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## Fall Meeting

**Central Baptist Church Grenada, Mississippi**

**September 1-3, 2017**

Pastor Bill Lee 662-230-0198

**Speaker: Bro. Steve Fulton, Henderson, Texas**

Services Times:

Friday Evening — 7:00 P.M.

Saturday Morning — 11:00 A.M.

Saturday Evening — 7:00 P.M.

Sunday Morning — 11:00 A.M.

Sunday Evening — 5:00 P.M.



# The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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## WHAT IS HYPER-CALVINISM?

DANIEL CHAMBERLIN

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Mat. 23:37)*

What did Christ mean in this text? Did He in some sense desire the salvation of souls who were never saved? *Would He have if they would have?*

As we approach this challenging theme, let us remember that none of us knows anything yet as we ought to know (1Cor. 8:1-2). May God help us to be charitable, not puffed up! Let us guard our own hearts, knowing that controversy is fertile soil for sinful pride.

Many of us came out of Arminianism. We passed through a state of theological shock. We may have overreacted. Behind the wheel of your car, it is called “over-

correcting”, and it lands you in the ditch on the other side of the road! To avoid any hint of freewillism, we may mistakenly deny some truth. For example: In order to avoid the error that faith is the **cause** of salvation, we may overcorrect and say that men are justified **apart from** faith. But that lands us in a ditch just as dangerous as the one we sought to avoid.

I fear that Hyper-Calvinism has made more inroads than we realize! We need to learn from history. In the 1800's, the “Restoration Movement” led by Alexander Campbell made deep inroads among Baptists before they woke up and realized that half the churches had become corrupted. It is high time for us to wake up to subtleties of Hyper-Calvinism. Let us make sure



that we are not carriers of this disease!

Two quotations from C. H. Spurgeon summarize my message:

“There is no such a thing as preaching Christ and him crucified unless you preach what now-a-days is called Calvinism. ... It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else.” (*The Early Years*, p. 168.)

“I believe, most firmly, in the doctrines commonly called Calvinistic ... but if any man shall say that the preaching of these is the whole of the preaching of the gospel, I am at issue with him. Brethren, you may preach those doctrines as long as you like, and yet fail to preach the gospel ...” (*Metropolitan Tabernacle Pulpit*, Vol. 13, p. 706.)

On the one hand, says Mr. Spurgeon, Calvinism is the gospel. On the other hand, what some call Calvinism is not the gospel. We can understand why Spurgeon was blasted from both sides of the theological aisle. Both Arminians and Hyper-Calvinists took issue with his careful biblical balance. If we are not likewise blasted from both sides, perhaps we are not as well balanced as we ought to be.

What then is Hyper-

Calvinism? Defining it is about as easy as nailing jello to the wall! No two people define it exactly the same. Certainly the first order of business is to define Calvinism.

### I. WHAT IS CALVINISM?

As a system, historically and theologically, Calvinism is best defined by the Synod of Dort (1618-19). (As Baptists, we are not too concerned with synods and councils, but whether we like it or not, they have influenced us, and sometimes for good. Baptists have never existed in a vacuum.) The Synod answered the five points of Arminianism by what became the five points of Calvinism, popularized in English by the TULIP acrostic. (Some today insist that TULIP is Hyper-Calvinism. But they simply betray their ignorance of the issues and the history.)

In the Canons of Dort, we find, as you might expect, a bold declaration of the absolute sovereignty of God in salvation; but we also find a careful avoiding of the errors of Hyper-Calvinism. For example:

The death of Christ is “abundantly sufficient to expiate the sins of the whole world.” (II:3) [We should note that the issue addressed here is not divine intent but intrinsic value.]

The command to repent and be-

If the figurative spotlight in our church services is on anyone other than God, it is not worship. If the spotlight shines brighter on human performance than on the gospel of Christ, it is not worship. If anyone other than Jesus is receiving our adulation and applause, it is not God we worship.

### 2. What message are we communicating?

The message of the church[es]—the message the world needs to hear from us—is not, “Come and have a good time,” “Come and be entertained,” or “Come and find your best life now.”

Tozer said: “Christ calls men to carry a cross; we call them to have fun in His name.”

The message of the church[es] is the message of the cross. Lest we forget, Jesus’ cross was a source of entertainment only for those who mocked Him as He hung on it.

### 3. How are lives changed?

“But our methods are attracting and winning people!” some will say. Tozer addressed that sentiment: “Winning them to what? To true discipleship? To cross-carrying? To self-denial? To separation from the world? To crucifixion of the flesh? To holy living? To nobility of character? To a despising of the world’s treasures? To hard self-discipline? To love for God? To total committal to Christ?” ♦

## 22 ANNUAL BIBLE CONFERENCE

November 2-4, 2017

Grace Baptist Church    Tyler, Texas  
Pastor Dan Cozart    903-530-6094

**Theme: The Profit of Doctrine**

Speakers: Laurence Justice, Bill Lee,  
Chuck Osborn, Steve Raines, Dean Robinson

# THE HERESY OF WORSHIPTAINMENT

Ron Rumburg

The great heresy of the church[es] today is that we think we're in the entertainment business. A.W. Tozer believed this to be true back in the 1950s and 60s. Church members "want to be entertained while they are edified." He said that in 1962. Tozer grieved, even then, that it was "scarcely possible in most places to get anyone to attend a meeting where the only attraction was God."

More recently, David Platt has asked: "What if we take away the cool music and the cushioned chairs? What if the screens are gone and the stage is no longer decorated? What if the air conditioning is off and the comforts are removed? Would His Word still be enough for his people to come together?"

Would it be enough?

Tozer got it right: "Heresy of method may be as deadly as heresy of message."

## HALLOWEDNESS, NOT SHALLOWNESS

Like Tozer, we should be concerned that so many people in our churches want to be entertained while they worship. We should be concerned when we no longer recognize the difference between the two. And we should be concerned by the growing belief that adding more entertainment value to worship is necessary for [a] church to accomplish its mission.

I may stand alone, but it grieves me when I see worship services characterized more by props, performances, and pep rally atmospheres than by any sense of divine sacredness; and hallowedness giving way to shallowness.

*This is not about worship styles.* The issue is not traditional versus contemporary versus blended worship. It's not about organ versus worship band. That discussion misses the point completely. This is about the heart and focus and intent of worship. The real issues, for me, are these:

### 1. Who or what is the spotlight really on?

lieve "ought to be declared and published to all nations, and to all persons promiscuously and without distinction..." (II:5)

"As many as are called by the gospel are unfeignedly called." God "seriously promises rest of soul and eternal life to all who come to Him and believe." (III & IV:8)

God effectually calls men "by His Word and Spirit." (I:7)

These statements reflect consistent, historic, biblical doctrine. But I suppose Hyper-Calvinism would have us believe that the Synod was soft on Calvinism!

Now let us proceed to the subject at hand.

## II. WHAT IS HYPER-CALVINISM?

Let me offer ten facets of definition.

**1. Hyper-Calvinism is an exclusive emphasis on God's eternal decree, to the neglect and outright denial of what the Scriptures teach about man's responsibility.**

It presents a part of the truth as if it were all of the truth; and in so doing it presents a distortion that falls short of the truth. It is said that a horse will founder in its hooves if it eats an unbalanced diet and overloads on rich grain. Hyper-Calvinists, feeding

on an unbalanced diet, often become immobile like the foundered horse.

**2. Hyper-Calvinism is the setting up of a narrow system of theology, then becoming slave to that system.** Scriptures that do not fit with that little system must be chopped and hacked until they do fit. Some call this "keyhole hermeneutics". In this case, predestination becomes the keyhole through which we pull all of Scripture. Any verses that do not fit must be smashed, manipulated and made to fit. Now, of course, we need systematic theology, but not at the expense of Scripture! Our system should serve Scripture, not vice versa. Not everything in Scripture is as neatly systematic as we might like it to be. God did not see fit to make every passage read in a way that sounds predestinarian. But we do not need to correct what God has written. Rather, we need a system that is as fully developed as Scripture and can encompass all of Scripture.

**3. Hyper-Calvinism is, more specifically, a system that denies some plain truth of Scripture.** Here are some examples.

(1) Hyper-Calvinism denies that God has any concern for the non-elect, any goodwill toward their souls, any common grace, any general love and willingness to save all sinners, any real compassion on the multitudes, any genuine tears

over Jerusalem. But the angels announced in Luke 2:14, *good will toward men*. Our Lord showed great concern for Jerusalem in general in our text (Mat. 23:37). To some of His bitterest enemies He said, *these things I say, that ye might be saved* (Jn. 5:34). He assured the woman at the well in Samaria of His willingness to give if she had asked. *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water* (Jn. 4:10). Listen to Peter preaching to the multitude: *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities* (Ac. 3:26). All of Peter's hearers, even the non-elect, must have left that day with a clear sense that God was willing to save them. Hyper-Calvinists never preach like that!

(2) Hyper-Calvinism denies that the gospel is a message for all men, that there is a free offer in the gospel, a call to all men everywhere to believe on Christ. Hyper-Calvinism has no *Whosoever will, let him take the water of life freely* (Rev. 22:17). (In some instances, the debate is simply over terminology, but in many instances, the concept behind the terminology is the problem.) In the parable of the wedding, the servants were bidden to *Go ... into the highways,*

*and as many as ye shall find, bid to the marriage* (Mat. 22:9). According to Scripture, *many are called, but few are chosen*; but according to Hyper-Calvinism, few are chosen, and therefore few are called! Hyper-Calvinism says that every invitation to sinners in the Bible is qualified or in some way restricted to the awakened, the seeking, those who already show some sign of being elect. It is, as Iain Murray says, "a system closed to all except those who find some reason for faith other than the plain invitations of Christ." (*The Old Evangelicalism*, p. 119.)

(3) Hyper-Calvinism denies that it is the duty of all men to believe on Christ. It makes the eternal decree of God the measure of man's duty, rather than the will of God revealed in Scripture. The Hyper-Calvinist reasons like this, "Since only God's elect **can** believe, they only **should** believe." But we must remember that even the elect are unable to believe until sovereign grace enables them!

Some object to the term "duty" altogether. But if unbelief is a sin, then belief must be a duty, and it is our duty to preach it!

(4) Hyper-Calvinism denies the place that Scripture gives to actions occurring in time, such as hearing the gospel and believing on Christ.



Paul Brown with Interpreter Ai Don kham, Pastor Training Class and Cooks.

pastors who are so eager to know and to teach truth need is for someone to teach them. Bro. Brown is faithfully performing this task.

It is always amazing to reflect upon the providence of God in His work here upon this earth. The man who is now interpreting for Bro. Paul, Ai Don kham, is the same man I used on that first trip to Thailand in 1997. For various reasons we lost track of him for several years but now, through God's providence, this same man is back with us, faithfully aiding Bro. Brown in his work with the pastors and also in the village churches.

I will close by thanking all who have faithfully joined with us in this work of the Lord. Through your prayers and financial support this work not only continues, it continues to bear fruit for the glory of God. The gospel is being preached, souls are being saved, and churches are being built up in the faith. God is raising up faithful men to preach His word and Bro. Paul Brown is helping to equip these men to perform this task. Please continue to pray for Bro. Brown and all who are with him in this work. Our prayer is that our God will bless each of you in all that you do for His glory. ♦

Pastor Bill Lee

## BAPTIST CATECHISM

### Question 167: Why do believers die?

**Answer:** Death is the final result of living in a fallen world. Death for the believer is not penal, but completes the believer's process of sanctification. It is the last enemy which will remain until the final resurrection unto life. Romans 8:1, 1 Corinthians 15:26, Luke 23:39-43, 1 John 5:16-17, Revelation 14:13.

of Jesus Christ into places where no one before our arrival had even heard His name.

The Lord blessed this work for several years with the teaching and preaching of Bro. Wayne Camp. Through the ministry of Bro. Camp in Thailand many in the mountains of northern Thailand were brought to know Jesus Christ as their Savior. Bro. Camp was instrumental in churches being established and pastors being systematically taught the Word of God. His name is still mentioned among the Hilltribes of northern Thailand and his faithful work is still evidenced among the churches. Those in Thailand who knew Bro. Wayne Camp still miss him and I will also add, I still miss my friend and brother, Wayne Camp.

But as Moses first led the children of Israel and then the mantle fell upon Joshua, even so the Lord has raised up another to carry on His work in Thailand. Bro. Paul Brown is faithfully serving the Lord as a missionary out of Central Baptist Church. He is very busy preaching in the villages, as well as carrying on Bible studies and pastor training. There are approximately twenty-five pastors from both Thailand and Burma who regularly meet with Bro. Brown for these studies. It is not an easy thing for these men to leave their families and their work in order to spend a week out of each month

studying with Bro. Brown. There is much sacrifice on their part as well as on the part of their families. But their willingness, even eagerness, to come and study the Word of God with Bro. Brown serves as a testament to their faith and their calling. These men seem to have a sincere desire to learn and then to communicate what they have learned to their home churches.

This teaching ministry of Bro. Paul Brown is something he is very passionate about. This time spent with these pastors, teaching then in order that they might be better equipped to teach others, is really at the heart of Paul Brown's ministry in Thailand. I mentioned that these pastors come to these teaching sessions at great sacrifice. The same can be said of the sacrifices Bro. Paul makes to meet with them. He is away from Susan and the children during this time and the living conditions where he spends this week each month with these men leaves a lot to be desired. But as Bro. Paul states in each of his newsletters, "*For Christ count everything but loss*".

I spoke with Bro. Brown this morning and he stated he had just finished a series of studies on the doctrines of grace. I asked him how these studies were received by the pastors. He stated their response was "these things are in the Bible therefore they must be true". All these

All the emphasis is on eternity, on what they call God's "immanent acts" (i.e. those that exist within Himself). Thus they come to teach eternal justification, eternal adoption, and some even teach the eternal manhood of Christ. What a confusing of eternity and time! Holy Scripture sets forth God's decree made in eternity that is carried out in actions that occur in time.

(5) Hyper-Calvinism minimizes the experience of the effectual call. Not only do Hyper-Calvinists deny the general call, they also deny the effectual call by teaching that some people will be in heaven who never heard the gospel. Others even deny the doctrine of the perseverance of the saints. They reason, "A person may apostatize, but if he is elect, he will be saved"—as if election overrides and nullifies every other doctrine in the Bible. But no doctrine of Scripture cancels another!

**4. Hyper-Calvinism is a deficient view of the content of the gospel.** In Hyper-Calvinism, the gospel is simply the declaration of what God has decreed to do, and has done. But something vital is missing: the call for all who hear to repent of their sin and believe on the Lord Jesus Christ. So vital and necessary is this outward call, that without it we cannot say that the gospel has been

fully declared. Hyper-Calvinist preaching is all indicative, and no imperative. It is only, "Christ died for sinners", but no, "Sinner, repent and believe!" There is no direct address to the hearers; they are left to figure out what their duty is. But true gospel proclamation includes the *command for all men everywhere to repent* (Ac. 17:30). The gospel is not preached if a response to it is not called for.

**5. Hyper-Calvinism is a wrong view of the purpose of gospel preaching.** In that scheme, the purpose of proclaiming the truth is simply to comfort the elect, rather than to call to repentance and faith all who hear it, whether elect or non-elect. We are told by Hyper-Calvinists that the gospel is not for unbelievers, but for believers; that men do not believe in order to be saved, but because they have already been saved. But that is to pervert the biblical order! Galatians 2:16 teaches that we believe *that* [lit. in order that] *we might be justified*. Romans plainly teaches that justification is *by faith* (3:28; 5:1), and that a person must *hear* the gospel in order to *believe* (10:14). Romans 8:30 expressly declares that justification follows effectual calling, and does not precede it: *whom he called, them he also justified*. But Hyper-Calvinism inverts the order and reduces the number so that it reads, "some of whom he justified, he also called."

In the Hyper-Calvinist scheme, the sinner is first justified, then believes, and finally has the gospel preached to him. But according to Scripture the order is exactly reverse: the sinner hears the gospel, believes on Christ, and is justified.

The gospel is good news to all to whom it comes, whether they believe it or not. What good news it is! There is a Savior! *Christ Jesus came into the world to save sinners* (1Tim. 1:15). This is said to be a *faithful saying worthy of all acceptance*. In Acts 13:38-39 Paul sets forth his purpose in preaching the gospel: *through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things*.

**6. Hyper-Calvinism is a subversion of the Great Commission.** The Commission is to *preach the gospel to every creature* (Mk. 16:15). Hyper-Calvinism insists that the gospel is only for the elect. To the question,

*Men and brethren, what shall we do?*, the Hyper-Calvinist's answer is, "Nothing! And you ought to be ashamed to ask such a question! Your very question shows you are thinking like an Arminian!" But Peter's inspired answer was, *Repent* (Ac. 2:38). Paul's inspired answer was, *Believe* (Ac. 16:31). Paul summarized his life's ministry with these words: showing people everywhere *that they should repent and turn to God* (Ac. 26:20).

Hyper-Calvinism is no harmless abnormality. It is a gross misrepresentation that does immeasurable harm to souls and the glory of God. It professes to be a friend of the gospel, but effectively becomes its enemy! Spurgeon said that preaching grace without duty "has sent many souls to sleep who will wake up in hell." (*Feathers for Arrows*, p. 65.)

**7. Hyper-Calvinism is an attempt to explain what no hu-**

*2 Thessalonians 2:1-2, 15. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. ...Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

## THAILAND MISSION REPORT



Paul & Susan Brown

It was in October of 1997 that I made my first trip to Thailand. On that trip I did not know what to expect and I really had no thought of ever making another such trip. I thought this trip would be one of those "once in a lifetime" trips. Of course I did not know at that time that God had other plans. Since that first trip in 1997 I have made over forty trips to Thailand and my plans, as of now, are to make another trip in January 2018.

Throughout the twenty years since that first trip to Thailand there

have been many ups and downs, twist and turns, but through it all the Lord has been gracious and has blessed in spite of our faults and failures. All who are involved in this work know, and certainly are constantly reminded, that at our best, we are no more than earthen vessels. But the gospel of Jesus Christ has been preached throughout these years, even in villages where it had never been preached before. We have had the great, and even unique, privilege of carrying the good news



Pastor Training Class

1. Hyper-Calvinism is not a step beyond Calvinism, it is a step backward. Hyper-Calvinists do not believe **more**, they believe **less**. Hyper-Calvinism is a reduction, not an increase. It is they, not we, who are the “half-way Calvinists”! Hyper-Calvinism is stunted, immature, insecure, anemic, cold, cerebral. Biblical Calvinism is full, mature, bold, vibrant, warm, passionate! Hyper-Calvinism is not really Hyper, it is Sub and Pseudo, a counterfeit, not the real thing!

We might say that biblical Calvinism is a house with a door. Arminianism is all door and no house. Hyper-Calvinism is all house and no door. (John Duncan, quoted in *Spurgeon v. Hyper-Calvinism*, p. 38.)

2. We have dealt in this message with **theological** Hyper-Calvinism. But there is also **practical** Hyper-Calvinism. We may be evangelistic in creed, talk and theory, but what about our practice? We say we believe in the free offer of the gospel, but when did we last offer it to someone? Do you use means? Are you supporting missionaries in their labors? How is your prayer life? Churches, how are our prayer meetings? Do we endeavor to bring men to Christ? Do we *persuade* men like Paul did? Do we passionately plead with sinners? Or do we assume most of them are non-elect, rubbish, collateral damage, swine unworthy of

our pearls? After all, if God does not love them, why should we? But if He loves them, should not we? If our Lord shed tears over them, should not we? The heart we perceive in Christ will determine our own heart. “A preacher who calls men to faith, uncertain about Christ’s desire to save his hearers, will never make an evangelist.” (Iain Murray, *ibid.*, p. 94.) May God make us evangelists!

3. Let me close with a word to those who are lost. You may not have understood anything I have said. Please understand this: you don’t have to be a theologian to be saved! (In fact, being a theologian is sometimes an impediment!) But, friend, you do have to be a **sinner**! *Christ Jesus came into the world to save sinners.* (Note that there is no qualification to the word *sinners*, such as “elect” or “awakened” or “sensible” or “seeking”. It is simply *sinners*!) If you are a sinner, you need not worry that Christ may not be willing to save you. He declared in our text that He is willing! *I would have ... and ye would not.* You won’t have to convince Him to save you. My question to you is, “Are you willing? Are you convinced and convicted of your sins, and of the perfect suitableness of Christ as a Savior?” I bid you, *Believe on the Lord Jesus Christ, and thou shalt be saved.* ♦

**man mind can comprehend**, to reconcile what Scripture never seeks to reconcile. There are paradoxes or tensions in Scripture. Let me mention a few.

- (1) Scripture teaches both divine sovereignty and human freedom.
- (2) Scripture teaches both God’s general love and special love, His common grace and saving grace, His revealed will and secret will.
- (3) God says *come* to those who cannot come.
- (4) God in some sense wishes for things that He has not decreed to do. Our text (Mat. 23:37) bears this out. We read elsewhere that He does *all His pleasure*, yet *has no pleasure in death of wicked*, (Isa. 46:10; Ezk. 33:11). Psalm 81:13-16 is one of several passages in which God exclaims His desire for Israel to obey, but that desire was not fulfilled. *Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.* He even tells what blessings He would have given if they had

obeyed. But they did not, and so He did not. O how much is forfeited by disobedience! Brethren, let us not be afraid of passages like these! If we preach every doctrine in the proportion which the Scripture gives it, we will not go astray.

- (5) Redemption is definite, but the proclamation of redemption is indefinite. Thus John proclaimed, *Behold the Lamb of God, which taketh away the sin of the world* (Jn. 1:29).
- (6) Quickening and believing occur simultaneously. Yes, men must be enabled to believe, but there is no gap between the enabling and the believing. (Otherwise, we have regenerate unbelievers!) As B. H. Carroll shows in his great sermon, *The Human Side of Regeneration*, conversion is concurrent with regeneration. Christ did not command a living Lazarus to come forth, but a dead one! John 11:44 reads, *he that was dead* [lit. “he who had died”] *came forth*! Again, Lydia’s heart was *opened that she attended* [lit. “to attend”] *the things spoken by Paul.* Men are *begotten through the gospel*, not before (1Cor. 4:15). God is *pleased by the foolishness of preaching to save them that believe* (1Cor. 1:21). It is in *believing* that we *have life through his name* (Jn. 20:31). Paul did not say to the Philippian jailer, “Believe on the Lord Jesus Christ and thou shalt

have been saved.” Imagine the confusion that would have resulted in the mind of that poor man from such a distortion!

These tensions exist, and we should expect to have them. There is mystery in God, in His purposes and His dealings with man. He is infinite; we are finite. The finite will never fully comprehend the Infinite. Therefore, we should expect to have loose ends hanging in our minds. There are complexities that stretch beyond our capacity to grasp, tensions we must let stand. However, Hyper-Calvinism removes the mystery, solves everything, leaves no complexity, no tension. It resorts to philosophy and reason to settle the difficulties of Scripture. Here, Hyper-Calvinism finds common ground with Arminianism—both lean on reason to smooth out the rough places in Scripture. They propose different solutions, but both solutions are based on reason rather than revelation. “The problem with both hyper-Calvinism and Arminianism is that both seek to understand what Scripture does not explain.” (Iain Murray, *Heroes*, p. 283.)

Mr. Spurgeon said, “I worship a God I never expect to comprehend.” (*ibid.*, p. 284.) “Those who will only believe what they can reconcile will necessarily disbelieve much of divine revelation. They are, without knowing it, following the

lead of the rationalists.” (*Sword & Trowel*, 1872, p. 256.)

**8. Hyper-Calvinism is a form of fatalism.** It denies the biblical place for the use of means. But God has predetermined both the end and the means to it. So necessary are the means, it is true to say that the end He has ordained will only be achieved by them, and without the means the end will never come to pass. Therefore, it is a serious error to say, “God will save His elect whether or not they hear the gospel and believe in Christ.” Truth is, God will save His chosen in the way He has chosen—through hearing the gospel and embracing Christ! It is Hyper-Calvinist folly to expect to reap where we have not sown! (The Lord rebuked that mentality in one of His parables. See Mat. 25:24.)

Furthermore, it is a serious error to say, “God will do what He has determined to do whether we pray for it or not.” No! God has determined that His blessings will come as answers to our prayers. He always presents Himself as hearing and answering the prayers of His people. But Hyper-Calvinism reduces intercessory prayer for the lost to a pointless charade! Some have taught that we should only pray for what God has decreed to do. If so, then we must know God’s decree before we can pray for any individual soul. Impossible! Though the wording of

Scripture may offend some, it nonetheless reads, *let your requests be made known unto God* (Php. 4:6).

One theologian summarized this point about fatalism when he said, “Most heresies lead somewhere, but not Hyper-Calvinism. It is a dead end.”

**9. Hyper-Calvinism is a dangerous system that points man inward to self rather than outward to Christ.** Instead of saying, “Look to Christ,” it says, “Look within and see if your heart is warm toward Christ. Are you a seeker? Do you show signs of being elect? If so, the gospel is for you. Once you see evidence of grace in yourself, you can rest on the promises of salvation.” Pity those under such perverted preaching! The only hope for any sinner is to look away from self, and to Christ!

One who spent many years in introspective Hyper-Calvinism, wrote after his deliverance,

By claiming that the promise of salvation in Christ cannot be addressed to all men, Hyper-Calvinism has to present another means by which individuals may know if the promise is addressed to them. This it does by encouraging preachers to describe feelings and experiences by which an individual, looking at himself, may discover if God has begun a

work in his life. Thus there developed the type of “experimental preaching” favored in these circles, the purpose of which was to help individuals discover a life-giving work of the Spirit in their hearts before they believe they are able to rest on the promises of the gospel. (Bernard Honeysett, *The Sound of His Name*, p. 85-86.)

I urge everyone to read an outstanding sermon by Spurgeon entitled “The Warrant of Faith”, in which he shows that every sinner has God’s authorization or warrant to believe on Christ for salvation.

**10.** Here is a practical definition: **Hyper-Calvinism is being so afraid that some non-elect person will make a false profession, that we fail to preach enough gospel for an elect person to make a true profession!** We are so afraid of being labeled “Arminian”, that we refuse to preach freely to all, as did John the Baptist, the Apostles and our Lord Himself. Let us beware of what Dr. Lloyd-Jones called “a theological strait-jacket”—that is, being restricted in our preaching rather than unfettered, free, and able to directly address the lost. The preachers in the New Testament wore no such strait-jacket!

III. Concluding Observations