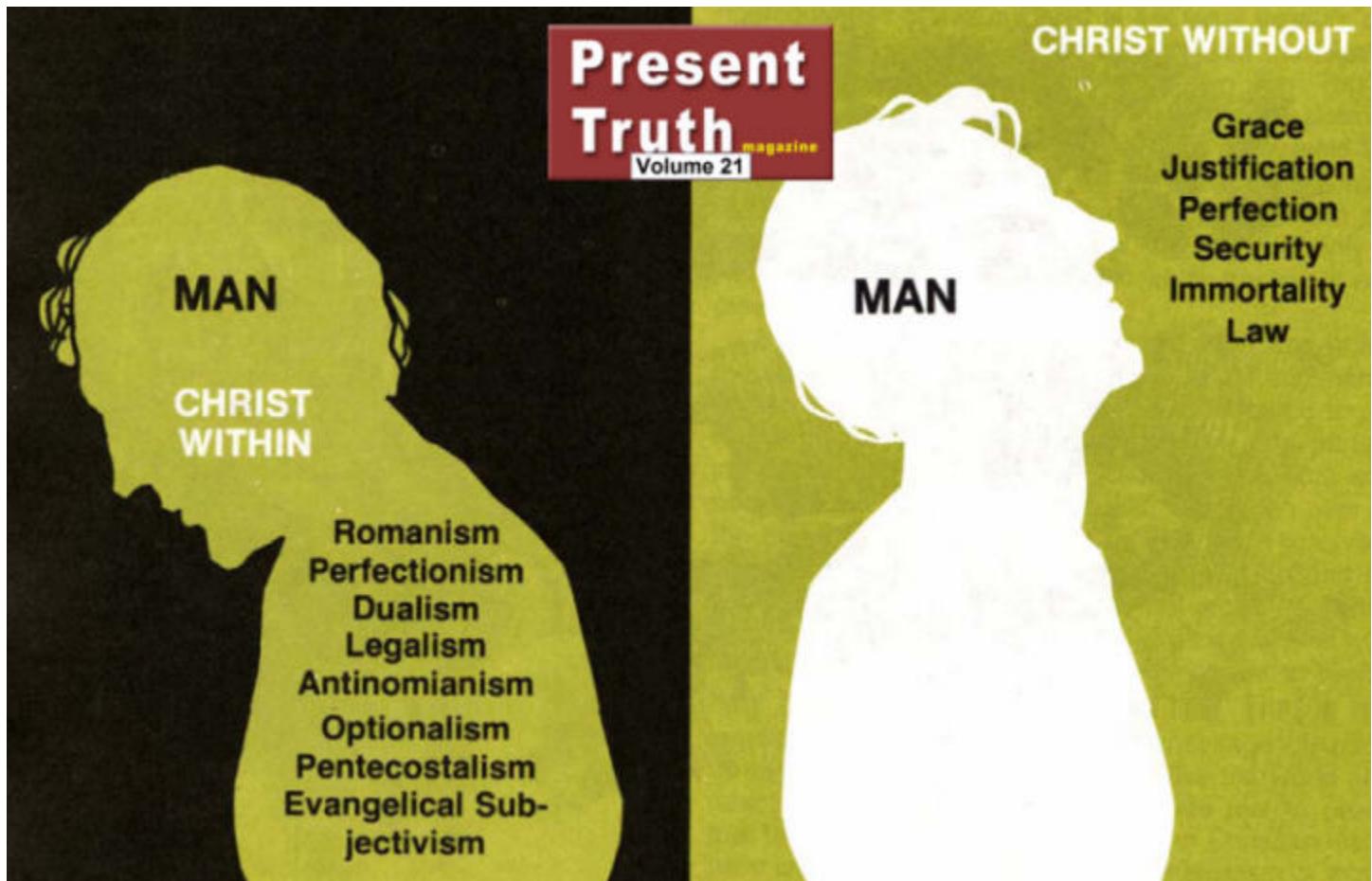


# Pictures of Calvinism



**The History and Doctrine of Calvinism Explained by Visual Illustrations**

As presented at the 2013 Conference on Gospel Discernment and Spiritual Tyranny

**Paul M. Dohse Sr.**





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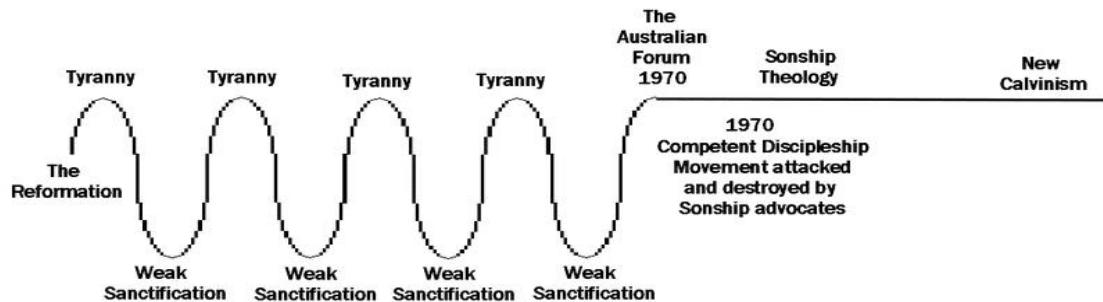
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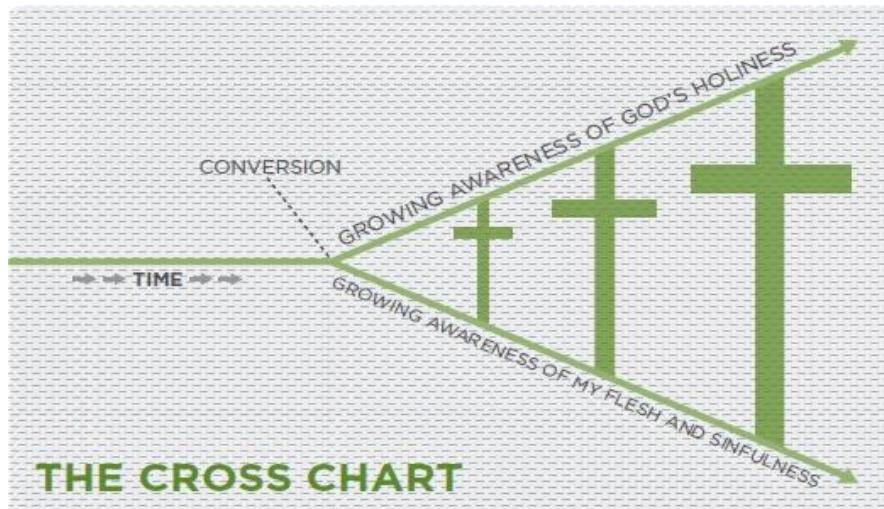
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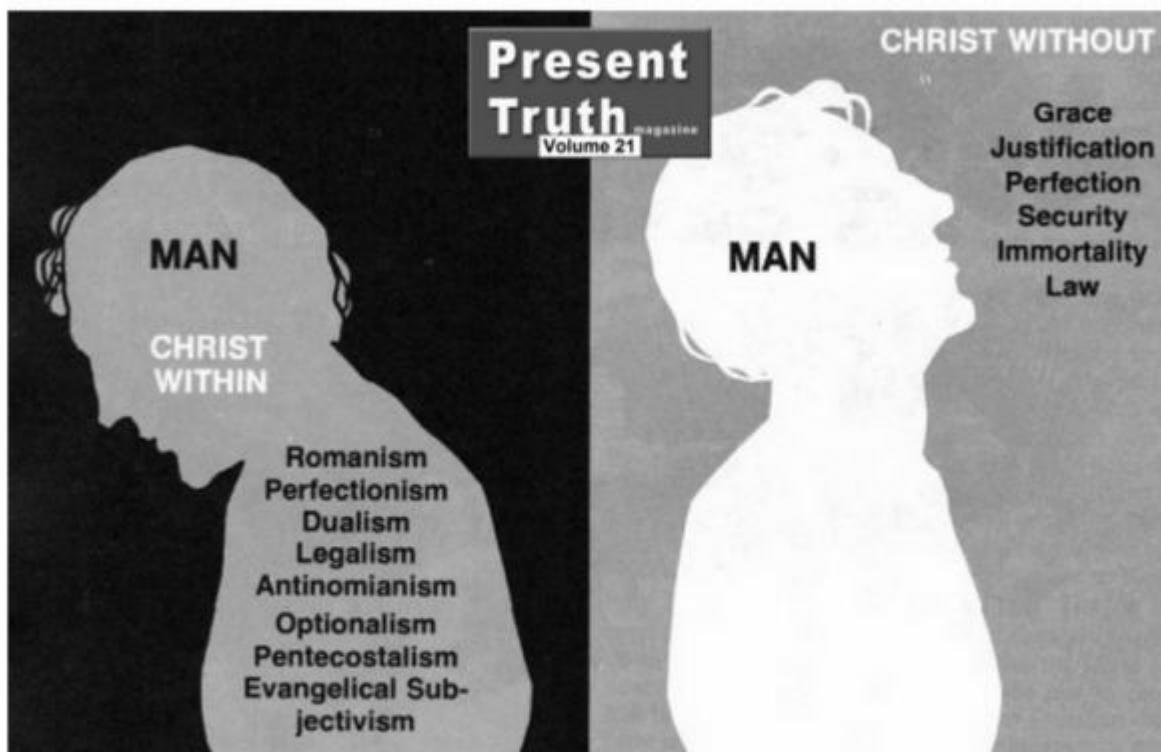
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# Pictures of Calvinism



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As presented at the 2013 Conference on Gospel Discernment and Spiritual Tyranny

**Paul M. Dohse Sr.**

## **NOTES**

# TANC 2013 Conference on Gospel Discernment and Spiritual Tyranny

Paul Dohse

Introduction to Conference and Session 1

Friday, June 21, 2013

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## The Truth About NEW CALVINISM

Its History, Doctrine, and Character

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# SESSION ONE

Good evening, thank you for joining us for this year's conference. As an introduction, I would like to introduce particulars about TANC and our objectives as they relate to this conference. I will then address some historical elements that are a backdrop for my focus on the doctrinal aspect. Susan Dohse will be addressing the history in much more detail, and John Immel will address societal impact. This is a little different from last year when these roles were reversed for Susan and John. My focus this year is to address Reformed theology from the aspect of its least common denominator which lays it exposed to its true historical roots and the results that always accompany it; John and Susan will be addressing those issues.

TANC is a counter-movement with a specific agenda and course of action. Events that led to the founding of TANC began six years ago. The details of those events are not important; suffice to say they were significant enough to incite a relentless search for the truth in regard to what New Calvinism is and where it came from.

And the search started early enough, about one year before the movement had a name that stuck. Until 2008 there was no label that identified the movement as a whole. The movement began in 1970 and its doctrine was dubbed "the centrality of the objective gospel outside of us." In 1981 it gave birth to New Covenant Theology. Two years later, it gave birth to Sonship Theology which is really the movement that greatly accelerated its growth. Due to heavy pushback against the movement and its doctrine, especially in Presbyterian circles, it changed its name in 2000 to "Gospel Transformation" and went underground so to speak. Those who contended against Sonship Theology thought it had been effectively neutralized and began to realize in 2010 that such wasn't the case after the movement was named "New Calvinism" in 2008. People started connecting the dots.

The details of this contemporary history are documented in volume one of *The Truth About New Calvinism*. The book was published in 2011 and culminated four years of

research. At that time, it was the only published book that documented the contemporary history of the movement, its beginnings and founders, and a basic understanding of its doctrine. The next work to emerge was a book by Dr. Robert Congdon entitled, *New Calvinism's Upside-Down Gospel* published in 2012. *The Truth About New Calvinism* is cited several times in his book.

The TANC movement draws its name from the 2011 publication, "The Truth About New Calvinism." During the writing of that publication, I was well aware that the New Calvinists claim to have rediscovered the authentic gospel of the Reformation. It was not my concern to verify that assertion in volume one; my primary focus was to discover where the movement began in contemporary history. This was extremely difficult as New Calvinists stay very aloof from their contemporary history and claim to be descendants from the original Reformation. I acknowledged all of this while skeptical, but stayed focused on the original objective.

Once the contemporary history was nailed down, I began to delve deeper into the doctrine. I knew the key to understanding this doctrine, dubbed "Gospel Sanctification" by this ministry, was the centrality of the objective gospel outside of us. That is the term coined by the Reformed think tank that conceived New Calvinism in our day. This think tank came out of the Seventh-Day Adventist *Awakening Movement*. The core four of this project was SDA theologian Robert Brinsmead, the father of present-day New Calvinism, Anglican theologian Geoffrey Paxton; the father of New Covenant theology, Jon Zens, and a man who is very much involved in the present-day New Calvinist movement while the others have faded into the background, Graeme Goldsworthy. The think tank, named "The Australian Forum," created a visual illustration that captures the essence of this doctrine, and here it is:



Note the man on the right; as the name of the doctrine implies, only truth outside of us is objective, and grace also can only operate outside of us. This is where we must stay our minds on the foundation of this doctrine in order to understand it: all of grace stays outside of the believer for the duration of salvation. And this illustration is the basis of

my presentation for this conference. Regardless of the many-faceted manifestations of New Calvinism—it ALL flows from this illustration and this theses.

This is the key to understanding. This illustration is the tie that binds all breeds of New Calvinism together. This is their gospel, and if you have this gospel right, everything else is “non-essential” and to be debated with “charity.” Hence, while many are perplexed by the odd associations among New Calvinists, I am not the least bit surprised by them at all.

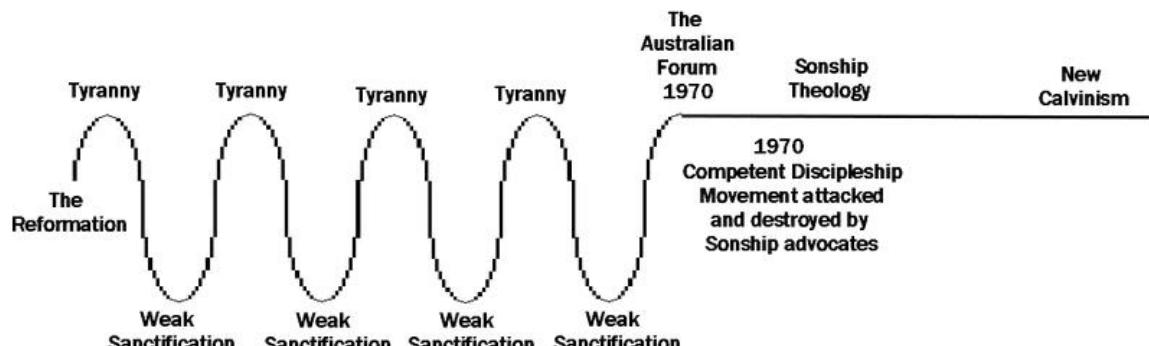
But the Australian Forum and Robert Brinsmead have done the church a great service by creating this pictorial illustration. Let me now state it plainly: New Calvinism is authentic Calvinism and Reformed doctrine. New Calvinism has the authentic Reformed gospel down pat. This is the theses of *The Truth About New Calvinism*, volume two. Present-day New Calvinism reveals what Calvin and Luther believed, and this picture illustrates it. Regardless of what the Reformers of old or new seem to be saying or teaching, they must be led back to give an account of this illustration. That is, those Calvinists who really know what Calvin taught.

One must understand that the Reformers created a standalone religion with its own metaphysics, epistemology, ethics, politics, and systematic theology. At its very core, it was driven by Catholic ideology, but the Reformers wanted to create a whole other reality and philosophy of faith that better served the core ideology. Calvinism is not merely a doctrine; it has its own interpretation of reality. The primary reason that the authentic Reformed gospel is lost over time is because Christians read their Bibles and confuse a normative metaphysical context of the Bible with the Reformed metaphysical context.

Hence, two different realities are integrated together over time and a hybrid emerges. The hybrid still bears the characteristics of the Reformation’s weak sanctification. It is obvious from the *two man* illustration that the role of the Christian is very passive in sanctification. This leads to dead orthodoxy, but unfortunately, the original doctrine of the authentic Reformed gospel is presented as the cure. Authentic Calvinism then spawns a resurgence that eventually dies again, but continues to leave the remnants of its weak foundation. Authentic Reformed resurgences always die for the following reasons:

1. The concept is hard to grasp because it speaks from a metaphysical anomaly.
2. It becomes boring.
3. God’s people eventually realize it is a false gospel.
4. It is always accompanied by spiritual tyranny and an emphasis on controlling people.

Therefore, because of Calvinism, Western churches oscillate between tyranny and weak sanctification as illustrated by the following image:



There has been about five resurgence movements since the Reformation. Along with these resurgent movements comes a contention between hybrid Calvinists and Neo-Calvinists. One can be noted in the above illustration which will be discussed in another session, but another example of a hybrid/authentic contention is the Antinomian Controversy involving Anne Hutchinson during the Colonial era. All who arrived from Europe were Calvinistic Puritans; yet, many didn't understand what Calvin really taught. But Anne Hutchinson did. She was an avid follower of John Cotton who also was an authentic Calvinist. Cotton, though a part of her trial, stayed aloof but undoubtedly understood what was going on; Calvinistic Puritans persecuting an authentic Calvinist for being an antinomian. As many New Calvinists like John Piper state, "If you are not accused of being an antinomian, you're probably not preaching the gospel." Observe certain elements of Hutchinson's Creed and then compare it to our *two man* illustration:

To see I have no grace in me, will give me comfort; but to take comfort from sight of grace, is legal.

All graces are in Christ, as in the subject, and none in us, that Christ believes, Christ loves, etc.

God loves a man never the better for any holiness in him, and never the less, be he never so unholy.

Look again at our *two man* illustration; this is what she was saying exactly. She got it, and was calling out the clergy of that day because while calling themselves Calvinists, they really didn't understand authentic Reformed theology. And so it goes even today with Calvinists complaining about Neo-Calvinists. The New Calvinists in our day get it, the old Calvinists don't. Their literal interpretations of the Bible over the years have made them hybrid Calvinists. They have really never understood the reality that the Reformers functioned in. Note this statement by John Piper and see if it agrees with Anne Hutchinson and our *two man* illustration:

When the ground of justification moves from Christ outside of us to the work of Christ inside of us, the gospel (and the human soul) is imperiled. It is an upside down gospel.

## NOTES

Piper quotes Graeme Goldsworthy in the same article:

This meant the reversal of the relationship of sanctification to justification. Infused grace, beginning with baptismal regeneration, internalized the Gospel and made sanctification the basis of justification. This is an upside down Gospel.

~ Desiring God blog on June 25, 2009 entitled *Goldsworthy on Why the Reformation Was Necessary*.

The issue of baptismal regeneration aside, the main point of the Reformation was that any work of grace inside of anybody for justification or sanctification is a false gospel, period. Therefore, the divisive nature of New Calvinism should not be a mystery to anybody. Authentic Calvinists function in a reality that perceives the literal interpretation of biblical propositions as epistemology that leads to a false gospel. They truly believe that they are saving the world from a contra gospel reality. They function in the reality exemplified by the man on the right and are trying to save the world from the reality as exemplified by the man on the left. That is what we are dealing with here.

I will do a session dealing with the tenets of the doctrine, and finally a session explaining its theory of life application. Indeed, how do they present the life application of a doctrine that propagates the idea that absolutely nothing happens inside of the believer? And if it does, see the man on the left for what the results are.

## In the Beginning

In the cradle of civilization, there were two primary approaches to interaction with God. God spoke directly to those he considered His friends and also communicated through angels and prophets. A cursory observation of the Bible reveals this fact. The alternative was spiritual caste systems. The spiritual cast system dominates the oldest religions such as Hinduism, and is a likely suspect at the tower of Babel. It is also noted in the Code of Hammurabi.

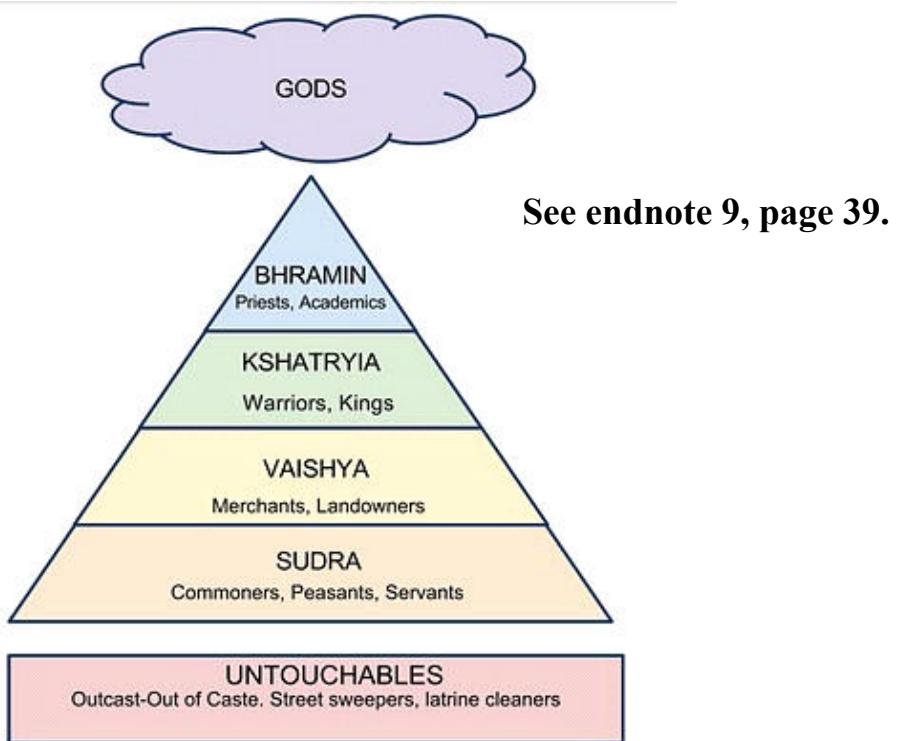
What is it?

A caste system is a type of social structure which divides people on the basis of inherited social status. Although many societies could be described in this way, within a caste system, people are rigidly expected to marry and interact with people of the same social class. India has a well-known example of a caste system, although various forms of caste systems can be found in many other cultures as well (Online source: <http://goo.gl/tcCzX>).

A spiritual caste system can be described this way:

The roots of the Indian caste system can be found in the Hindu scriptures, although the caste system was adopted by other religions in India as well. According to scripture, Indian society could be broken down into a number of

different groups, known as Varnas. Brahmins, the highest caste, were scholars and priests, while Kshatriya were warriors, rulers, and landlords. Vaisya were merchants, while Sudra were manual laborers. Beyond these four basic Varnas are the Untouchables or Dalit, and the system also has a space for outsiders and foreigners who do not conform with the system (Ibid).



In this system, as the illustration suggests, the gods, or powers do not communicate directly with the people. The Priests and academics are mediators who speak for the gods. The doctrine, or “truth” passed on to the people from those who speak on behalf of the gods is known as *orthodoxy*. This system is almost always one with the state. The king and his soldiers enforce the truth handed down from the priests. By the way, this is how the medieval Catholic Church functioned to a “T.” These systems have been the majority since the beginning, and are predicated on controlling people. The elite few rule the masses on God’s behalf. Supposedly.

God has never utilized this system. Sure, there are leaders, but we have always been copied on whatever God revealed to them. Even in the case of Moses, the people were told what he was told. In God’s kingdom, this method progressed in various different ways and has culminated into a closed canon of Scripture. I contend that the vast majority of religions have always been predicated on control via some form of caste system and that has continued until our day. This is why the word “cult” is thrown around so much in our day, and I believe there is justification for that.

This brings us to ancient Greece and Socrates. Socrates believed that the only sin was that of ignorance. He believed all anti-social behavior simply lacked knowledge. He also believed that knowledge was intuitive; i.e., knowledge is within us. His job as a sophist was to teach people how to draw the knowledge out from within them. However, this

became a problem because according to some historians, that culture was 90% working class and 10% ruling class. In other words, it was an ancient run of the mill caste system. Socrates leveled the playing field, and that was just a really bad idea for that culture. Socrates was executed, and his understudy, Plato, decided to get out of town for a while.

Tradition has it that he went to India to study, but whether true or not, he returned with a belief system that is all but identical to Hindu ideology and one that the ancient Greeks would have embraced. But more to the point, his magnum opus, *The Republic*, is the epitome of spiritual caste. This whole idea of spiritual elitists ruling over the unenlightened masses was very prominent in Israel when Christ began His ministry. The ruler of Israel who came to Him in the night, Nicodemus, is named after a word that means, “power over the laity.” The Nicolaitans were a Gnostic sect that came from Neo-Platonism and plagued the apostolic church. Christ speaks of them in His seven letters to the churches in Revelation. Frankly, I believe that present-day Neo-Calvinism is a return to that exact same problem. I believe if we could go back in time that the similarities between New Calvinism and first century Gnostics would astound us.

This now brings us much closer to our subject at hand when we consider St. Augustine who was a Doctor of Grace in the Catholic Church of which he never left. My wife, Susan Dohse, will be addressing the significant influence that the writings of Plato had on Augustine, so we can move on with that point in mind.

We now must consider the two primary authors of the Reformation, Martin Luther and John Calvin. Both were ardent followers of Augustine. Luther was a member of the Augustinian Order and Calvin cites Augustine, on average, on every 2.5 pages of the Calvin Institutes. The 95 Theses was Luther’s moral complaint against the Catholic Church, but his Heidelberg Disputation to the Augustinian Order in 1518 is the Reformation gospel and doctrine. And let me slip this in: the primary tenets of New Calvinism, all of them, can be found in Luther’s Heidelberg Disputation. And, this Disputation can be best summed up by one illustration: this one, our *two man* illustration. An illustration devised by the Reformed think tank that launched New Calvinism in 1970, the Australian Forum.

Our *two man* illustration denotes two realities, and Luther’s Disputation was based on this same premise: *the glory story* and *the cross story*. The glory story is the man on the left—the cross story is the man on the right. Our glory, and all the evil that supposedly comes with it, or the cross story. The Calvin Institutes articulate Luther’s Disputation. The first sentence of book one, chapter one, describes wisdom as the knowledge of ourselves, *the glory story*, as set against the knowledge of God, *the cross story*. All of the Institutes are predicated on this dualist construct. Calvin and Luther both think and teach through their writings from this prism with nothing in-between. All reality is interpreted by a deeper and deeper knowledge of our evil as set against the holiness of God:

Our wisdom, insofar as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves.

~ Book First, Chapter 1, Section 1, first sentence.

Hence, in Reformed epistemology, all Scripture must be interpreted in a way in which what is being read contributes to the cross story, and avoids the glory story. The ills of the glory story may be taught (and often is), but Scripture must not be taught in a way that provokes the life application of the glory story. The *cross story* is Luther's *Theology of the Cross* as documented in the Heidelberg Disputation, and is defined by the first sentence of the Calvin Institutes. All of the Institutes build on the foundation of its first sentence. This sentence is the nucleus of Reformed hermeneutics. They can pick from an ocean of ink used in their massive droning to deny the charge, but they can't hide from the *two man* illustration—it leaves them with no place to hide. And it is the tie that binds from Luther's Disputation, to the Calvin Institutes, various Reformed creeds throughout church history, and finally New Calvinism in our day launched by the Australian Forum. The contemporary smoking gun is New Calvinism's the centrality of the objective gospel outside of us.

As we have noted, as the Reformation moved forward in history, many did not realize that it spoke from its own reality. As Christians read their Bible from the normative reality, the true gist of the Reformation gospel is lost over time. The Reformers were mostly responsible for the printing of English Bibles, but how they wanted the Bible to be read was mostly misunderstood despite their massive commentaries.

Therefore, the natural tendency is to read literally and take the meaning of verbs, nouns, and prepositions at face value. This will draw one away from the Reformed gospel in general, but will retain the Reformation's lack of emphasis on aggressive sanctification. Let me give you an example of this. In the book, "How People Change" by New Calvinist Paul David Tripp, he discusses the issue of Christians endeavoring to change their thinking to biblical thinking. This is a pretty passive consideration as far as human activity goes. In fact, changing the way we think is probably the most passive human activity we can think of. Note what Tripp states on page 27:

....and the Bible does call us to change the way we think about things. But this approach again omits the person and work of Christ as Savior. Instead, it reduces our relationship to Christ to "think his thoughts" and "act the way Jesus would act."

Tripp concedes that the Bible does in fact tell us, literally, to change the way we think. Then he makes a reference to the fact that he has mentioned this before in regard to this literal approach omitting Christ's salvific work. That would be on page 26 where he wrote:

Yet, a behavioral approach to change is hollow because it ignores the need for Christ and his power to change first the heart and then the behavior. Instead, even the Christian version of this approach separates the commands of Scripture from their Christ-centered, gospel context.

At first reading this seems completely reasonable. But how do these statements fit with the *two man* illustration? Look at the list that is outside of the man; how does that reconcile with “heart change”? Isn’t the heart inside of us? And if you think about it, isn’t Paul Tripp stating plainly that a literal interpretation coupled with direct action is removing the command from its “gospel context”? Isn’t he saying that such a literal interpretation “omits” Jesus Christ? And why would he also say that it omits the “work of Christ as savior.” We need the saving work of Christ in our sanctification? I thought we are already saved? What’s going on here?

Where is the heart located and what is it if Tripp is advocating heart change but the heart isn’t in us? And if a literal rendering of God’s word cuts Christ out of our life, how should we interpret the Scriptures? In closing, I want you to look at the theses of my three sessions closely. First, I will demonstrate that this illustration is an accurate representation of the Reformation gospel; and my friends, there is only one place you can end up with this construct. Secondly, I will explain the theology behind it, and thirdly, I will explain how this supposedly is applied in real life.

Thank you for your attention.

## NOTES

## **NOTES**

# SESSION TWO

TANC 2013 Conference on Gospel Discernment and Spiritual Tyranny

Paul Dohse

Session 2: The Centrality of the Objective Gospel Outside of Us

Saturday, June 22, 2013



Of course the grace of God came to us from outside of us. We did not have a saving righteousness within before salvation. Who would argue with the idea that the gospel is objective rather than subjective, and came to us from outside of us? Note “came” which is past tense. Those who begin to pay attention to how tenses are used in Reformed theology may be in for a surprise. Reformed theology, that of the Protestant Reformation, gets results because it communicates assumptive meanings while leaving out information contrary to its intended goal.

The biggest assumption is that the Reformers saved the church from Catholic *works salvation*. Nothing is further from the truth. The assumption is that “justification by faith alone,” the clarion call of the Reformation, pertains to justification only and not the totality of the Christian life. That would be an assumption, and an assumption with grave ramifications.

Other assumptions follow: total depravity pertains to pre-salvation only; sola fide is only for salvation and not all of the Christian life; solus Christus pertains to Christ as the only way to the Father and doesn’t give Christ preeminence over the other two Trinity members, and the Reformed concept of election guarantees salvation for those who are elected.

The fact of the matter is that the *two man* illustration applies to all of the Christian life in Reformed thinking. All knowledge, at least any knowledge they deem worth knowing, particularly salvific knowledge must remain outside of us. Also, as you can see, all of the works of Christ must remain outside of us. This is the crux of the Reformation. Man is only capable of subjectivism and subjective observation. He is totally depraved and objective truth is only pure as long as it stays apart from man. When I interviewed Robert Brinsmead, the aloof father of the present-day New Calvinist movement, he pointed to *the centrality of the objective gospel outside of us* as the Australian Forum's most significant contribution to Christianity. Present Truth Magazine was their theological journal and was the most widely published English theological journal worldwide during the 70's. Some additions printed over a million copies. As you can see, the *two man* illustration comes from volume 21 of Present Truth.

The Forum was key to the success of the New Calvinist movement. As noted previously, a normative approach to the Bible does not make a proper understanding of the authentic Protestant gospel possible. That's why it dies a social death from time to time. The Forum systematized the doctrine so that it could be understood in our contemporary culture. Undoubtedly, because of the timing (1970), the appeal of those burned out by the hyper-existentialism of the 60's would have found this new movement very appealing. Looking for meaning within and happiness via, "If it feels good do it" was found wanting at the end of the Hippie movement, and finding meaning and happiness from without would have been an attractive escape.

At last year's conference I addressed the particular reason why this movement turned the Seventh-Day Adventist denomination completely upside down.[1] Through intensive study Of Luther's writings, and others who spearheaded the Reformation, Brinsmead discovered the original intent of the Reformers. With the help of Zens, Goldsworthy, and Paxton, the doctrine was made to be appealing, understandable, and attractive in a very powerful, persuasive way. The Forum's methods of distribution are still used today; primarily, targeting upper middleclass pastors through conferences.

The Forum's creation of this illustration is a major contribution to Christianity. Again, it boils down the complex philosophical Protestant gospel to its least common denominator. And I contend that the man on the right is empty because this gospel is based on pagan philosophies that deem matter inherently evil. As Susan is demonstrating and will continue to demonstrate during this conference, the minds of the Reformers were saturated with pagan philosophy. Plato in particular made them lovesick. Any musings that *good and truth* can be known by us or be inside of us, or be a part of us, is the man on the left. The good and the true are only in the spirit realm and not attainable through the senses. Hence, any belief that spiritual good is a part of us is the root of all evil (see the list inside of the man), and a FALSE GOSPEL.

In the fourth chapter of *The Truth About New Calvinism*, this point is driven home. In 2008, an extraordinary event took place at Southern Baptist Theological Seminary. None other than one of the ghosts of the Australian Form, Graeme Goldsworthy, was invited to lecture there. Adding to the intrigue was the fact that John Piper couldn't help himself

and wrote an article commenting on the Goldsworthy lecture (*TTANC* pp. 39-47). In four years of research, we have never been able to connect Piper to the Forum short of knowing that everyone's knowledge of this doctrine, at least in this country, came from the Forum, Piper's doctorate work in Germany (1971-1974) notwithstanding.

In said article, Piper makes it clear that the simplicity of the two-man illustration and its logic-defying implications are not a misunderstanding. Listen carefully as Piper explains the significance of Goldworthy's lecture at Southern Seminary:

In it [Goldsworthy's lecture at Southern] it gave one of the clearest statements of why the Reformation was needed and what the problem was in the way the Roman Catholic church had conceived of the gospel....I would add that this "upside down" gospel has not gone away—neither from Catholicism nor from Protestants. [2]

And what is "upside down" about this gospel? Piper further explains:

When the ground of justification moves from Christ *outside* of us to the work of Christ *inside* of us, the gospel (and the human soul) is imperiled. It is an upside down gospel. [Ibid]

Look back at our illustration. The guy on the left who has Christ within is obviously not a happy guy. Christ is working in him. But you say, "No Paul, all Piper is saying is that any beginning of a good work that believes doesn't come from within man. It originates with God first." Oh really? Let's see; Piper continues in the same article:

This meant the reversal of the relationship of sanctification to justification. Infused grace, beginning with baptismal regeneration, internalized the Gospel and made sanctification the basis of justification. This is an upside down Gospel. [Ibid]

The fact that Protestants don't believe in baptismal regeneration aside, but are still, as Piper stated, guilty of the same "upside down" gospel that Catholics are, the issue here is "INFUSED GRACE." And an "INTERNALIZED GOSPEL." Calvinists themselves say that the same gospel that saved us sanctifies us, and clearly, that gospel or its power cannot be inside of us. If it is, it's an upside down gospel. This doesn't just pertain to pre-salvation; this pertains to the duration of salvation. If something good in us prior to salvation is the issue, "infused" would not be part of the description. The stated problem is that something that was not initially there is infused, and the results are an upside down gospel that "imperils" our souls. Combining the Spiritual good with the evil material will damn our souls to an eternal hell.

The concept is radical, which is why John Piper recently stated that present-day evangelicals are not ready for the hard truth of the authentic Reformation gospel:

The following is an edited transcript of the audio.

***If you had two minutes to talk with the pope, what would you say to him?***

O my, I have never asked myself that question at all.

I would say, "Could you just, in one minute, explain your view of justification?" And then on the basis of his one minute, I would give my view of justification.

I think Rome and Protestantism are not yet ready — I don't think the Reformation is over. I don't think that enough change has happened in Roman understanding of justification, and a bunch of other things.

I'm just picking justification because it's so close to the center. You could pick papal authority or the nature of the mass or the role of sacraments or the place of Mary.

But those seem to be maybe a little more marginal than going right to the heart of the issue of, "Do you teach that we should rely entirely on the righteousness of Christ imputed to us by faith alone as the ground of God being 100% for us, after which necessary sanctification comes? Do you teach that?"

And if he said, "No, we don't," then I'd say, "I think that right at the core of Roman Catholic theology is a heresy," or something like that (*Desiring God* blog).

December 15, 2009 | by John Piper | Topic: World Religions).

This is the crux of the Reformation gospel. All goodness, all grace, must remain outside of the "believer." This is the Calvinism few understand. This is why Christ must be "100% for us" in sanctification; as in, doing all of the work "for us" or that would imply works flowing from us that are an indication of goodness. Notice that this doctrine even excludes Christ Himself doing the works in us. To say, "I don't do the works, but Christ does them through me" is even considered to be a damning heresy.

But what about *faith*? Isn't that of us? That would be a "no." Calvin believed that faith was an *empty vessel*. The Australian Forum explains Calvin's concept of faith as follows:

Calvin's designation of faith as "an empty vessel" has become justly famous:

... for unless we come empty with the mouth of our soul open to implore the grace of Christ, we cannot receive Christ. . . . For faith, although intrinsically it is of no dignity or value, justifies us by an application of Christ, just as a vessel full of money constitutes a man rich. —Institutes III.XI.7.

Faith is like the eye; it never sees itself. Faith neither comes from the self nor goes toward the self. Faith is not introverted, turned in upon itself.

Do we appreciate what is being said here? What is the object of faith? Let us put the question in another form: What is it that inspires faith and makes it come into being day by day? There is only one answer to this as far as the Bible and the Reformers are concerned: the gospel....

Faith takes its value from its Object. There is nothing in faith itself which can commend it to God. Only Christ can save.... We should notice that in each of the ways of speaking about the object of faith, it is objective to faith. Does this not say a lot to us evangelicals? Let us consider, for example, the honored "testimony meeting" within evangelicalism. More often than not, the focus of these testimonies is "what God is doing in my life. "So often our rationale is that this will "encourage faith."

But where does the Bible say this? Does not the Bible say that faith comes by hearing and hearing the message of Christ? (Rom. 10:17). If that which creates and sustains faith is objective to faith, why do we turn our eyes and the eyes of other Christians to something subjective? [1]

Footnote 1: The idea of "being a good witness for the Lord" needs careful investigation from a biblical perspective. We would heartily recommend Allison A. Trites' book, *The New Testament Concept of Witness* (London: Cambridge University Press, 1977), as a disturbing starter....

We wish to suggest that the clash between the approach of the Reformers and so much of our modern theology ("popular" and academic) is not a clash over subjective versus nonsubjective. Rather, the clash is over vastly different subjective contents. The content of the subjective experience of the Reformers and so many of us modern Christians is very different. The Reformers were excited (subjective!) about the gospel which lay outside of them (Col. 3:1-3). The subjective preoccupation of the Reformers was with the objective gospel. For them, the subjective content was the objective doing and dying of Jesus Christ.

In so much of today's evangelical theology the preoccupation of the subjective is with the subjective. The eye is turned in upon itself. Infatuation is a subjective state, but there is a vast difference between the man who is infatuated with his wife and the man who is infatuated with himself or with his infatuation with his wife (The Australian Forum: Present Truth Magazine Volume Thirty-Six — Article 3).

So, what is being said here? According to the Australian Forum, the crux of the Reformation doctrine is an objective gospel outside of us that justifies apart from anything of us or in us from the beginning of our justification, and to the end. Hence, its contemporary calling card: *the centrality of the objective gospel outside of us*. We must believe we are empty, and as long as we believe we are empty, we can lay hold of perpetual justification. And they are exactly right in regard to what the Reformers believed. Notice their citation of Romans 10:17 on this:

Does not the Bible say that faith comes by hearing and hearing the message of Christ?

We normally associate that with the genesis of our salvation, but in the Reformed gospel construct, through an outward focus, we continually fill our empty vessels with the affirmation of our just standing. If we think anything changes inside, the gospel, or grace, is removed from its objective position and corrupted by our inner subjectivity as illustrated by the man on the left. The eye of true faith that always looks outward is now introverted.

So, we focus on the objective gospel and its truth outside of us, and we EXPERIENCE its power subjectively. In the Reformation mindset, we give all honors to Christ and His work outside of us and utterly disregard any objectivity in personal experience. At times we experience the power of the objective gospel when we are properly focused on it, but the experiences are subjective, though often joyful. This mindset is aptly captured in Thesis 24 of Luther's Heidelberg Disputation:

He, however, who has emptied himself (cf. Phil. 2:7) through suffering no longer does works but knows that God works and does all things in him. For this reason, whether God does works or not, it is all the same to him. He neither boasts if he does good works, nor is he disturbed if God does not do good works through him. He knows that it is sufficient if he suffers and is brought low by the cross in order to be annihilated all the more. It is this that Christ says in John 3:7, »You must be born anew.« To be born anew, one must consequently first die and then be raised up with the Son of Man. To die, I say, means to feel death at hand.

Don't be confused by the "in him" language. This is in a manner of speaking. The Reformers didn't believe that grace works in us. It is EXPERIENCED internally, but remember, our faith is an empty vessel. This can be likened to standing in the rain. We experience the rain, we feel the rain, but the rain has nothing to do with us and is totally out of our control. And what we experience may be God's work or our own musings—we have no way of really knowing. Hence,

For this reason, whether God does works or not, it is all the same to him. He neither boasts if he does good works, nor is he disturbed if God does not do good works through him.

The goal is self-annihilation and the paramount goal of emptying ourselves. "New birth" doesn't mean what you think it does either. As we shall see, the Reformed "new birth" is perpetual death and the experience of grace in the Christian life. The law is used to show our sin and bring us low unto death resulting in our empty vessels of faith being filled with grace and resulting in joyful rebirth. This is the crux of John Piper's Christian Hedonism. The Christian life is perpetual death and rebirth experienced subjectively. As we focus on the only thing that is objective in the universe, the gospel, subjective rebirth occurs, but we don't know positively that those experiences are true. Certainly, some are, but we don't know definitively which ones are authentic. Just enjoy the rebirths whether

real or not, and if we do not boast of them, we will not be held accountable for the ones that are not authentic. Luther further elaborates on this in Thesis 16 and 17:

The person who believes that he can obtain grace by doing what is in him adds sin to sin so that he becomes doubly guilty.

On the basis of what has been said, the following is clear: While a person is doing what is in him, he sins and seeks himself in everything. But if he should suppose that through sin he would become worthy of or prepared for grace, he would add haughty arrogance to his sin and not believe that sin is sin and evil is evil, which is an exceedingly great sin. As Jer. 2:13 says, »For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water,« that is, through sin they are far from me and yet they presume to do good by their own ability.

Now you ask: What then shall we do? Shall we go our way with indifference because we can do nothing but sin? I would reply: By no means. But, having heard this, fall down and pray for grace and place your hope in Christ in whom is our salvation, life, and resurrection. For this reason we are so instructed—for this reason the law makes us aware of sin so that, having recognized our sin, we may seek and receive grace. Thus God »gives grace to the humble« (1 Pet. 5:5), and »whoever humbles himself will be exalted« (Matt. 23:12). The law humbles, grace exalts. The law effects fear and wrath, grace effects hope and mercy. Through the law comes knowledge of sin (Rom. 3:20), through knowledge of sin, however, comes humility, and through humility grace is acquired. Thus an action which is alien to God's nature (opus alienum dei) results in a deed belonging to his very nature (opus proprium): he makes a person a sinner so that he may make him righteous.

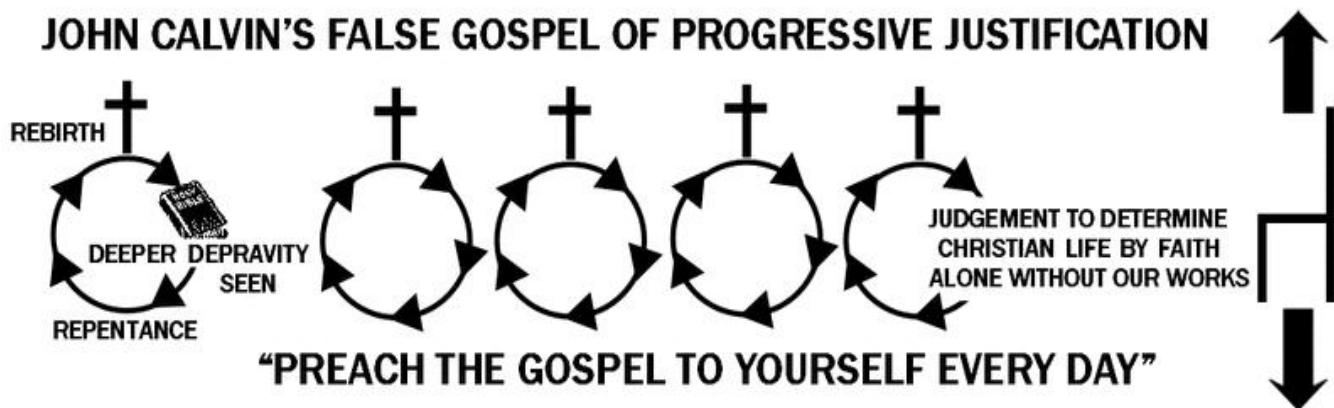
Nor does speaking in this manner give cause for despair, but for arousing the desire to humble oneself and seek the grace of Christ.

This is clear from what has been said, for, according to the gospel, the kingdom of heaven is given to children and the humble (Mark 10:14,16), and Christ loves them. They cannot be humble who do not recognize that they are damnable whose sin smells to high heaven. Sin is recognized only through the law. It is apparent that not despair, but rather hope, is preached when we are told that we are sinners. Such preaching concerning sin is a preparation for grace, or it is rather the recognition of sin and faith in such preaching. Yearning for grace wells up when recognition of sin has arisen. A sick person seeks the physician when he recognizes the seriousness of his illness. Therefore one does not give cause for despair or death by telling a sick person about the danger of his illness, but, in effect, one urges him to seek a medical cure. To say that we are nothing and constantly sin when we do the best we can does not mean that we cause people to despair (unless we are fools); rather, we make them concerned about the grace of our Lord Jesus Christ.

In case you think Luther is speaking of the unregenerate here, I refer you back to the hypothetical question posed from the Christian perspective:

Now you ask: What then shall we do? Shall we go our way with indifference because we can do nothing but sin?

This is the Reformed order for the Christian life: perpetual death and rebirth through gospel contemplationism. We see the effects of the Holy Spirit like the wind blowing moves the branches of a tree, and we experience the wind as we feel it blowing against us, but we have no part in it. And to say that we do is to usurp God's sovereignty and take credit for His grace whether our initial salvation or its continuance.



How could all of this possibly apply to the Christian life in a believable way? That will be answered in the next session.

## NOTES

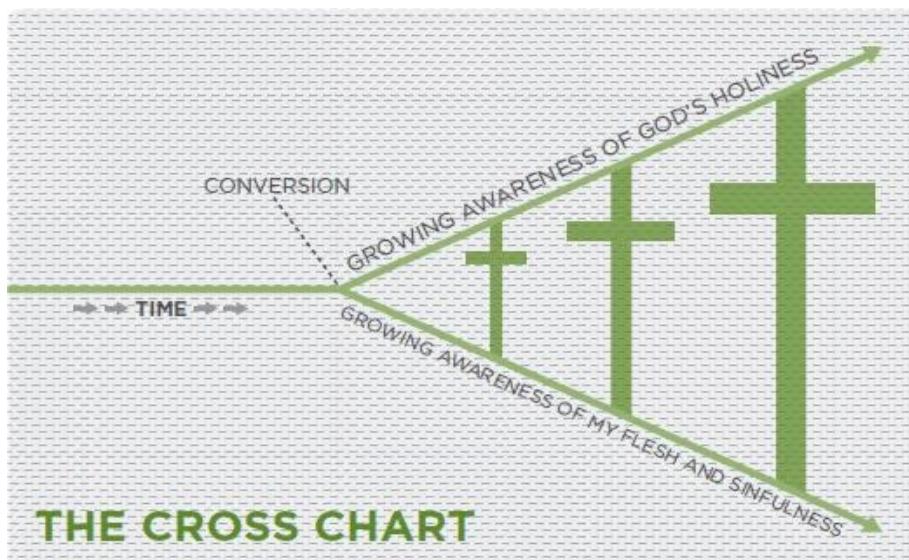
# SESSION THREE

TANC 2013 Conference on Gospel Discernment and Spiritual Tyranny

Paul Dohse

Session 3: The Centrality of the Cross

Saturday, June 22, 2013



There may be nothing more indicative of the Reformation myth and its lies than the title of the book, "How People Change" by Paul David Tripp. Calvinists don't believe people change. "New birth" doesn't mean *new birth*. "In us" doesn't mean *in us*. "Change" doesn't mean *change*. Because we feel the wind and the rain doesn't mean we control the wind or the rain or do anything to cause either. Do I believe their terminology is deliberate deception? Absolutely. Like all Platonist/Gnostic philosopher kings throughout the ages, they do not think the common Christian is "ready" for the hard truth of the authentic Reformation gospel. John Piper has stated this in no uncertain terms. The "underestimated" gospel. The "unadjusted" gospel. The "scandalous" gospel. Yes indeed, I will grant them that, it is quite scandalous.

The thesis of this study is based on two pictures. The *two-man* illustration is the doctrine. The *cross chart* is the application. The *cross chart* illustration is well traveled in the Reformed community and was developed by World Harvest Missions. WHM was founded by Dr. John "Jack" Miller, the father of Sonship Theology. Sonship Theology is nothing more or less than the authentic Reformed gospel. This chart is a most helpful gift from that camp. The first thing that you notice, if you think about it, is that we don't change, the cross changes. In other words, the GRACE experience is increased, but we

don't change. In fact, if we get better, the downward trajectory (increased knowledge of our sinful nature) rises, brings down the top trajectory (increased knowledge of God's holiness), and decreases the grace experience. One wonders why they would dare distribute such a powerful illustration that enables the average Christian to see this doctrine for what it really is. Perhaps I am underestimating the degree to which Christians in our day have been dumbed down by protestant academia.

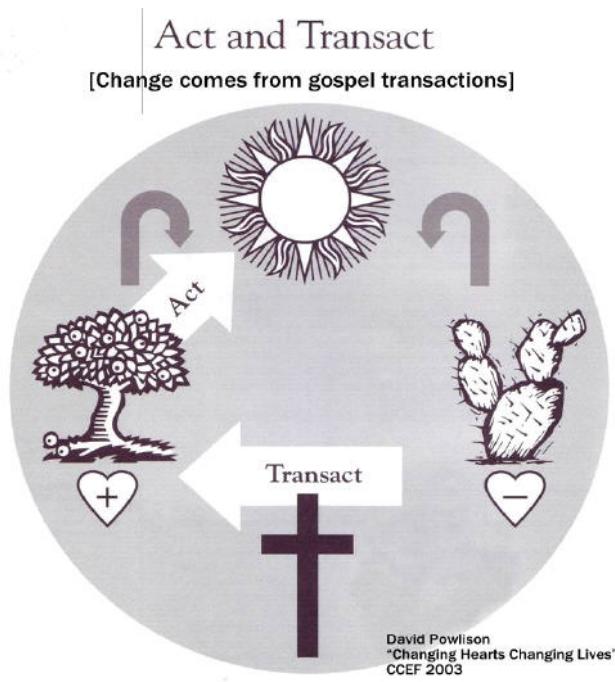
This illustration aptly depicts Luther's *Theology of the Cross* as articulated in the Heidelberg Disputation, and the first sentence of the Calvin Institutes (1.1.1.). Therein, Calvin states the following:

Our wisdom, insofar as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves.

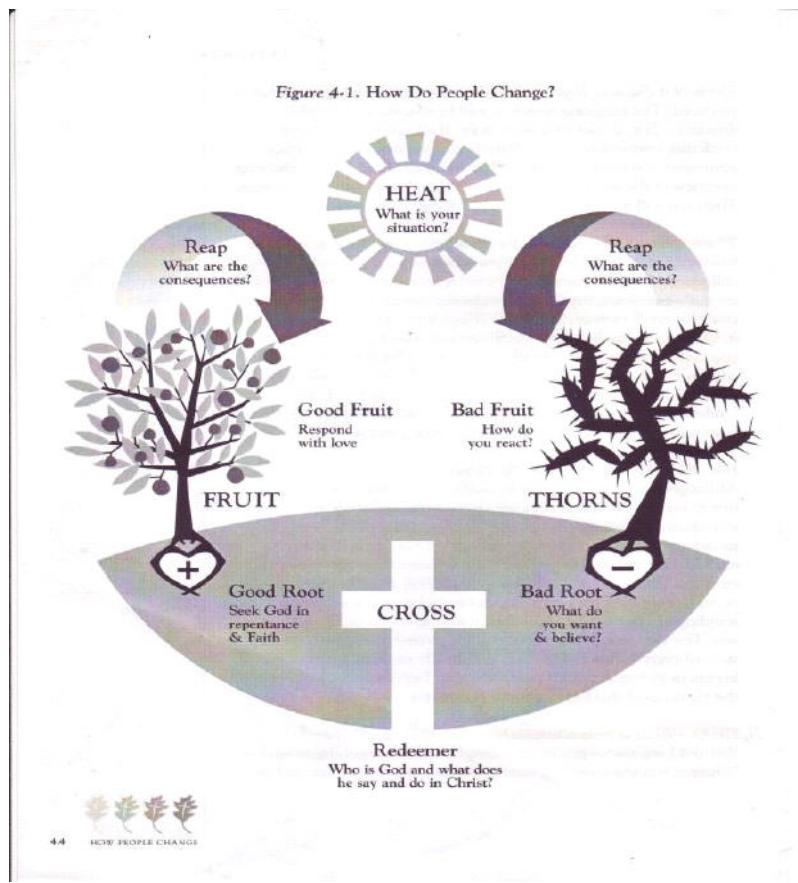
That's simply the top trajectory and the bottom trajectory of the cross chart. And all of the Calvin Institutes are predicated on this one sentence. The Calvin Institutes put feet on Luther's Theology of the Cross. Luther's doctrine was not merely a theology; it was an epistemology that claimed to have the final word on metaphysics. Calvin used that same epistemology to interpret all of life. The Calvin Institutes is a full-orbed articulation of Luther's same worldview. Hence, reality is the difference between man's evil and God's holiness as revealed in the redemptive works of Jesus Christ. To see God's holiness more and more, and to see our evil more and more is to reveal the Christocentric realm more and more. Life events are sovereignly orchestrated to aid in this revelation. Life events further reveal God's holiness and our evil. This epistemology has four parts:

1. The Bible which is the template for this epistemology.
2. Events show forth God's goodness, mercy, and righteous judgment.
3. Our sin shows forth our depravity.
4. Our responses to life further reveal #2 or #3.

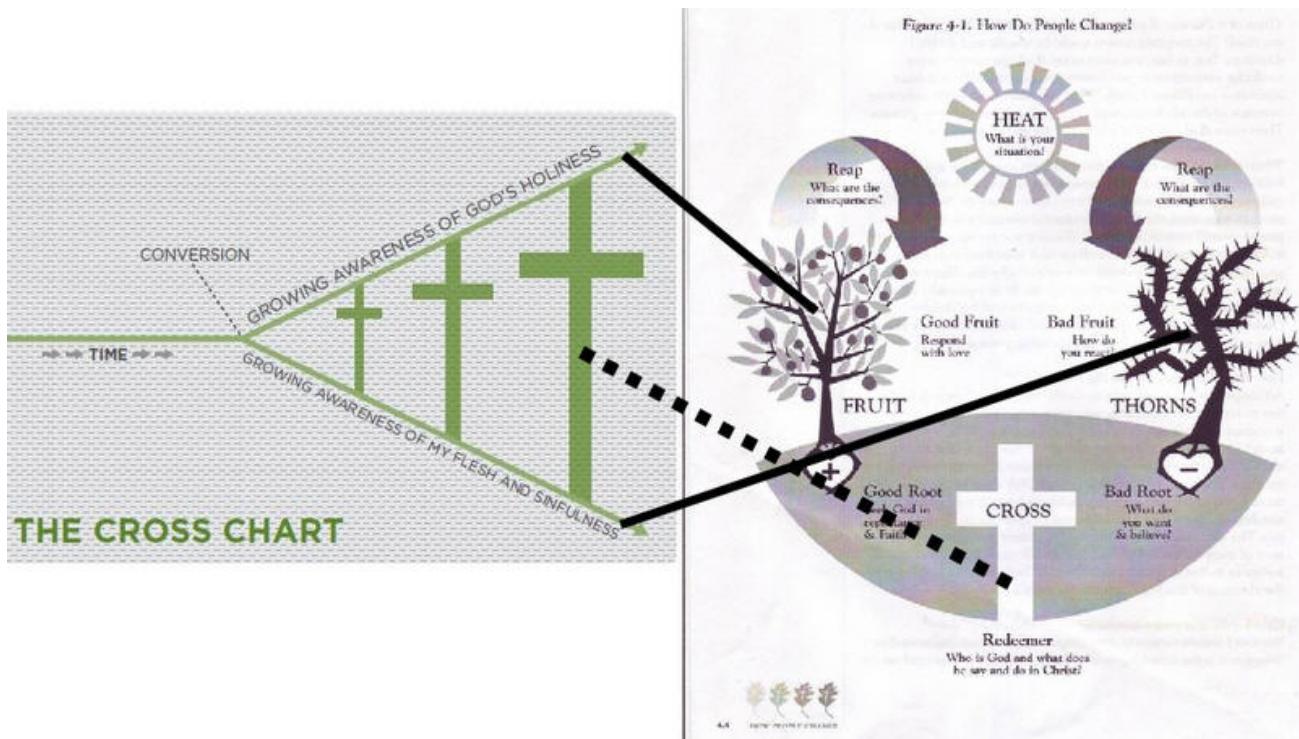
God's glory can be manifested by us through "gospel transactions" if we look at the circumstance through the gospel prism. An example of this from a Calvinist publication can be seen as follows:

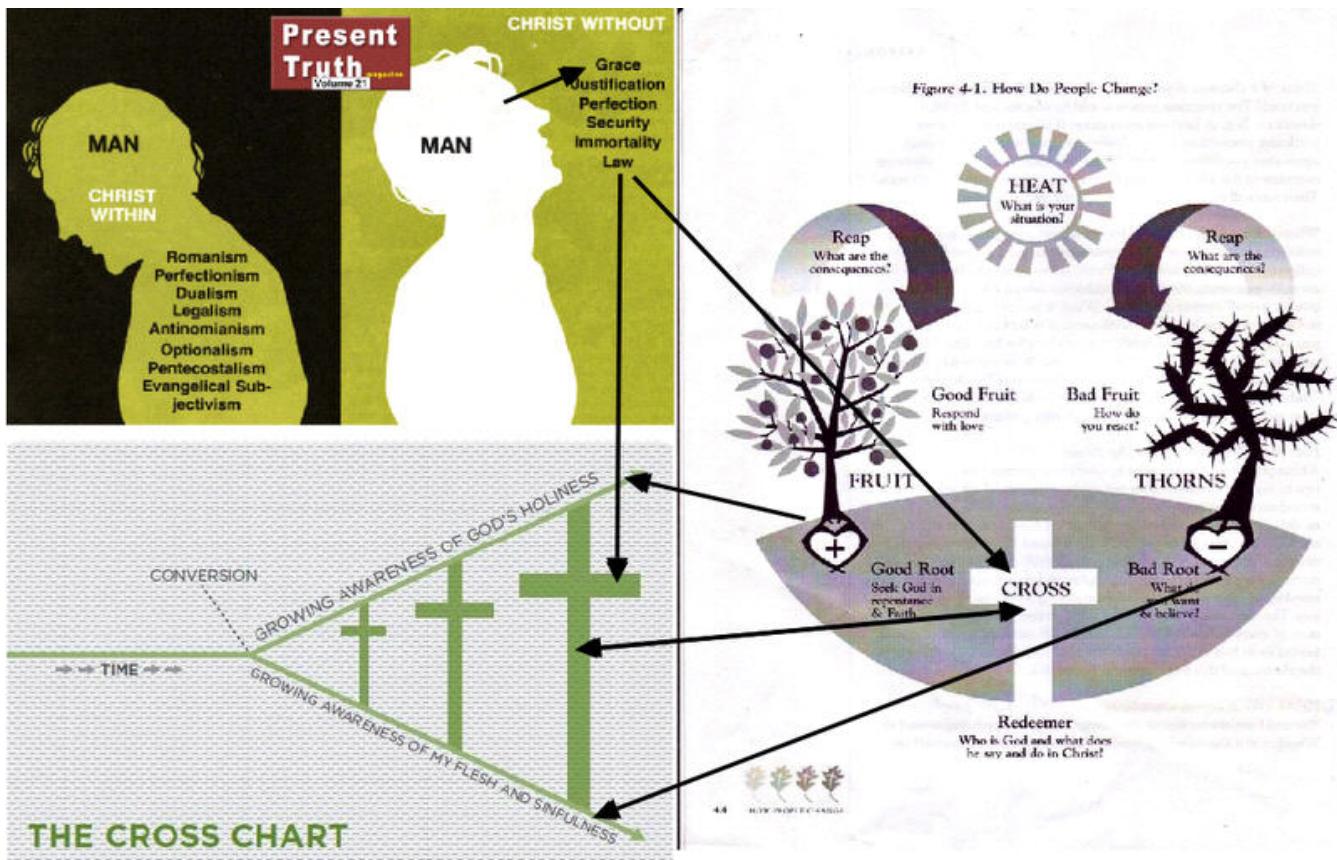


An example of the four elements stated prior can be observed as well from the same publication:



How this epistemology relates to the two-man chart and the cross chart is illustrated as follows:





So the goal is to experience more grace by interpreting the world through a redemptive prism. In fact, if we would pay close attention, Calvinists say this plainly. According to the Earth Stove Society which is a Reformed think tank that integrates *New Covenant Theology* into Reformed doctrine, the first tenet of *New Covenant Theology* is the following:

New Covenant Theology insists on the priority of Jesus Christ over all things, including history, revelation, and redemption. New Covenant Theology presumes a Christocentricity to the understanding and meaning of all reality.

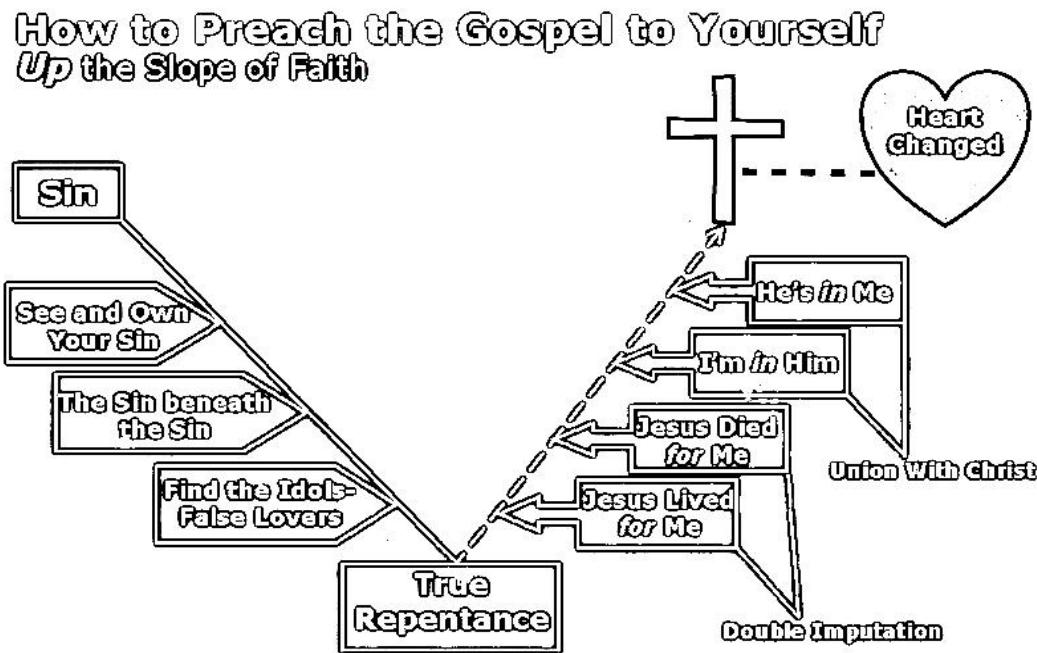
I am not going to address every nuance and theory concerning how various Calvinists apply this; basically, the goal is to live the Christian life the same way we were saved, by faith alone, which again, is an empty vessel to begin with. Things that happen are not things we do, they are **gospel experiences**. According to Calvinist Paul David Tripp,

When we think, desire, speak, or act in a right way, it isn't time to pat ourselves on the back or cross it off our To Do List. Each time we do what is right, we are experiencing [underline added] what Christ has supplied for us. In Chapter 11, we introduced some of the fruit Christ produces. We will expand the discussion here.

And, these experiences themselves are divinely appointed by God. All of reality is geared to show forth grace. As the popular song by Steve Green entitled *That's Where the Joy Comes From* proclaims,

Your life and mine are empty vessels waiting to be filled.... So what you see in me is only a gift from the Spirit of life Who fills my heart constantly.

Again, “in me” isn’t really *in me* and “obedience” isn’t *my obedience*, it’s an experience of obedience not my own. It’s the wind blowing; I merely see and feel the effects. This is why a popular question among Calvinists is not, “How do I do that?” But rather, “What does that look like.” This brings us to yet another word that Calvinists redefine: *heart*. Isn’t the “heart” within us? Certainly Calvinists believe that our hearts change, right? They are always talking about real “heart change.” Again, the answer to that question would be, “no.” We will use another well-traveled cross chart among the Calvinists to demonstrate this:



This is just the cross chart turned up. Again, though nomenclature on the right states, “Heart Changed,” this is not what they mean. To take that literally is to destroy their very own epistemology. If we get better, Calvin and Luther’s construct for determining wisdom is diminished. “He’s in Me” and “I’m in Him” is “BY faith” as they often say, and faith is an empty vessel. Another way it is stated is that faith only has substance or realty to the degree that it is focused on its object. So, faith only has reality in the object, and in this case, the object is the gospel outside of us. Yes, faith is in us (as an empty vessel), but it’s only true substance is outside of us. One Reformed blog stated it this way:

What does "faith" mean? For centuries it was associated with specific knowledge or a set of beliefs, but recently the understanding of "faith" has changed. In our contemporary culture, faith primarily refers to the act of believing, not what is believed or the object of faith. When the object of faith is actually mentioned, it is rarely specified. It can be love, hope, fate, the unknown, oneself, someone else, or sometimes God. An attentive ear no longer hears descriptions of faith as biblical knowledge or trust in the person and work of Jesus, but rather tunes in to descriptions of faith as general religious sentiment or individual subjective feelings.

So the inner feeling of faith isn't faith itself, it is the internal experience of faith which is "subjective feelings." The true form of faith is in the objective gospel outside of us. Remember, authentic Reformed theology seeks to annihilate self/empty self. The wind can be experienced within or without, but the wind isn't us, and we have no control over it. It came from, and is the fruits of the objective form. Our faith does not produce fruits, fruits flow from the objective gospel. One of the primary ways that this is manifested in Calvinistic circles is the propagation of the idea that Christians obey truth that they have no knowledge of because it's not really them obeying, it's because "the wind blew" according to one Calvinist that I heard. This is one reason that the results of the objective gospel are subjective; obviously, actions that happen for no apparent reasons qualify as such. In addition, we don't know if the works we do are via "our own efforts" ("filthy rags" according to Calvinists), or the Spirit's wind. Example:

Give me a man who preaches the law with its terror [lower trajectory of cross chart] and Christ with his sweetness [upper trajectory of cross chart] and forgets to preach the law as a pattern of the fruit of sanctification and what will result? In two months his parishioners will be breaking down his door begging to be told what behavior their renewed, bursting with joy, hearts may best produce. And when he tells them, they will be surprised (and he will not) to discover that by and large they have produced exactly that. And where they haven't, take them back to Christ again that they may contemplate him in all his glorious perfection so that they may better understand what sort of God and man he was and is.[3]

This is not an obscure example. Calvinist John MacArthur Jr. stated the following in "Why doesn't John MacArthur add much application to his sermons?" (Online source: <http://goo.gl/P0eR9>):

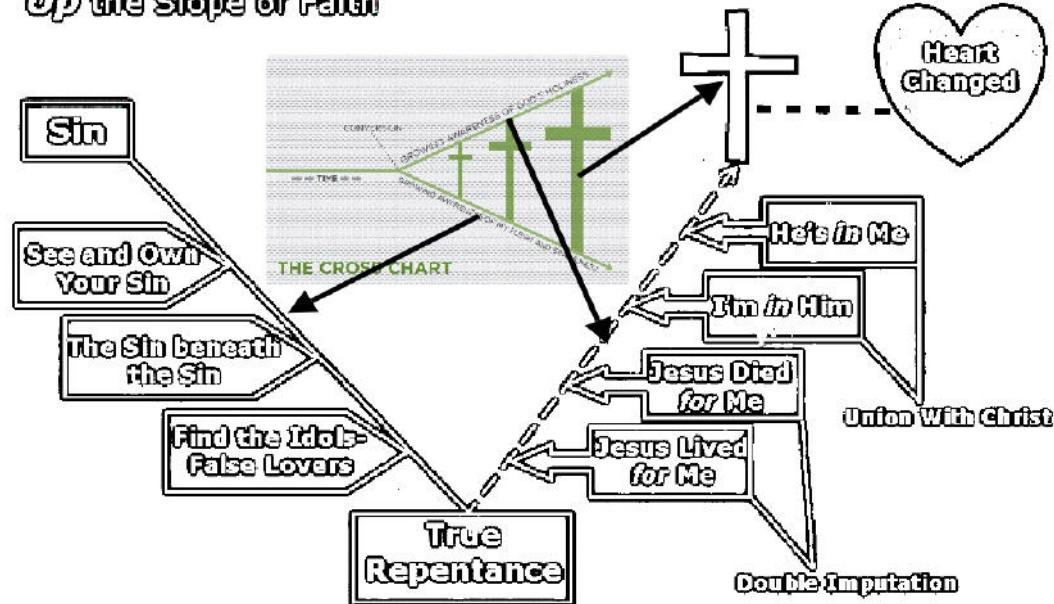
So now you know. You've been experiencing this. You had no idea what you were experiencing, right? (Applause) Okay.

The "obedience" that they "experience" which may be or not be obedience "in their own efforts" is the "Jesus Lived for Me" square on our second cross chart. The fruit of Jesus's perfect obedience to the law while he was living on earth is imputed to us as a result of meditating on the gospel. Some Calvinists teach that when we see a specific fruit of the Spirit in the Bible and recognize it as Christ's salvific work for us, we experience that same fruit "by proxy":

Something great happens in our hearts when an objective, outside authority declares an item of unknown value to be one of uncommonly high value. It may be cracked, stained, faded and full of holes. But that doesn't matter, because the basis for its value shifts from the appearance of the object to the authority of the observer.... Even as a church-loving Christian, my view of the church can be superficial, sentimental, subjective—and at times, sour. And sooner or later, it may even fail me, hurt me—or just plain frustrate me. I need to lean on an Objective, Outside Authority who declares it impenetrably precious, and thus fall in love with it all over again.[4]

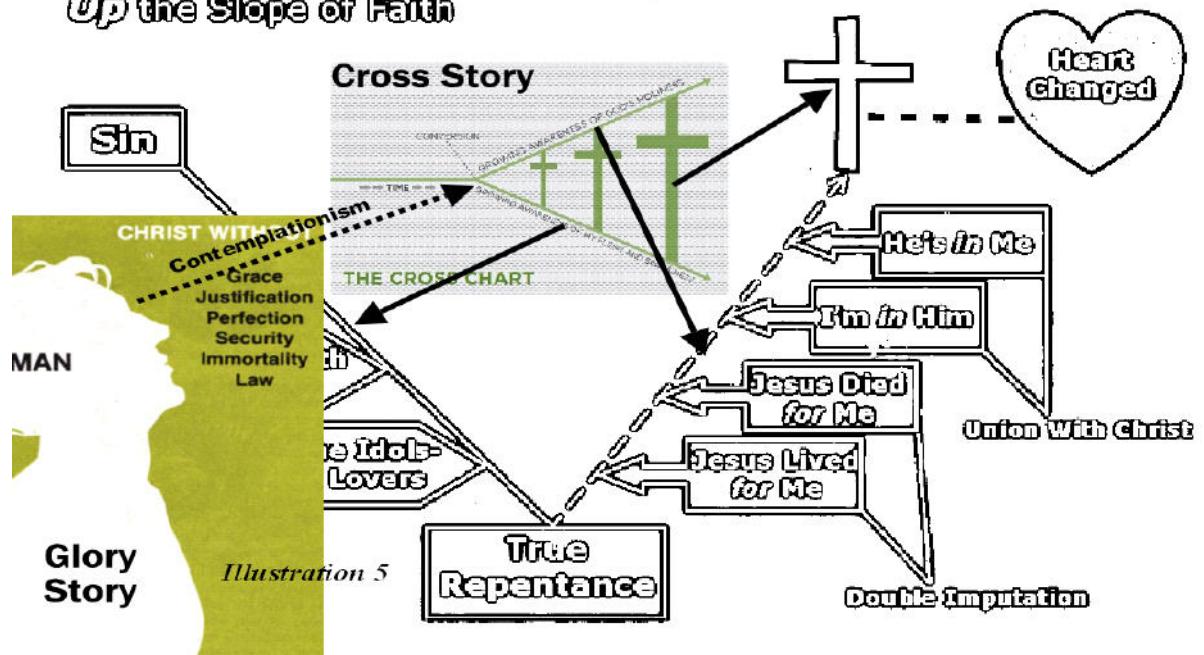
But “heart change” doesn’t mean that we change. In the second cross chart we can see that the cross is correlated with “Heart Changed.” Yet, clearly, we don’t change, only the cross changes, or what we assume is the grace “experience.” You may also consider the left side of the chart as death, and the right side of the chart rebirth (p. 26). How this relates to the other cross chart is illustrated below:

### How to Preach the Gospel to Yourself Up the Slope of Faith



Here are all three charts together:

### How to Preach the Gospel to Yourself Up the Slope of Faith



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

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

- 1) Our flesh cannot get better. In Romans 7:18 Paul wrote, "For I know that NOTHING good dwells in me, that is, in my flesh..." Your flesh cannot be improved. Flesh is flesh, and spirit is spirit.
- 2) Our new nature, on the other hand cannot get better, because it has already been made new and perfect through regeneration. We have been given a "new heart" (new nature, or new spirit), and not a defective one, which would be absurd. This new spirit has been made "one spirit with Him" (1 Corinthians 6:17), such that when we "walk according to the Spirit" (i.e., the Holy Spirit), we also walk according to our own new spirit.
- 3) Those who deal with Sanctification by zeroing in on so-called "Progressive" Sanctification as the main point of Sanctification are at best in Kindergarten. [5]

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

## NOTES

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

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

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

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

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

~ Geoffrey Paxton (Australian Forum) [6]

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

~ Michael Horton [7]

Another member of the Forum who is still active in our day as the foremost authority on Reformed epistemology stated the following while part of Robert Brinsmead's AF project:

And the new-birth-oriented “Jesus-in-my-heart” gospel of evangelicals has destroyed the Old Testament just as effectively as has nineteenth-century liberalism. (footnoted to Paxton’s article with above quote).

~ Graeme Goldsworthy (Australian Forum) [8]

Furthermore, like all Gnostic movements throughout history, it caters to the rich. The common Christian has to function in a world ill-suited for mysticism. In the past, like the present, they are therefore well-funded. But we are in unique times; namely, the Information Age in which we are given full access to the world stage at very little cost. The internet is this movement’s worst nightmare. Hence, opportunity is here; something can be done. Something must be done.

First, we need to separate from them completely and stop dialoguing with them for they speak from a different metaphysical reality while using the same terms with different meanings. We must stop allowing them to determine their own reality, and we have to stop cooperating with them accordingly. Secondly, we must prepare for the coming exodus out of New Calvinism. As the authentic Reformed gospel resurgence (like the other four movements) dies, those exiting will be looking for answers. This movement always dies a social death eventually because grammatical metaphysics is the norm, not Jesus as a stargate to interpreting all reality. And lastly, the focus of TANC: education, education, education. This will keep the New Calvinist beast from returning.

## **Enamored**

Enamored is a youthful state,  
Where fledgling citizens confiscate  
Old ideas and make them new,  
A secular taste for Holy truth.  
But I reject this play of light,  
And move past men with deeds that blight  
And tarnish souls with sinful depth  
While we proceed gravely inept  
To grasp the ark when dirt is better.  
Douse the illusion!  
Illumine the Letter!

~Lara Moon

# Endnotes

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

Now Christians don't have a problem with being enabled with the will of kingdom living. We do have a problem with being enabled to finish our justification. That's a problem. That's impossible because for one thing, we can't keep the law perfectly. So the Seventh Day Adventists have this thing called the investigative judgment where the prime goal of the Seventh Day Adventist was to ready yourself for the judgment with the help of the Holy Spirit. So there's this underlying angst amongst the SDA faithful. It was kind of an angst that was building up under the surface because deep down no one was buying it. They saw their own sins every day and their own perfections every day. So this whole preparing yourself with the help of the Holy Spirit, of course, to be ready for that one final judgment was kind of a don't ask don't tell amongst the Seventh Day Adventists, but you have this pressure building underneath.

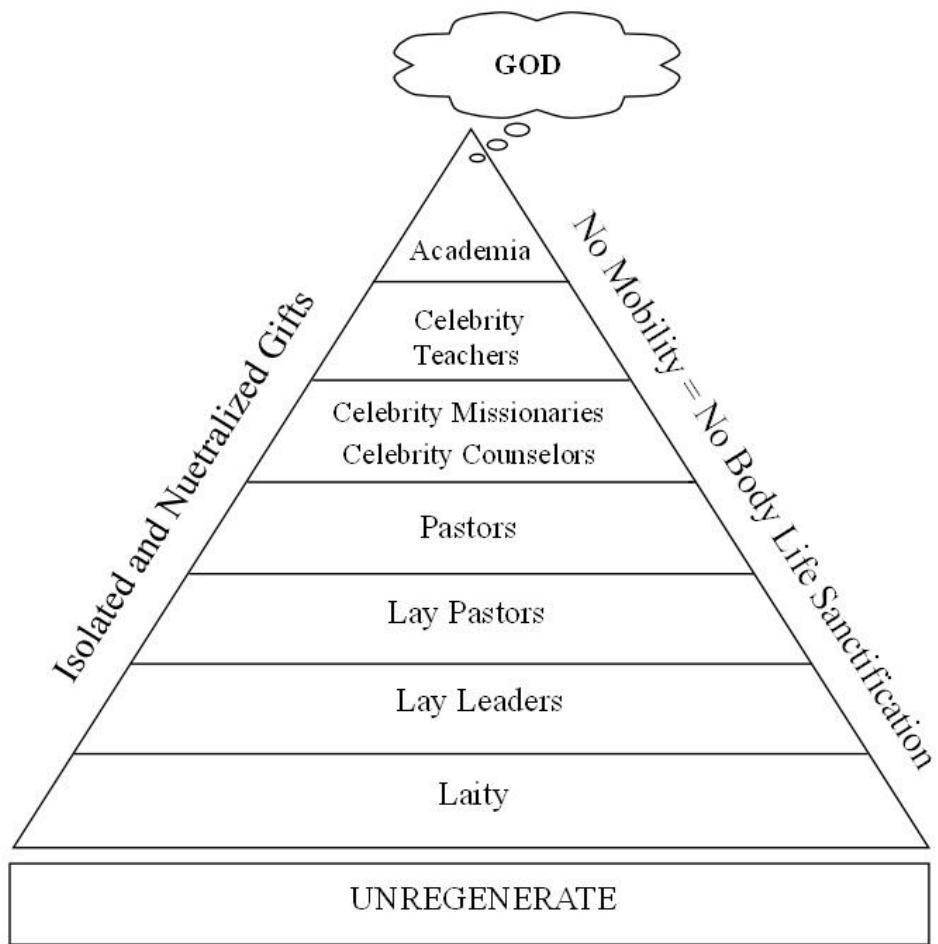
So a Seventh Day Adventist theologian comes along, a well-respected one, and he saw overall in SDA theology, in preaching in SDA churches a devaluing and a continuing de-emphasis on the teaching of being ready for the final judgment. And that was very unsettling to him. So he set out to investigate this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

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

So there's this exploding movement called the awakening movement. And what happened after that is Robert Brinsmead teamed up with a think-tank because Robert Brinsmead said, "You know what? The reason that's true authentic Calvinism has been lost through the years is it's not properly systematized." And two other Anglican theologians by the names of Geoffrey Paxton and Graeme Goldsworthy agreed with him, and later they were joined by a guy named Jon Zens, and they started the think-tank called the Australian Forum, and they systematized this doctrine. And boy, were they ever right, because it eventually became what we have today in New Calvinism. But if you would pan over to the screen, here is an illustration from their theological journal that is a pictorial of the crux of the doctrine. The righteousness of Christ remains totally outside of the believer, even in salvation" (Paul M. Dohse: *TANC 2012 Conference on Gospel Discernment and Spiritual Tyranny*; session 3).

2. Desiring God blog on June 25, 2009 entitled *Goldsworthy on Why the Reformation Was Necessary*.
3. Bill Baldwin: *Sanctification, Counseling, and the Gospel* 08/02/1996.
4. Scott Bennett: Moving Bus Meditations blog; *Precious by Proxy ... Or Why I Love the Church* 2/24/2012.
5. Terry Rayburn: Grace for Life blog; *Progressive Sanctification - Are We Sanctified By Works?* 2/16/2012.
6. Present Truth Magazine : volume 37, article 4.
7. Michael Horton: *Receiving Christ*, excerpt from *In the Face of God* . Online source: <http://goo.gl/qzAbd>
8. Present Truth Magazine: Graeme Goldsworthy, *Obituary for the Old Testament*, volume 41, article 2.

9.





A standard 1D barcode is positioned vertically. It consists of a series of vertical black bars of varying widths on a white background. The barcode is oriented vertically, with the top bar at the top and the bottom bar at the bottom.

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