to leave. Wow. My answer  
207 was not exactly a sanctified one. I remember pointing at the door  
208 and saying, "Do you see that door? I'm walking through it. And I'm  
209 not looking back."

210

211 Not to make a repeated mistake, I made an appointment with  
212 Pastor John to inquire more about the church and if Dayton  
213 Avenue was willing to counsel a dysfunctional family.  
214 Surprisingly, maybe not surprisingly, his answer was, "No. I am  
215 not comfortable. I am not qualified to counsel you and your family.  
216 Oh, but I'll go contact Cedarville University and find someone who  
217 could counsel you." I did not take him up on it.



218

219 Wayne began attending church with us and even attending the  
220 men's bible study and men's breakfast. Hope was on the horizon. I  
221 went to one of the men Wayne really admired and shared with him  
222 about Wayne's drinking problem, and Charles was willing to  
223 continue to pray for Wayne and even come over and talk with him  
224 and encourage him to keep coming to the men's fellowship. But  
225 when two of the men tried to come over and speak with Wayne  
226 directly about his addictions, Wayne refused. He stopped attending  
227 church and the men's fellowship. His reason, I had tainted the  
228 men's thinking of him. These two men remained faithful to Wayne  
229 in praying for him and trying to reach out to him until Wayne  
230 passed away.

231

232 Wayne's drinking caused multiple health problems--depression,  
233 diabetes, and congestive heart failure. Because he could no longer  
234 physically go to work, he was fired again. In December of 2009, he  
235 was admitted to the hospital, crashed in the emergency room,  
236 brought back to life, and spent a week in the hospital getting  
237 stabilized. They wanted him to go to a nursing home because the  
238 doctor felt I would no longer be able to care for him at home. He  
239 refused. He came home on a Friday, had a pretty good Saturday, a  
240 great Sunday watching the Bengals lose. He reminded me on that  
241 day that he wanted to be cremated, and whatever else I wanted to  
242 do if he died was up to me. He died the next day in his sleep. We  
243 held his memorial service the following January 9th.

244

245 Then came Paul. By the time I met Paul, I was steeped in stinking  
246 thinking what I had been taught and what I had learned I thought  
247 and behaved accordingly. My three boys were amiss. Tim told me  
248 he didn't think he believed all that stuff anymore. Ben is now a

249 single father, paying child support and sharing custody with his ex-  
250 girlfriend. Philip went through a rough rebellious time attempting  
251 to follow the footsteps of his brothers. Then came Paul with his  
252 competent to counsel mindset, opening the Word of God and  
253 showing our family how God's word has the answers to our  
254 problems, specifically. And it had to do with thinking and doing.

255

256 What I want you to take from this talk, men's preferences are not  
257 as sharp and cutting as the word of God. Respect one another's  
258 preferences but be careful not to place them in as high regard as  
259 the Holy Word of God. Pastors, if you stood in the pulpit and told  
260 your congregation that you did not feel comfortable or qualified to  
261 preach or teach, how would you expect your congregation to  
262 respond? Become competent to counsel from God's word. It will  
263 be life and health to your church. Husbands, pastor your families  
264 from God's word at home. It will be a level of worship you will not  
265 experience in any organized church worship service, and the life  
266 and health it will give your family will be felt for eternity. I love  
267 you, Philip. I love you, Paul.

268

269

270

271 [END OF TRANSCRIPT]

# TANC 2012

**John Immel**  
**Session 3**

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**[TYRANNY S  
CONSUMATION]**

1 Hi. My name is John Immel. This is my third  
2 presentation tonight for this conference. I wrote a book  
3 called *Blight in the Vineyard*. It addresses the roots  
4 and myths of spiritual tyranny and the impact that it  
5 is having on Christianity. Paul Dohse was kind enough  
6 to ask me to come present here today, and it's been my  
7 goal to - first to engage people, challenge them to want  
8 to understand, to want to think about the scope of  
9 these issues. The second part of my goal is to educate  
10 and to give them some sense, some place to put this  
11 whole unfolding evolution of Christian thought in  
12 modern American Christianity.

13

14 While the conference deals with New Calvinism, the  
15 reality is this is actually very old Calvinism. These  
16 ideas go back millennia. In my last session, I  
17 addressed the concept of metaphysics, epistemology,  
18 ethics, and politics. And then I explained how that  
19 progression produces specific outcomes. The principle  
20 that I highlighted was all metaphysical premise  
21 determine epistemological qualification. That defines  
22 ethical standards, and ethical standards prescribe  
23 political culture. Said another way, foundational  
24 assumptions determine how effective man is to  
25 understand his world. This defines man's moral value,  
26 and his moral values prescribe the government use of  
27 force.

28

29 I'm going to draw your attention to the PowerPoint  
30 here, and I want you to notice something. Polity,  
31 government, force. In Christian service, we talk about

32 church government we tend to call polity. I'm not  
33 exactly sure why. But my goal is to utterly tie polity to  
34 force in your minds. Most people fail to understand  
35 government is nothing more than a monopoly of force.  
36 So polity is ultimately nothing more than a monopoly  
37 of force. Of course, as I referenced in my last session,  
38 Americans have never had a religious war as such. But  
39 in Europe, that's all they knew. From effectively, and  
40 this is all off the top of my head, let's start what is  
41 effectively the beginning of the Holy Roman Empire as  
42 we understand it, I'm going to say 600 AD off the top  
43 of my head. Europe was awash in bloodshed. And  
44 Protestants didn't fare any better. We'll get to that in a  
45 minute on my PowerPoint slides.

46

47 And the reason force becomes the primary crux of  
48 these metaphysical issues is because the central fight  
49 for the whole of human existence has been who owns  
50 man? The leading consensus, the predominant  
51 assumption, the conclusion that the vast percentage of  
52 human intellectual capital has been invested in has  
53 been that man is ultimately the property of the state.  
54 Government owns man. It doesn't really matter what  
55 government. It doesn't matter what age that  
56 government is in, whether we're talking Sparta, we're  
57 talking Rome, we're talking the Holy Roman Empire  
58 and Charlemagne, we're talking sixteenth century,  
59 ultimately, the conclusion was that the state owned  
60 man. And man's specific function was ultimately to  
61 lead his life at the behest of the state, whatever that  
62 amounted to.

63

64 If man is a property of the state, the question is what  
65 is the moral justification for someone to use force  
66 against another? The underlying question within  
67 historic Christianity has universally revolved around  
68 why they are specifically authorized to define truth.  
69 From 350 to roughly 450 AD, there was a massive  
70 evolution in Christian thought. Up until about 300 AD,  
71 Christianity was a marginal religion in a much broader  
72 intellectual and religious world. But a series of events  
73 brought Christianity to the forefront, an emerged  
74 Christianity ultimately with the power of civil  
75 patronage. This forever changed the face of  
76 Christianity. Because the moment you decide that the  
77 government is the arbiter of truth and truth is the  
78 moral authority to have force, ultimately, the  
79 government must be in charge of truth. And if the  
80 government is in charge of truth, then the government  
81 is in charge of compelling people to believe specific  
82 things. They do not have a choice. It goes hand 5.58\*  
83 in metaphysical hand. Which is why it is important to  
84 understand that when Christians talk about polity,  
85 they are trying to take some of the sting off the  
86 implications of when they talk about church  
87 government. Because really what they're really saying  
88 is church government is really church force.  
89 Ultimately, when a man insists that he has biblical  
90 polity, what he's ultimately advocating is he has the  
91 moral right to compel everything else here to conform  
92 to what he says.

93

94 In the unfolding drama with the modern American  
95 Christianity, one of the leading things, one of the  
96 leading doctrines that comes up over and over and  
97 over is the issue of submission and authority. Because  
98 when truth is ultimately placed in the hands of  
99 somebody in authority, what they're really saying is it's  
100 their ultimate right to force people to believe what they  
101 believe. Polity is another word for government.  
102 Government is really a monopoly of force. The  
103 mythology is if people would just somehow get all the  
104 right ideas, all the conflict would go away. But that  
105 never happens. If people would just do it right, it  
106 would never happen. But here's the thing, Islam says  
107 that too. They say that if the caliphate ruled the world,  
108 all the bloodshed would go away. They call themselves  
109 a religion of peace because they ultimately believe that  
110 as long as they rule the world, they will enforce utter  
111 passivity. The Marxists say the exact same thing. Do  
112 you know the reason there's bloodshed is because  
113 those dang bourgeoisie won't give up all their money  
114 and give it to the proletariat. If we compelled this to  
115 happen, there would be no more bloodshed. And this  
116 is the specific trap that this always produces. The  
117 presumption is that the peace will occur if everybody  
118 would just get their ideas right. They would get their  
119 mind right, the rest of this will disappear. It never  
120 happens. It never happens because it cannot happen.  
121 Because the moment you decide that one person, even  
122 a group of people, are somehow uniquely qualified to  
123 use force to defend truth, you ultimately have religious  
124 orthodoxy. Religious orthodoxy and political

125 correctness are ultimately the two heads of the same  
126 beast. The use of government force to tyrannize.

127

128 The religious marketing and packaging always try to  
129 portray religious orthodoxy as done on behalf of God.  
130 And who can argue with things that are done on behalf  
131 of God? And first of all, God isn't standing here to go  
132 get heard. So it's actually pretty easy. It's pretty easy  
133 to represent what you say and what you do as on  
134 behalf of God. Yea, verily, I'm doing it in behalf of God.  
135 Where's the plumb line? How do you know? Well,  
136 people pound their Bible. They'll say, "Well, see, it's all  
137 said right here." But the moment anybody stands up  
138 and says, "Well, I don't happen to agree with what that  
139 says. I don't happen to agree with your conclusion on  
140 what that amounts to"? Then what? We don't have a  
141 choice. Eventually, somebody's gotta point a gun. I  
142 want you to realize that the governing for the glory of  
143 God is called theocracy. But in actual fact, theocracy  
144 is always oligarchy. Because since God is already  
145 standing here and dictating what happens next,  
146 ultimately what you have is a select group of men who  
147 have somehow magically transformed themselves into  
148 the recipient of divine mandate. Which means you  
149 ultimately have a very, very small group of men who  
150 believe they are uniquely qualified to define truth for  
151 everyone.

152

153 Man: Catholics.

154



155 I heard Catholics. Yes, absolutely. The dirty little  
156 secret, those who have the force define God's  
157 existence. So it's very easy for them to say they're  
158 doing it on behalf of God because they get to define  
159 what that really actually means. They get to define  
160 God on their terms. God's will is really the subjective  
161 whim of those using force. That's the dirty little secret  
162 no one really wants to pay attention to. And this is  
163 why faith and force are in fact the destroyers of the  
164 world. As long as we are discussing reason, we are  
165 discussing the whole of human understanding,  
166 rationality, and logic. We are actually having the only  
167 exchange that cannot reside to be resolved with  
168 violence. We're arguing the elements that are in fact  
169 measurable and identifiable by anybody who chooses  
170 to enter the conversation. So there is a right answer.  
171 There is a good conclusion. There is something out  
172 there whereby we can all arrive at the same plumb  
173 line. But the moment we say that it is necessarily by  
174 faith and by subjectivity, by the definition of a select  
175 few, eventually, somebody's got to point a gun.  
176 Eventually, we must use force to get the conformity  
177 we're after. Now mind you, I didn't come up with this.  
178 Ayn Rand is very fond of saying that faith and force are  
179 in fact the destroyers of the modern world. Historically,  
180 when faith does not work, when the subjective whim of  
181 'I just believe' doesn't carry the day in an argument,  
182 somebody eventually says, "You know what? I'm gonna  
183 compel you to make this happen."

184

185 In this conference, we have heard one speaker, Sharon  
186 [SOUNDS LIKE] 00:11:55 Dohse, discuss one of her  
187 encounters with a pastor. She was ready to leave the  
188 church. He said, "You can't." What's left? She wants to  
189 leave. He says she can't. What's left but force? Now in  
190 American culture no one's gonna actually accept the  
191 fact that a pastor's going to bar the door on the church  
192 and refuse to let her out the door. But that's only  
193 because it's here. In the sixteenth century she  
194 wouldn't have that choice. They would have tossed her  
195 in a dungeon. They would have put her on the rack.  
196 They might have burned her at the stake for daring to  
197 have the temerity. And actually, you know what? I  
198 really went back too far. I took it out of America.  
199 Guess what? That's exactly what happened in the  
200 theocracy of Massachusetts. That's exactly what  
201 happened when a woman wanted to have her own  
202 bible study and they threw her out. Then we had the  
203 Salem witch trials. Faith and force in the modern  
204 world.

205

206 Faith has become a license to subjectivity, which  
207 means ultimately, force is the only means to compel  
208 other minds to subordination. This is really the source  
209 of all religious wars. This is the background history  
210 that confronted our Founding Fathers. Our Founding  
211 Fathers were the first men to successfully challenge at  
212 the root the substantive cause of tyranny. For the first  
213 time in the world, our Founding Fathers finally  
214 decided, they finally articulated these key elements.  
215 Man owns himself. The state is subordinated to the

216 will of the individuals. Truth can never be the property  
217 of the state. This revolution of thought is directly tied  
218 to the Enlightenment.

219

220 This is the principle restated. Foundational  
221 assumptions determine how effective man is to  
222 understand his world, which defines moral value,  
223 which proscribes government force. Calvin said this:  
224 Pervasive depravity has fully corrupted the whole of  
225 human existence. This determines that all good is a  
226 product of God's specific sovereign action. This defines  
227 that man's life is predetermined in action and  
228 outcome. This prescribes an elect few who are divinely  
229 appointed to shepherd the flock in God's behalf.  
230 America is in fact a collision of two diametrically  
231 opposed worldviews--the Medieval Reformation and the  
232 Enlightenment. Actually, I want to go back to the first  
233 point. America is actually a collision of Puritanism and  
234 the Enlightenment. Puritanism was a strain of  
235 Christianity, the most virulent strain of Christianity, to  
236 come out of Europe and to land here. That has always  
237 collided with the Enlightenment thought. They came  
238 over via some of the men that we will shortly discuss.

239

240 Now consider the opposing worldview. The Founding  
241 Fathers had a forum regardless of what their  
242 Christianity is. And I understand Christians are very  
243 quick to want to equate the Founding Fathers and  
244 their specific spiritual lives with modern Christianity,  
245 and we are very zealous for making a claim on that.  
246 But the Founding Fathers believe in man's

247 competence. That was the central theme of everything  
248 that they argued for, that man was specifically  
249 competent to self-govern. This is colliding with the  
250 Calvin Puritan construct: man equals incompetent.  
251 Here are some articles of religion from Puritan  
252 thinkers. I'm summarizing. This comes from a number  
253 of sources that I haven't listed. 16.16\* Sinners in the  
254 hands of an angry God is the lingering metaphysical  
255 worldview etched in the minds of men declaring God  
256 as a vindictive sovereign. Whatever God's benevolence  
257 might theoretically represent, ultimately, this  
258 worldview may seem wrathful and damning. Terror is  
259 the only appropriate reaction to divine warrants. Point  
260 2 there is actually centered directly in Luther's proper  
261 distinction between law and gospel. Point 3, man's  
262 depravity requires authoritarian government to stand  
263 between yourself and his lascivious impulses. Pride in  
264 human ability is man's leading vice and the  
265 outworking of wretched deception.

266

267 Puritan leaders' impact on colonial religious life, slide  
268 2, salvation is the miracle of being approved access to  
269 heaven that this otherworldly utopian is granted or  
270 denied according to God's mysterious plan. The  
271 unintelligible nature of God's intention in the feeble  
272 minds of men makes it capricious and malicious to  
273 every failing of human existence. Men are merely  
274 pilgrims through this worldly realm, a hostile empire  
275 fraught with all manner of evil. Man is a depraved  
276 creature, entirely ill-suited in the bewildering  
277 environments, specifically prone to sinful self-

278 destruction. The booms of wealth and health are gifts.  
279 Therefore, man is merely the steward charged with a  
280 divine trust. The elect are then qualified to dispose of  
281 their brothers as the collective sees fit. Stewards in  
282 God's appointment rule those siblings granted to their  
283 control.

284

285 This is why I point out the ultimate full philosophical  
286 power from metaphysics to politics. And this is  
287 actually Calvin's role in this entire family. I'll say  
288 something nice about John Calvin. He was a genius,  
289 truly a genius. Very few human beings on the face of  
290 the planet have ever successfully integrated an entire  
291 metaphysical statement through epistemology,  
292 through ethics, all the way to politics in something  
293 that can be digested for human consumption, very few  
294 people on the planet. I still think that this body of  
295 ideas is the single-most disastrous on the planet ever  
296 perpetrated on man, but he was still a genius. But the  
297 power of his ideas is the fact that he digested it such  
298 that it was easily understandable from start to finish.  
299 Its power is its full statement. And this is what he  
300 offered to the world.

301

302 Now I want you to notice in the slide here, John Calvin  
303 shows up on the scene, his life actually, the important  
304 part is in 1536, the *Institutes of Christian Religion's*  
305 first edition. This is the first time that a full  
306 Protestant's, loosely stated, evaluation and  
307 presentation of Christianity has been offered to the  
308 world. Everything up to John Calvin was in fact a

309 Catholic thinker of some form. Between 1660 and  
310 1683, John Owen shows up. John Owen is well known  
311 for the book, *Sin and Temptation*. Between Calvin's  
312 *Institutes* and John Owen's ultimate philosophical  
313 statement within *The Sin and Temptation*, this body of  
314 thought ultimately ends up centered in England.  
315 Notice, 1642-1646, the First English Civil War. Second  
316 English Civil War, 1648-49. Third civil war, 1649-  
317 1651. I won't expand. It will take a trivial amount of  
318 research for you to find the causes of the English Civil  
319 War. They were religious wars. They were based on a  
320 fight over religious orthodoxy.

321

322 The Puritans in modern American lore are everybody's  
323 favorite Thanksgiving story. We like the Puritans  
324 because we think they are us. But in actual fact, there  
325 was a reason the Puritans were persecuted. They were  
326 militant. They were determined to create a theocracy in  
327 England. Oliver Cromwell ruled as Lord Protector,  
328 1653 to 1658. He called himself the Protestant of  
329 Moses.<sup>821.35</sup> From my little highlight right there,  
330 Puritan migration to New England, 1620 to 1640. For  
331 twenty years, the Puritans actually moved out and  
332 then landed here in the United States. The active  
333 uniformity, the Church of England decided, this is  
334 after a series of wars, to dictate a specific form of  
335 public prayer--the sacraments, ordination, and church  
336 rights. This is what the Church of England did that got  
337 [UNINTELLIGIBLE] 00:22:07. This is what they  
338 decided. The Puritans thought the Church of England  
339 was far too permissive and decided to take their ball

340 and go home, and then the sectarian rebels decided  
341 they must, like the like the modern Neo Reformed  
342 crowd, tell everyone to follow them. I find this utterly  
343 ironic. They are Puritans. They are separatists. They  
344 are people who are actually trying to go set up their  
345 own thing. But when given the power, when put in  
346 positions of political and civil authority, i.e., put in  
347 Massachusetts, what do they create? They create  
348 theocracy.

349

350 The first colonies, the Salem witch trials occurred  
351 between 1692 and 1693. Again, a trivial amount of  
352 research will reveal these were specific religious  
353 persecutions, the merging of civil force with religious  
354 orthodoxy to create death. I could not  
355 [UNINTELLIGIBLE] 00:23:08 I know that is not  
356 popular, and those of you catching this on the video,  
357 I'm sure that will make you nervous. That's fine. I  
358 want you nervous. I want you to see this trends  
359 towards violence.

360

361 Jonathan Edwards. Jonathan Edwards, the Neo  
362 Reformed crowd, Jonathan Edwards is their homeboy.  
363 How many of you have ever actually read *Sinners in*  
364 *the Hands of a Schizophrenic God*, oops, I mean,  
365 *Sinners in the Hands of a Wrathful God*? It's a vicious  
366 piece. Vicious. There could not be a greater example of  
367 biblical proof-texting in Christianity. Vicious. The fact  
368 that that was ever considered a perennial Christian  
369 statement is a marvel in my mind.

370

371 Now I want to make a series of contrast. The  
372 Enlightenment begins around 1650, give or take. The  
373 Enlightenment thinkers: John Locke, David Hume,  
374 Adam Smith. From these men comes the bulk, well, I  
375 don't wanna overstate the case. From these men  
376 comes a large amount of the foundation thought of  
377 human freedom, human competence, and human  
378 liberty. Those men specifically were able to influence  
379 our Founding Fathers: Benjamin Franklin, not just  
380 giving [UNINTELLIGIBLE] 00:24:40 Benjamin Franklin,  
381 James Madison and Thomas Jefferson. And I picked  
382 these men mostly because they are most well  
383 recognized. Thomas Jefferson, of course, is an amazing  
384 Enlightenment thinker. And James Madison, we're  
385 gonna discuss him specifically shortly. But I want you  
386 to notice, the Declaration of Independence, 1776, in an  
387 article written by James Madison, A Memorial in  
388 Remonstrance Against Religious Assessments. We're  
389 going to address this very shortly. And notice that from  
390 1776 to 1787 is roughly ten years. Within that ten  
391 years, I want you to notice, because he writes this  
392 article for a very specific reason. He's going to weigh  
393 against the establishment of civil government, civil  
394 patronage, and religion.

395

396 Now watch. Notice that the three wars that I  
397 highlighted there are religion wars. I want you to  
398 notice the difference. The American Civil War was not  
399 a religious war. It was a war specifically fought in  
400 pursuit of liberty and freedom. Now I want you to  
401 notice the Founding Fathers' clarity on the arguments



402 against merging the state, no matter how small, with  
403 ecclesiastical establishments. I wanna spend some  
404 time here. This is actually the beginning of the  
405 memorial remonstrance against ecclesiastical  
406 establishments. This is how James Madison opens  
407 this. I'm not gonna read all of this, and I'm not gonna  
408 read it length, but I want you to get the specific source  
409 of his objection. James Madison: "We, the subscribers,  
410 citizens of the said Commonwealth, have taken into  
411 serious consideration a bill establishing provision for  
412 teachers of the Christian religion and conceiving of the  
413 same if finally armed with sanctions of law, will be a  
414 dangerous abuse of power."

415

416 There was no illusion here. The nature of Christianity,  
417 as our Founding Fathers understood, was that it was a  
418 dangerous force to be contended with when it was  
419 merged with the power of the state. His first form  
420 27.10\*: "Because we hold it for a fundamental and  
421 undeniable truth that religion or the duty which we  
422 owe our Creator and the manner of discharging it can  
423 be directed only by reason and conviction, not by force  
424 and violence." This was revolutionary. Now this idea  
425 had actually circulated amongst any number of  
426 different sects and any number of different intellectual  
427 ties. But for the first time, there was a formal effort to  
428 challenge at the root that the nature of faith and the  
429 nature of religion could not ever be done by the force  
430 of the state when in actual fact it was the  
431 responsibility of intellect and reason. This is absolutely  
432 an Enlightenment idea.

433

434 Two: "Because the rulers were guilty of such  
435 encroachment exceed their commission from which  
436 they derive their authority and are tyrants. Because  
437 the free men of America did not wait till usurped power  
438 has stricken itself by exercise and entangled the  
439 question in precedents. They saw all the consequences  
440 in the principle, and they avoided the consequences by  
441 denying the principle." Hold that thought. Bookmark  
442 that in your mind.

443

444 "We revere this lesson too much soon to forget it. Who  
445 does not see that the same authority which can  
446 establish Christianity, in exclusion of all other  
447 religions, may establish with the same ease any  
448 particular sect of Christians in exclusion of all other  
449 sects?" This is why the historic fight between our  
450 minions and Calvinists gained some attraction.  
451 Because we were ultimately failing to identify the  
452 principle that he is arguing here. The issue is not that  
453 necessarily the Arminian perspective versus the  
454 Calvinist perspective. The issue here is at central root,  
455 man's fundamental competence to master his own life,  
456 whatever that means. The reason all other fights, all  
457 other doctrinal fights are useless in this instance is  
458 because at the root until you defend man's right for  
459 moral existence, you're lost.

460

461 He makes this observation. Point 7: "Because  
462 experience witnesses that ecclesiastical establishments  
463 during all those fifteen centuries has the legal

464 establishment of Christianity been on trial. What have  
465 been its fruits? More or less in all places, pride and  
466 indolence in the clergy, ignorance and servility in the  
467 laity, and in both, superstition, bigotry and  
468 persecutions." It is important to understand that our  
469 Founding Fathers had no illusions about the nature of  
470 what Christianity was and was not. They understood  
471 its broad history. They understood what Puritanism is.  
472 They understood what the Massachusetts colony  
473 theocracy did. For many of them it was close enough  
474 to their lifetime that it would not have been war as  
475 such as we're learning out of the book. They certainly  
476 would have been within striking distance of the  
477 religious wars in England and the tides of warfare that  
478 swept across the face of the earth.

479

480 James Madison has a lot to say in Point 8. "Because  
481 what influence in fact have ecclesiastical  
482 establishments had on civil society? In some instances  
483 they have been seen to erect a spiritual tyranny on the  
484 ruins of civil authority; in many instances they have  
485 been seen upholding the thrones of political tyranny;  
486 and in no instance have they been seen as the  
487 guardians of the liberties of the people." This is one of  
488 the most scathing denunciations ever, at no point. And  
489 this is why this argument must take place under  
490 principle. Until we are in fact seen as guardians of the  
491 liberties of the people, all we are doing is rehashing the  
492 same arguments, the tyrannies in the spiritual times.

493

494 Ten years from the Declaration of Independence and  
495 the adoption of the U.S. Constitution, I want you to  
496 notice that this memorial and remonstrance takes  
497 place, deaths [SOUNDS LIKE] 00:32:04 were between  
498 these two events. Between the specific overthrow of  
499 tyranny, within ten years' time we already have a  
500 religious movement, a group of people trying to use  
501 civil authority to create patronage. In other words, to  
502 create a means by which others from the outside pay a  
503 tax to support a given group of individuals merely  
504 because they were religious brothers, and the  
505 ratification of the Constitution, within ten years.

506

507 Madison is specifically arguing the supremacy of  
508 human reason, and he's specifically denouncing the  
509 use of civil authority, the merging of religious faith and  
510 the power of the state. He is specifically saying it is a  
511 menace. This is where this goes. This is where this  
512 heads. The current Calvinist defenders can pooh-pooh  
513 my point all they like. History is really [SOUNDS LIKE]  
514 00:33:07 large over this. I win this argument only  
515 because all I have to do is educate on the public  
516 record. This is not complicated. This is exactly what's  
517 at stake. The Founding Fathers had no illusion about  
518 the destructive force of Christian religion, and it is the  
519 most virulent forms of Christian thought that the  
520 Founding Fathers put absolute barriers in place to  
521 curtail this acquisition of civil power.

522

523 And here was the breath of fresh air for the first time  
524 in almost all of human existence. There had been fits

525 and starts in the Magna Carta, rethought [SOUNDS  
526 LIKE] 00:33:48 opportunity for human liberty, and a  
527 couple other opportunities. But for the first time in  
528 human history, men sat down and they finally said no.  
529 Man is entitled to the sum and substance of his own  
530 life. And they penned these words. We hold these  
531 truths to be self-evident that all men are created equal,  
532 that they are endowed by the Creator with certain  
533 inalienable rights that among these are life, liberty,  
534 and the pursuit of happiness, that to secure these  
535 rights governments are instituted among men deriving  
536 their just powers from the consent of the governed that  
537 whenever any form of government becomes destructive  
538 of these ends, it is the right of the people to alter or  
539 abolish it, and to institute new governments laying its  
540 foundations on such principles and organizing its  
541 powers.

542

543 Let's do a contrast. Puritan theology. Man is  
544 incompetent. Man is morally guilty. Man needs the  
545 force of government to compel him to good action.  
546 Government is an unquestionable manifestation of  
547 God's appointment. God is wrathful and offers man no  
548 rights of existence. God appoints man to a  
549 predetermined existence of suffering and bondage.  
550 God's sovereignty appoints man to slavery. This is the  
551 Puritan construct. This is Reformation theology. This  
552 is Calvinism. This is the most virulent form of  
553 reformation thought.

554

555 This is what comes out of the Declaration of  
556 Independence. Man is competent to understand truth  
557 because truth is self-evident. What is the metaphysical  
558 presumption behind the Declaration of Independence?  
559 That man can understand the world in which he lives,  
560 that his epistemology is fully intact, and that by virtue  
561 of that ability, truth is self-evident. The equality of  
562 human creation endows all with the same right. There  
563 is no election to specific privilege. In the modern  
564 Calvinism construct, all of the men standing in the  
565 pulpits today are claiming a special privilege to stand  
566 there. Man has a right to life, liberty, and happiness.  
567 The Calvinist construct says there is no such thing,  
568 that any effort towards right or life or liberty or the  
569 claim to any happiness is in fact a self-deception and a  
570 manifestation of your depraved nature. Just  
571 government is a product of human consent. Figure  
572 this, for almost 1800 years, the Church had said that  
573 it was in fact the divine right of kings to dictate  
574 government, that government was in fact divinely  
575 appointed. Man had no right to question, for the most  
576 part. And that whatever happened was in fact the  
577 product of his will. This is the first time in human  
578 existence that they've articulated that no, government  
579 is actually the product of human consent. I am only  
580 governed in as much as I choose to let you govern me.  
581 Truth is not the property of the state. The state is in  
582 fact the servant of man's defense. This was utterly  
583 revolutionary.  
584

585 I stand here today. I am talking at a phone that has a  
586 camera that is not too much bigger than the size of my  
587 little finger in an air conditioned room surrounded by  
588 technology that can only come from human freedom.  
589 The advances of man, the things that have eradicated  
590 human suffering across the world [UNINTELLIGIBLE]  
591 00:37:48 are directly tied to human liberty because in  
592 as much as man is free, man is free to think. And in as  
593 much as he's free to think, he's free to exchange that  
594 value with whoever he chooses to associate with and  
595 no one can compel him. He can better his life as he  
596 sees fit, and he can solve problems of the beggarly  
597 elements of this earth. That was revolutionary.

598

599 I stand here in 2012 able to do what a paltry number  
600 of human beings had ever been able to do. And it is  
601 directly related to this legacy, the legacy of human  
602 competence, human freedom, and human liberty. You  
603 don't get this with the ideology of the Dark Ages. It  
604 does not work. And every place this ideology has  
605 manifested itself, it has driven man back to the Dark  
606 Ages. Every place it persists in this earth, it produces  
607 the Dark Ages. This exact same metaphysical  
608 assumptions that are in Calvin are in Augustine. The  
609 exact same metaphysical assumptions that are in  
610 Augustine are ultimately in Islam. You go to an Islamic  
611 country that has not had any exposure to  
612 Enlightenment ideas, Afghanistan, and you see the  
613 exact same paltry existence in human condition.  
614 Liberty, freedom, thought, they are absolutely tied

615 together. Human competence, human liberty are  
616 essential for the benefit of man.

617

618 The Gospel According to John Immel, I've now come  
619 full circle in my presentation here. Now you can begin  
620 to understand why I've been hammering on this point.  
621 The cohesive structure of ideas from the metaphysical  
622 premise to the epistemological ability to the ethical  
623 understand to the political action, all of them running  
624 the line. And that is the answer to my original  
625 observation. The Gospel According to John Immel 3:1-  
626 3. All people act logically from their assumptions. It  
627 does not matter how inconsistent the ideas or insane  
628 the rationale. They will act until that logic is fulfilled.  
629 Therefore, when you see masses of people taking the  
630 same destructive actions, find the assumptions and  
631 you will find the cause.

632

633 Christians love to thump their ESV, laying claim to the  
634 Declaration of the Independence and the Founding  
635 Fathers. They hold freedom of religion as a certainty.  
636 They love the prosperity that rational thought, logic,  
637 and industry produce. But they do not even have a  
638 blush of hypocrisy when they pound that same ESV to  
639 claim solidarity with Reformation orthodoxy. They will  
640 then rate John Calvin as the great reformer of Geneva.  
641 They will speak sagely, calling Jonathan Edwards their  
642 homeboy, not once realizing the philosophical  
643 schizophrenia. These are mutually exclusive  
644 worldviews.

645



646 In the world of election and limited atonement, there is  
647 no such thing as self-appointment and self-  
648 determination. There is no such thing as self-  
649 governance because you don't own you. In a world of  
650 irresistible grace, there is no such thing as private  
651 property, private possessions, or even personal  
652 boundaries because whatever good you have is a  
653 manifestation of God's grace. All grace is administered  
654 by his stewards of grace. And in a world of  
655 predestination, there is no right to inquire. And in a  
656 world of predestination, there is no human  
657 sensibilities to be conservative. Your pain, your  
658 suffering is irrelevant. Who are you, o man, to  
659 challenge God, to inquire the things of God, the  
660 mysteries of God? Your pain is what you should have.  
661 In the metaphysical world of T.U.L.I.P., there is no real  
662 justice. Everything is a great big fat sin before God  
663 because the nature of man is utterly offensive to God.  
664 If you happen to be a part of the group that gets  
665 picked, it's all good. And if you don't, it sucks to be  
666 you.

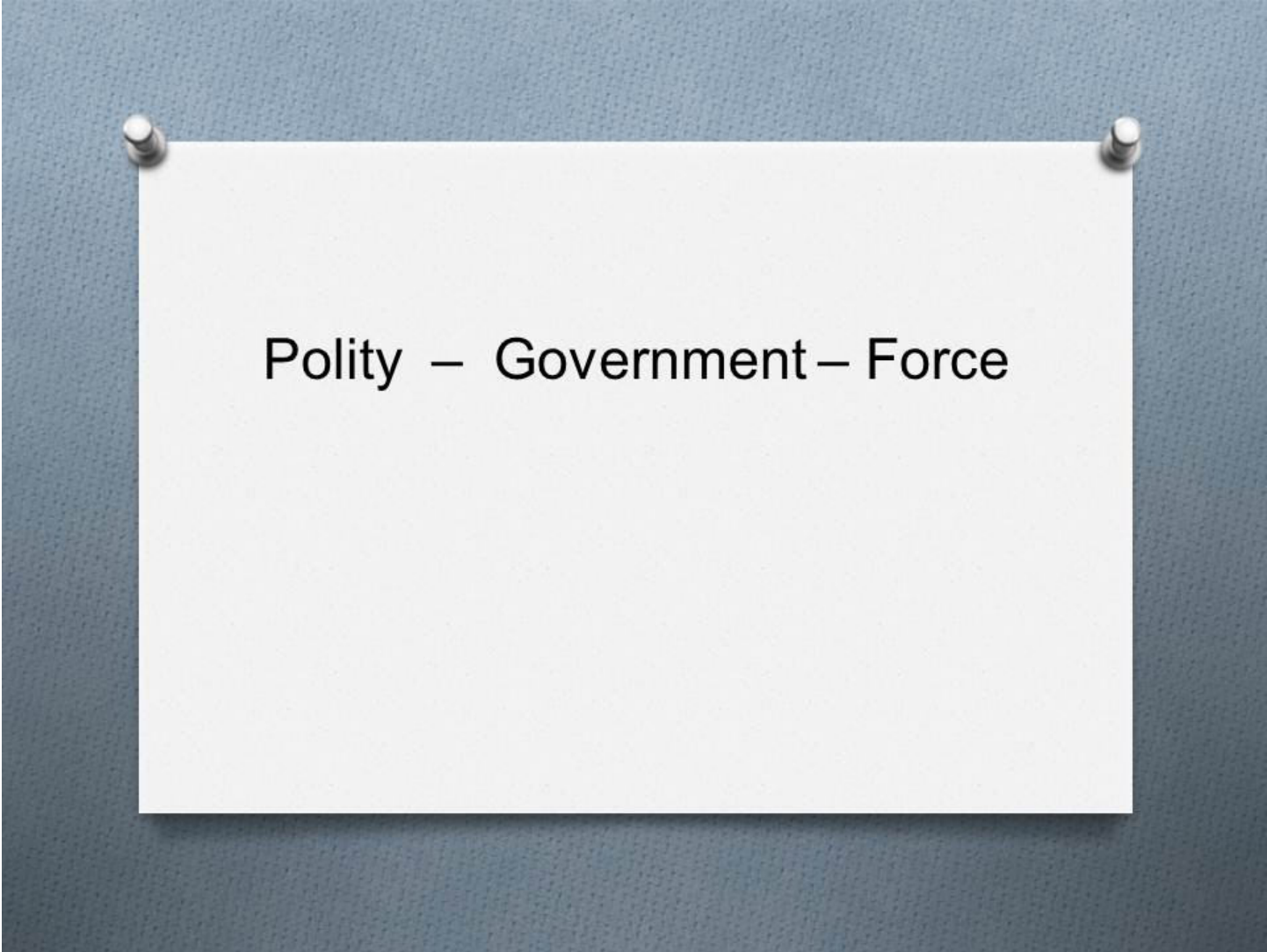
667

668 The threat of damnation hangs over your head like the  
669 Sword of Damocles. Your sin violates God. So who are  
670 you to demand recompense for a violation of sins  
671 against you? How dare you speak justice? You don't  
672 own you. Or do you?

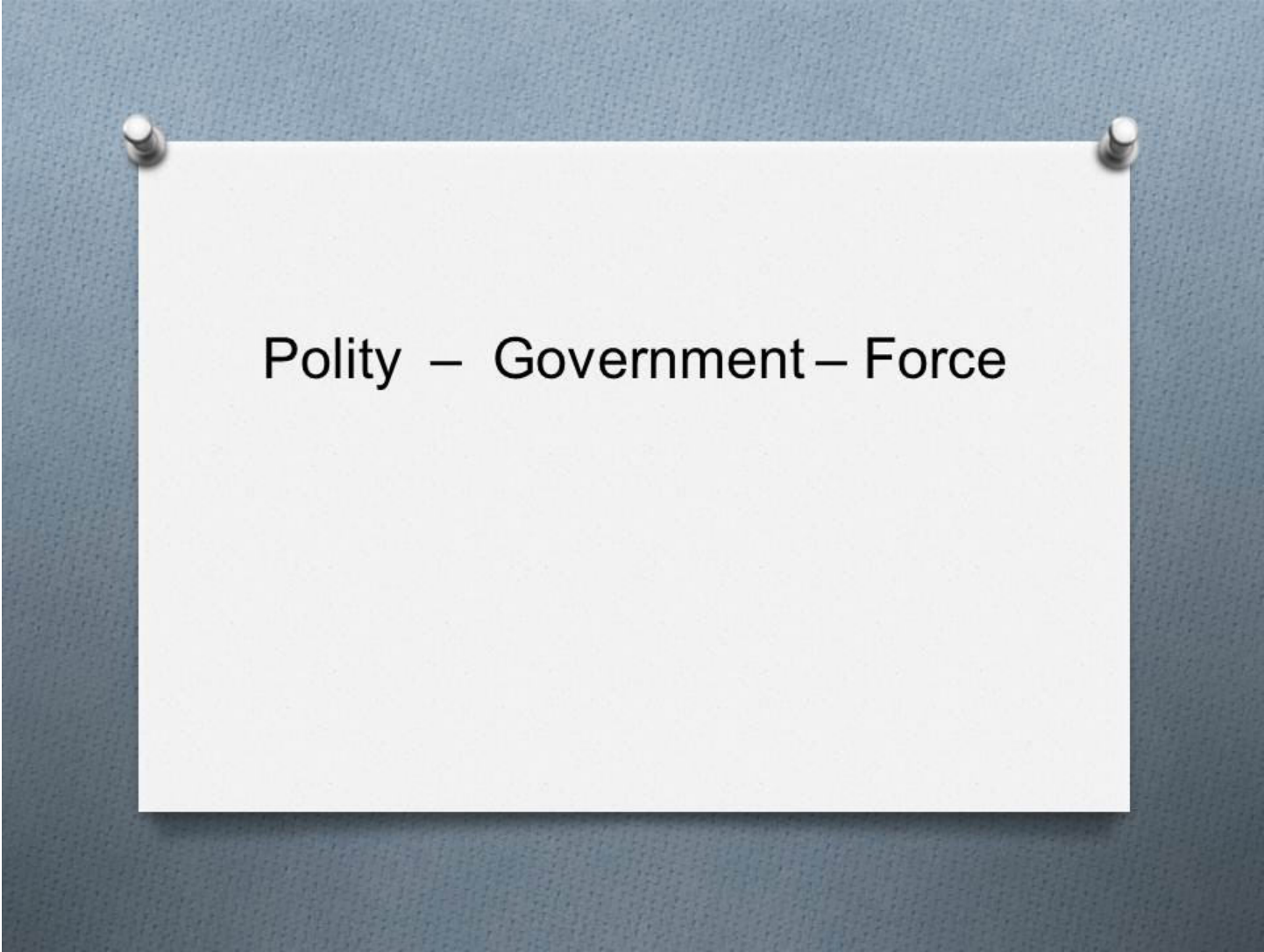
673

674 This is the first choice. This is the fight within the  
675 ages. Who owns man? Father, in the name of Jesus,  
676 we must live in understanding. Never before has man

677 been defended. We defended you and we swatted our  
678 own. But never have we defended man's right to live,  
679 right to exist, right to live, right to prosperity, never  
680 have we done this successfully. To throw off the  
681 tyranny of the ages, Father, we need your wisdom and  
682 understanding. We need to have the eyes of our  
683 understanding opened, that our insides will be filled  
684 with light. We ask these things in Jesus' name. Amen.  
685  
686  
687  
688 [END OF TRANSCRIPT]



Polity – Government – Force



Polity – Government – Force

For the first time in world history

- Man owns himself
- The state is subordinated to the will of individuals
- Truth can NEVER be the property of the state.

# Principle Restated

Foundational assumption

**(determines)** how effective Man is to understand his world

**(defines)** moral value

**(prescribes)** government force.

## Calvin:

Pervasive Depravity has fully corrupted the whole of human existence .

(**determines**) ALL GOOD is a product of God's specific sovereign action.

(**defines**) Man's life is predetermined in action and outcome.

(**prescribe**) an elect few who are divinely appointed to "shepherd" the flock in God's behalf.



## Puritan leaders impact on colonial religious life -- One

- “Sinners in the hands of an angry God” is the lingering metaphysical worldview etched on the minds of men declaring God as a vindictive sovereign.
- Whatever God’s benevolence might theoretically represent, ultimately, this worldview makes Him wrathful and damning; terror is the only appropriate reaction to divine awareness.
- Man’s depravity requires authoritarian governance to stand between himself and his lascivious impulses.
- Pride in human ability is man’s leading vice and the outworking of wretched deception.



## Puritan leaders impact on colonial religious life -- Two

- Salvation is the miracle of being approved access to Heaven. This otherworld utopia is granted or denied according to God's mysterious plan.
- The unintelligible nature of God's intentions—in the feeble minds of men—makes Him capricious and malicious to every failing of human existence.
- Men are pilgrims through this worldly realm, a hostile empire fraught with all manner of evil; Man is a depraved creature entirely ill-suited in the bewildering environs and specifically prone to sinful self-destruction.
- The boons of wealth and health are gifts. Therefore, man is merely a steward charged with a divine trust. The elect are then qualified to dispose of their brothers as the collective sees fit. Stewards of God's appointment rule those siblings granted to their control.

**John Calvin** (1509 – 64)

***Institutes of the Christian Religion***: First Edition  
(1536)

**John Owen** (1616 – 83)

**First English Civil War** (1642–46).

**Second English Civil War** (1648–49)

**Third English Civil War** (1649–51).

**Oliver Cromwell** ruled as "Lord Protector"  
(1653–58)

**The Act of Uniformity** 1662

**British Colonies**

**Salem Witch Trials** between February 1692 and  
May 1693.

**Jonathan Edwards** (1703 – 58 )

**First Great Awakening**, (1733 – 35 )



### **The Enlightenment Begins Circa 1650**

**John Locke** (1632 – 1704), Enlightenment thinker

**David Hume** (1711–1776) Enlightenment Thinker

**Adam Smith** (1723 – 1790) Enlightenment Thinker

**Benjamin Franklin** (1706 - 1790) Enlightenment thinker

**James Madison** (1751 – 1836) Enlightenment thinker

**Thomas Jefferson** (1743– 1826) Enlightenment thinker

**Declaration of Independence** (1776)

**Memorial and Remonstrance Against Religious**

**Assessments** James Madison 1785

**United States Constitution** adopted 1787



# James Madison

o **We the subscribers** , citizens of the said Commonwealth, having taken into serious consideration, a Bill . . . establishing a provision for Teachers of the Christian Religion," and conceiving that the same **if finally armed with the sanctions of a law, will be a dangerous abuse of power**, are bound as faithful members of a free State to remonstrate against it, and to declare the reasons by which we are determined. We remonstrate against the said Bill,

# James Madison

- 1) **Because** we hold it for a fundamental and undeniable truth, "**that religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.**"

# James Madison

**2) Because . . . The Rulers who are guilty of such an encroachment, exceed the commission from which they derive their authority, and are Tyrants. The People who submit to it are governed by laws made neither by themselves nor by an authority derived from them, and are slaves.**

# James Madison

3) Because ..... The free men of America did not wait till usurped power had strengthened itself by exercise, and entagled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle.

We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects?



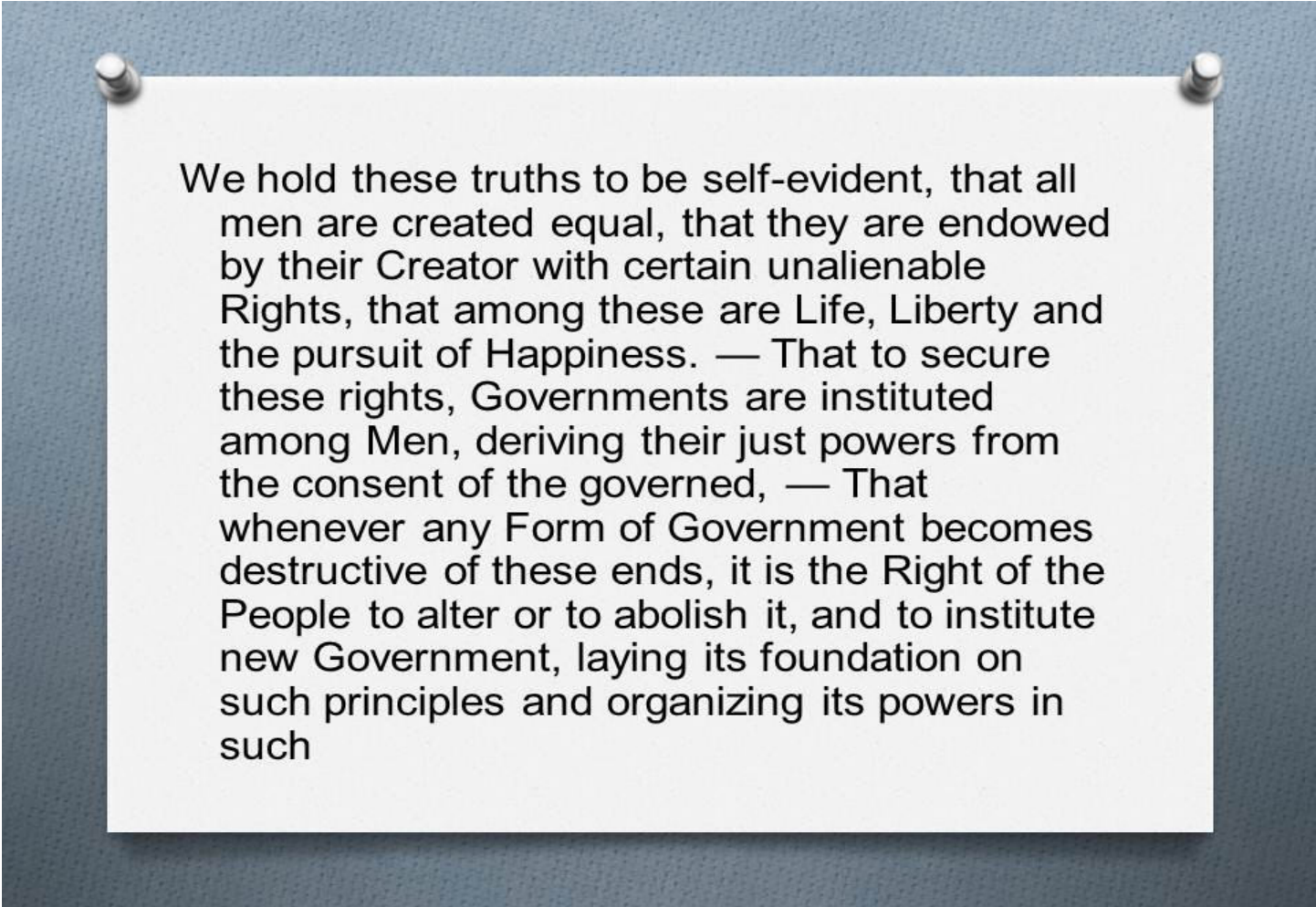
# James Madison

7) Because experience witnesses that ecclesiastical establishments... during almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less in all places, pride and indolence in the Clergy, ignorance and servility in the laity, in both, superstition, bigotry and persecution.



# James Madison

8) Because ... What influence in fact have ecclesiastical establishments had on Civil Society? In some instances they have been seen to erect a spiritual tyranny on the ruins of the Civil authority; in many instances they have been seen upholding the thrones of political tyranny: in no instance have they been seen the guardians of the liberties of the people.



We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such

# Puritan Theology

- ◊ Man is incompetent
- ◊ Man is morally guilty
- ◊ Man needs the force of government to compel him to **GOOD** action
- ◊ Government is an unquestionable manifestation of God's appointment
- ◊ God is wrathful and offers Man no "right" of existence.
- ◊ God appoints Man to a predetermine existence of suffering, and bondage.
- ◊ God's sovereignty appoints man to slavery.

## *Declaration of Independence*

- Man is competent to understand truth, because Truth is self evident.
- The equality of human creation endows all with the SAME rights—there is no “election” to specific privilege.
- Man has a right to life, liberty and happiness.
- Just government is a product of HUMAN consent.
- Truth is NOT the property of the state.
- The State is the servant of Man’s defense



Gospel according to John Immel Chapter 3: 1-3

- 1) All people act logically from their assumptions.
- 2 ) It does not matter how inconsistent the ideas or insane the rationale, they will act until the logic is fulfilled.
- 3 ) Therefore, when you see masses of people taking the same destructive actions, find the assumptions and you will find the cause.





