

A Critical Evaluation of Calvin's Doctrine of Total Depravity
An Apostolic Faith Perspective



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Preface

It is heard too often from too many Pentecostals that they are one-point or two-point Calvinist. However, I question, whether or not they really know what they are saying. Do they know that the root theories of Calvinism are opposed

to the root doctrines of the Apostles and came from sources that have been proven to be anti-apostolic and anti-Christ? For that reason, in here, I share the results of a thorough study of the nature and doctrines of Calvinism in light of the Apostle's teachings. In this series, I show good and sound reasons why a true Apostolic cannot be a real Calvinist.

Book I, Brown's Series on Calvinism

This Book is the first book of a five-book series on Calvin's Doctrine of Grace. The five books are on the five points and are written in the order of the five points of Calvinism, which are identified by the acronym for Calvin's five points; TULIP. They are Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of the Saints. This book is Book I of the series and is on the 'T' in the acronym; the Doctrine of Total Depravity and the Augustinian Original Sin Theory. This book contains the research results of a study conducted on how Augustinian Gnosticism affected the core of Calvinism in his Total Depravity Theory.

Introduction

The Calvinist theory of Total Depravity as presented by leading Calvinist is a theory that is foreign to the teachings of the Apostles and the Early Church Fathers. It was for the first time introduced by Augustine in the Fourth Century and later taught by the Reformers in the Reformation Period, led by John Calvin, in the 1500s. It is the core of what is called Reformed Theology, hence the Theology of the Reformation. In this series, it is shared how this doctrine came about from the spirit of anti-Semitism that produced Replacement and Covenant Theology that influenced the theology of the Reformers. The theories and the philosophy of this system, they learned from reading St. Augustine's teachings which are all based on his very erroneous Original Sin hypothesis. Thus, Calvinism is Augustinianism and is called in this thesis, Augustinian-Calvinism.

This doctrine was not wholly approved by the Church world of Augustine's day, for very good theological reasons. Despite the red flags that should have prompted them to investigate this theory further, the Reformers without discrimination, embraced it wholly. Though the Reformers protested many of the other practices and teachings of the Catholic Church, that were put in Catholicism by Augustine, they accepted Augustine's Original Sin theory wholly. Though the reformers left the catholic church system they still held to certain catholic doctrines and practices. For examples, Reformers still believed in infant baptism, they still revered the

great fathers of the Church. They still held to the Trinity, a core doctrine of Catholicism since the Nicene Council in AD 325. They believed so in the Trinity that John Calvin had a Oneness preacher named Servetus, killed because he insisted on believing in the 'Oneness of the Godhead' instead of the Trinity. They still revered the pagan philosophers, who were some of the most corrupt, so call Church Fathers, of the Third, and Fourth, Centuries. And for this study they held to the Catholicism laced original sin theory which of the premise for Calvinism, which was put in Catholicism 1100 years before the Reformation occurred.

The basic doctrines of Calvinism were made up during the Fourth Century. During those very dark spiritual times, philosophy and paganism including forms of Gnosticism were entwined into the Church's dogma. These se were esteemed higher than Bible and were the prime source of Calvin's doctrine. In the Fourth Century it was ok and almost in vogue for a Catholic theologian to have philosophical and even pagan flavored theology. It was not uncommon or unorthodox for a priest, a bishop, or any church leader, of the Catholic Church, to have a secular philosopher or pagan as their mentor. That was totally acceptable and almost required to be considered a legitimate theologian in that day.

One of the main fathers of the Church, who was an expert in mixing other than Bible-based doctrines with Bible passages and feeding them to the Church was; St. Augustine bishop of Hippo. It was from him that the core ideas of Calvinism were first taught, as late in Church history, as in the Fourth Century.

In this series, classical Calvinism as it was started by Augustine the Catholic Church Father is discussed. In this course of study and research, we analyze the five points of Augustinian-Calvinism beginning with the first one, the Total Depravity Theory as it is presented in this first book of the series. There are many who choose certain points of Calvinism to believe, while rejecting others. Of the five points of Calvinism, some say they are 'one-point' or 'two-point' Calvinist or whatever. What they mean is, that they believe certain point(s) of Calvinism and reject the others. And too, many modern Calvinist may not hold to all of the ideas that were in Augustinianism at first, their doctrine is still rooted in Augustine's original teachings. For instance, the Doctrine of Unconditional Election and the Doctrine of Unconditional Eternal security, the two Augustinian points that are held by those who claim to be Calvinist and those who don't even know what Calvinism is. As we show in this series, these two ideas originated from and are based on Augustine's Original Sin theory. These two are popular because, as you will see in this study, they were made up by Augustine to psychologically rationalize that practicing sinfulness is normative for saints. And that there is no real responsibility to practical holiness for saints. While in this series that notion is dealt with, in the whole study I am discussing Calvinism as a whole, that is, all five points, in its classical form as it was taught during the Reformation and shortly after the Council of Dort. I keep the study in that perimeter while showing the connection between the Original Sin Theory and the Doctrines of Unconditional Election and Unconditional Eternal Security, as it is erroneously held in modern Christendom.

In here, I show by proof, that the doctrines of Calvinism are not biblical. It has been proved in research by a number of very creditable and erudite theologians, and historians, both apostolic and non-apostolic, that to support this very false system, the Calvinist starting with Augustine and then Calvin, hijacked certain passages in the Bible for their argument. They haphazardly drafted passages that on the surface, because of their wording, seem to be teaching that doctrine, but are easily proved to be not contextually related to Calvinism, and are only being

used by the Calvinist, totally out of context. During my research for this series it was found that, for every one of those hijacked passages, once their true context was checked they were found to not be teaching the Total Depravity theory at all. This is one of the commonly known traits of the Calvinist system; none of the passages they present as proof text are, in their correct contexts, related to what the Calvinist claim that they are saying.

In this study, we use contextual exegesis to breakdown the meanings of the many biblical phrases that have been misunderstood and misused to teach Calvinism. We show that those passages are totally unrelated to Calvinism in their precise contexts. Calvinism's spread, and acceptance depend on people indiscriminately accepting it. But It cannot stand against well informed research. I show how Jesus' and St. Paul's teachings were totally opposite to the teachings of Saint Augustine, the two persons the Calvinist have the audacity to claim that Augustine emulates in his writings. I prove that they are clearly wrong in that claim. I show that the basis of this teaching, comes from sources other than Jesus and Saint Paul. I show that these teachings come from certain elements which were in the theories of Plato, Mani, Ambrose, Origen, Clement and many other Gnostics, pagans, and secular philosophers and pseudonymic theologians, whom Augustine associated with and was indoctrinated by them. He brought the gnostic Manicheanism into the church world, that he learned from Mani the teacher of Manicheanism, who taught Gnosticism's version of the Total Depravity doctrine.

This book is written to non-Calvinist first, to explain why we believe what we believe pertaining to the plan of God for the salvation of man, which grossly contrasts with Calvinism.

In this book, I analyze the (T), the doctrine of Total Depravity which is vital to the rest of the doctrines, because all of the other doctrines are based on this one [Total Depravity]. If the Calvinist cannot truly show, beyond the shadow of a doubt that their doctrine of Total Depravity is true, then all of the other four sub-points have nothing on which to stand. Thus, in this study we show how we searched faithfully for the proof of the Total Depravity theory, only to find that it is not found in the Bible.

In this volume of the series, is presented on a list from A to E, from the valid records of stilled history, the combination of causes, and what was put in to it that made Calvinism to be the theology of the Reformation, which was passed down from them through the centuries via mainstream protestant seminaries. (A) In here is presented the main philosophical and secular ideologies that were the prime sources of the tenants of Calvinism. (B) Also, the Pelagius-Augustine debate, which was the main real reason for this teaching being produced is discussed. (C) In this writ, the gross hermeneutical and exegetical violations that were engaged to make this teaching are exposed, (D) We show also that Calvinism is an interpretation of the Scriptures that was written into theology in their commentaries which is based on the anti-Semitic influenced, Replacement Theology system, that was made to eliminate the Jews from theology. Thus, it was meant to replace the Jews with Calvin's elect, in the thinking of the church world and in the interpretation of the Bible. (E) This dogma is built on the gnostic and pagan philosophy which contained and embraces; dualism, fatalism, absolute predestination, Neoplatonism, such ideas that were in all of the philosophers and theologians, who had at that time been infested by Roman paganism when this teaching was made up by its chief author; the secular philosopher-theologian; St. Augustine.

Therefore, from the meticulous research of the origins of this system, identifying its gnostic secular and pagan sources, we justifiably report that this erroneous teaching did not

come from the Apostles or Jesus or the Bible. But as we prove in this series, the core of classical Calvinism is made up from other unapostolic sources and ideas that are anti-Christ and anti-gospel, such that no one who is truly Apostolic can be a Calvinist, especially not in its original tradition.

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Thesis objective Statement:

This thesis, is presented to **show that Calvinism** is not a biblical or **Apostolic Doctrine**, but rather, it is a politically motivated Roman Catholic dogma that was made up by the Chief Doctor of Catholicism, Saint Augustine, in the Fourth Century, against the teaching of **free will**, resorting to gnostic, pagan, and secular ideologies, to construct it. It was made up to prevent a then very potential awakening of those repressed people who were under the Catholic authoritarianism, to the knowledge of the individual choice that was possible in matters pertaining to God and salvation, which was being preached by the Pelagians, but was fearfully viewed by the Catholics as the potential source of a very threatening and uncontrollable breakout of subordinate individuals, by them discovering their ability to be involved in their own salvation via their own **free wills**, such that they would no longer need the authoritarianism of the Roman Catholic hierarchy of priest, popes, and bishops, to come to God.

CHAPTER 1

The History and Nature of the Doctrine of Total Depravity

Augustine and His Gnostic Roots that Affected His Theory



Often the truth of a doctrine or theory can be checked by the history of its origin. This is very true about Calvinism. The reason the analysis of Calvinism must be studied from the perspective of its history and not starting using Scriptures to evaluate it, is because it did not come from the Scriptures. It started in the secular-pagan philosophical world first, and then later it was tried to be forced into theology as if it was taught in the Scriptures, by St. Augustine. Thus, from the research in this book it is proved that Calvinism cannot be evaluated based on the perspective of it in the Scriptures, because its core tenants are from somewhere else other than the Scriptures. For that reason, in this course, we study its **stilled history** because **stilled history** cannot be corrected or changed. It is what it is. So, in here we search the history of the origin of Calvinism to see from what and where it came. As we look at it past we will see if it came from the Apostles or not. In fact, its **stilled history** will not lie to us, it will tell us whether it is of God or not. The Doctrine of Total Depravity is the foundation of Calvin's doctrines of Grace [TULIP]. In this chapter, I present the history of Calvinism, in particular, the history of the Total Depravity theory. During the study, it will be important to notice that **this dogma did not start with the Apostles**, nor was it known to the saints who lived in the Apostolic Era. It was not in the world during their times. It was later forced into theology more than three hundred years after the last Apostle died. In this search we peruse the **stilled history**, of this dogma which is as hard in place as a stone sculpture. Thus, it is what it is. It is exactly as we see it.

First, we study the **stilled history** of what St. Augustine did to makeup this theory, for it is he from whence came Calvin's dogma. By resorting to very valid historical documentation in this thesis we show the origin of his beliefs and doctrine. Then later, I discuss John Calvin and the Reformers and the role they played in propagating Augustine's theories. I discuss John Wesley and the Arminians, who taught **free will** opposed to Calvin's bondage of the will theory. This **stilled history** is perused and analyzed because It is necessary that we who are in the Apostolic Faith, know what they taught in this dogma, so that we can evaluate the truth of the matter.

At the end of the study, we will be able to articulate what the Doctrine of Total Depravity is, where it came from, identify the sources of its core tenants, and explain what the Word of God says about it, from the perspective of the Apostle's Faith. As we go through this study it may be rather shocking to find out what was in Augustine's belief system that he poured into the concoction that made up this doctrine. Our retrospective view of the things that happened to form and propagate this theory are viewed with 20/20 vision as we look back at the **stilled history** that will not lie to us or change while we analyze it. It is what it is.

Manicheanism the Root of Augustinian-Calvinism

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The Gnostic Element in Calvinism

As stated in the introduction of this series, it all started with Augustine who was once a hearer of Mani, the founder of Manicheanism, a version of gnostic dualism. Augustine was a Manichean for 9 years. Manicheanism is rooted in a form of Gnosticism that taught its own form of election, total depravity, and the natural inability of man to do righteously. According to the non-apostolic ideas which were learned by Augustine in Manicheanism, man's will is in bondage. Later for polemic reasons, when Augustine tried to fit this concept into a Christian context, he taught that the bondage of the will was passed on to the human race via sexual copulation, starting with Adam and Eve. However, according to the Manicheans, the will was in bondage in the natural evil of all matter idea [dualism- all things physical are evil]. Man is matter. Matter is evil. Man is evil. They taught the natural evil of all matter, including man. They taught man's will was in bondage to only do evil, because the will is overcome by the darkness of evil, in all things. They taught that, that bondage, caused the natural inability of man, to not sin, such that it was innate in mankind. Throughout this series, it is reiterated how these ideas which were taught in Manichaeism, are taught in Augustine's and Calvin's theories, hence the inability of man due to man's will being in bondage to evil and being Totally Depraved. This concept is shared in form, in; Neo-Platonism, Fatalism, Predeterminism, Docetism, Dualism, and other pagan and gnostic beliefs, as it is explained how in this series. This dangerous and unbiblical concept, is the root of Augustine's Original Sin doctrine, which is also the core basis of the Five Points of Calvinism [TULIP].

In this series on Calvinism, it is shown how each point of Calvinism is sprung from this basic gnostic concept. Each point builds on this theory, each of the points of Calvinism are Augustine's philosophical explanations of how salvation works in the context of Augustine's Predestination theory. Each one of the points of TULIP, in their order, is the foundation for the next point of the theory. And all of the points are based on the gnostic concept of the bondage of the will which was inherited by Augustine from Manicheanism and illegitimately mixed with the biblical account of the fall of Adam. This gnostic mixture produced his **Original Sin Theory**, the theory upon which the whole of Calvinism is built. Augustine had to find a way to believe in the evil of matter, as the Gnostics taught and still be Christian in his theology. Thus, he theologized and rationalized and compromised the biblical account of the fall of man, misusing it to claim it as the point where man became as evil and bound in his will, as the Gnostics taught. Consequently, sadly, and deceitfully, Augustine by some force in him, made up his unapostolic, unchristian **Original Sin Doctrine**, by mixing Gnosticism with the biblical account of the fall of man.

Thus, according to Augustine's erroneous theory [not the Apostles or Jesus] Adam's Original Sin resulted in man[everyone in the whole human race] being totally depraved. From that we get point one of his doctrine [TULIP], the Doctrine of Total Depravity, which is the basis and or reason for point 2 of the theory, the Doctrine of Unconditional Election. Then based on that, he philosophically proposes point 3, the Limited Atonement theory. Then based on the Limited Atonement theory, point 4, the Doctrine of Irresistible Grace was made. Then finally, the Doctrine of Unconditional Eternal Security which is based on all of the other four previous points. This is the order and the thinking of TULIP. It must be noted that in order for any one of the points to be true, the previous points that proceed it must be true. And for all of it to be true, the **Original Sin Theory** must be true, beyond a shadow of a doubt.



Manichaeism also as Calvinism eventually did, separated out the members between 'the elect' and 'the hearers'. The elect; being those who were so blessed as to come to perfection and the hearers; were the servants of the elect, here on earth. In Augustine's writings, in his **Confessions**, he expresses and admits to his own personal moral conflict and seemingly bondage to sin and corruption. Thus, he erroneously used himself as an example of the corruption that he claimed from his roots in Manicheanism, was innate in all men. This bondage of the will concept was later explained by him as being the bondage of the will which he taught, in his gnostic influenced, **Original Sin Theory**, Augustine's *Doctrine of Original Sin*.

Origin of the Bondage of the will Doctrine

Eventually after being indoctrinated by Manicheanism's '**bondage of the will**' teaching, for some reason, Augustine broke with Manichaeism in about AD387, when he joined the Church. It was then when he used his debating skills to dispute the Manicheans against their doctrine of the bondage of the will and the natural inability of man. They were teaching that the will was enslaved to evil in man and therefore it was totally unable to overcome the darkness of evil—hence, Manichaeism taught against the freedom of the will, like it was later taught by the Calvinist.

The Church Historically Believed in Practical Holiness

It is very interesting and most worthy of note here, that before Augustine joined the Church, in the days of the Early Church, the debate over the freedom of man's will vs. the Total Depravity of man's will—that is, the bondage of the will, was one of the major divisions between the early Christians and the Gnostic sects that taught this basic version of a total depravity doctrine. The Manichaeans and other Gnostics denied free-will. The Church Fathers of the First and Second centuries, who were far nearer to the true Gospel teachings of the Apostle's times than those later Church Fathers in the Fourth Century were. The earlier church fathers fought the bondage of the will dogma. The First and Second Century fathers believed, and maintained, against the Manichaeans, and taught that whatever state man is in, he has the freedom of his own will over his own actions. They taught that man has the same power to do good or evil. Because of this doctrinal conflict, the Early Church Fathers and the Manicheans were polemic rivals. The Manicheans so denied free will, as to hold that, man had a bondage to sin as a fatal necessity of sinning. In their gnostic thinking, man can't do anything but evil. No matter what man does it is evil in nature. It is from this point in Manicheanism where Augustine made the statement "man cannot, not sin".

It is also from there, that modern Presbyterians and other protestants, get the teaching that saints can't live holy, making statements in their sermons like; '**we sin every day**', '**man is prone to sin as the sparks do upward fly**', **no one is perfect**. And other statements that say that man is bound to sin no matter what, even if he gets saved. This is what is put in the mind of people who claim to be Christians, almost licensing them to live immorally if they choose to.

Augustine Once Refuted the Bondage of the Will Teaching

AUGUSTINE TEACHES FREEDOM OF WILL, FOR A BRIEF PERIOD, AFTER JOINING THE CHURCH

The '**bondage of the will**' was the core of Manichean Gnosticism. This was why Augustine who when he became a part of the Church, began teaching the freedom of the will, which was the always held teaching of the Church, before Augustine, from the Apostolic Age until about the Fourth Century.

It seems that his eyes were opened to the fallacies of the bondage of the will teaching. He said,

“We [Christians]...assert the liberty of the will, whereby our actions are rendered either moral or immoral, and keep it free from every bond of necessity, on account of the righteous judgment of God.” He also said, ***“The religious mind... confesses... and maintains... that we do by our free will whatsoever we know and feel to be done by us only because we will it.”*** And he said, ***“we sin voluntarily and not by necessity.”*** ***This can be read in Augustine’s writings in books I,II and III of De Libero Arbitrio, on Free Choice of the Will, book I 387/9 C.E.***

In Book of *De Libero Arbitrio*, Augustine endeavors to construct an anti-Manichean theodicy [*De Libero Arbitrio* 1.2], one that accounts for the presence of moral evil in the world without either substantializing it or finding its source in divine activity. In this regard, the will is what makes an action one's own, placing the burden of responsibility —Hence, here according to Augustine man has free will. These writings in *De Libero Arbitrio*, were written during the short time span when Augustine had broken with Manicheism and joined the Church Fathers, in their fight against the gnostic teaching of the bondage of the will. It seems that he got into the Church, gained the confidence of the Church Fathers, then later things changed when he came into a polemic doctrinal debate with Pelagius the English moralist. Pelagius taught the freedom of the will in a way that vehemently charged Augustine to produce a philosophical argument, against the teaching of the freedom of the will, which was intended to oppose and literally kill the idea of the freedom of the will right out of the theology, such of which he accomplished in his doctrine of Original Sin, which is the core basis of Calvinism.

Apostolic Faith Perspective: Jesus and the Apostles taught that men must repent to be saved. Therefore, man having a free will makes him able to use his will to repent and be saved. But in the teachings of Calvinism’s **bondage of the will theory**, it is the aim of Satan through Gnosticism, in this case, to throw a monkey wrench in the plan of salvation by saying, man can’t really take part in the plan of salvation, which requires the will of man in repentance, because, as they erroneously guess, man is unable to do so because his will is in bondage.

Augustine Backslides, back into Gnosticism, from teaching Free Will to teaching the Bondage of the Will Again ;because it was needed to defeat Pelagius, in the Polemic debate, over free will and the bondage of the will, not because it was true:

For a short while, Augustine stood firmly for free will when refuting the Manichaeans. However, when he came into a debate with the Pelagians, over the issue of free will and the inability of man, **It was then when Augustine unfortunately went back to teaching the bondage of the will and the natural inability of man, as the Manichaeans taught him.** Beausobre also noticed this change and noted that Augustine defended free will “so long as he had to do with the Manichaeans. But when he came to dispute with the Pelagians, he changed his system.

In Augustine’s debate with the Pelagians, his teachings on the bondage of the will was so strong that, it appeared that he never really divested of that teaching, even when he joined the Church. In his debating with Pelagius, he denied that kind of freedom which before he had defended; and, so far as it can be seen, his core sentiments no longer differed from theirs [the Manichaeans, Gnostics] concerning the bondage of the will. Now being in the Church, he thought it appropriate to align his theories with Christian doctrine. This caused him to mix this doctrine in with the Bible by saying the bondage of the will was the result of the corruption which Original Sin brought into our nature; whereas the Manichaeans who were not Bible based ascribed it to an evil quality, eternally inherited in matter.”



When Augustine forsook his position on free will that he held after first coming into the Church, saying **“I have tried hard to maintain the free choice of the human will, but the grace of God prevailed,”** he began to influence the rest of the Church world with the idea of the bondage of the will and the natural inability of man to choose, which views the Church did not previously believe at all. This was the beginning of the teaching against the freedom of the will of which was soon replaced by the bulk of the Church world and the philosophical systems, with the idea of all men being bound by a ruined, corrupt, sinful nature with a will in bondage to evil. This is the core idea of Augustine’s **Doctrine of Original Sin**. Which is the basis of Calvin’s Total Depravity Doctrine.

Is Calvinism’s Original Sin Theory True or False?

Regarding the doctrine of a sinful nature, Charles Finney said,

“This doctrine is a stumbling-block both to the Church and the world, infinitely dishonorable to God, and an abomination alike to God and the human intellect, and should be banished from every pulpit, and from every formula of doctrine, and from the world. It is a relic of heathen philosophy, and was foisted in among the doctrines of Christianity by Augustine, as everyone may know who will take the trouble to examine for himself.”

Charles Finney is not the only one who has expressed this thought, there are too many to mention in this short book, who are very erudite and valid theologians who are discerning of truth and error, who know the difference between them, that believe that Augustine’s doctrine is a lie.

In this study we intend to determine whether the Original Sin Theory and its resulting doctrines of Total Depravity and Unconditional Eternal Security are Apostolic or biblical, such that we should propagate them and live by them; or if this system is one of the biggest deceptions that Satan has planted in the world.

CALVINISM COMES FROM GNOSTICISM, IT IS NOT FROM THE APOSTLES

Calvinism is basically Augustinianism because with a few modifications by Calvin, it is the teachings of Saint Augustine in the 4th century which apparently was brought in from some of the other sources like Manicheanism. This teaching is based on his teachings on Original Sin. He at first believed in ‘free will’, then during a certain time begin to go back and forth between ‘free will’ and his doctrine of absolute predestination, later known to be the Doctrine of Grace. Then when he got into a polemic, ongoing debate with Pelagius over whether or not man could be righteous of his own free will or not, because Pelagius taught that man can, Augustine fought him against that point, reiterating his Manichean roots.

And later in this study it is discussed how Augustine’s gnostic idea of the evil of matter mixed into his Original Sin theory is the basis for many false and pagan religious ideologies in Catholicism, in Protestantism, in the asceticism of the monastic orders, in the vow of celibacy and most obviously in the five points of Calvinism. This theory connects so called Christian philosophy with pagan ideas. In that day most of the leading pagan ideas were rooted in Neo Platonism,

fatalism, and many forms of Gnosticism. Augustine's Original Sin idea was the perfect match for the Catholic Christianity and the paganism that consummated the marriage between the two that birth Calvinism.

Augustine Pelagius Conflict Historic Origin of Augustinian-Calvinism

This is where it all begin, it was not in the world in the Days of the Apostles, nor is it taught in the Bible.

Augustine thought Pelagius' teaching on 'free will' was corrupting the Church and something had to be done to stop it. In theology Pelagius' teachings are called Pelagianism. **Pelagianism** is a form of the doctrine of the freedom and ability of the will—free will. Augustine thought Pelagius' teaching was a corrupt extreme concept of free will. In response to Pelagius, Augustine had to, and did, go all of the way against 'free will' in his teachings. And too far in the direction of the Total Depravity and total inability of man.

Thus, Augustine presented his doctrine of Original Sin which teaches that man from the fall is damaged and severely crippled by the fall not being able to not sin. In this, Augustine taught against Pelagius' teaching of 'the innate created ability in man to choose to do right'.

Doctrine of Free Will was a Serious Threat to Catholic Authoritarianism

However, against Pelagius idea was the view of God, held by the Catholics which they inherited from the pagans during the merging of so-called Christian teaching with the thinking of the pagans, that man was by nature physically evil and unable to personally approach God. And man being so depraved and spiritually bankrupt that he had nothing in him that he could use to mete any condition of salvation. Therefore, the Catholics under St. Augustine guessed that if any man is going to be saved, because of his depravity, it would have to be not based on any condition of what man is required to do to be saved. Man's will was in bondage and unable to partake in any conditional part for his salvation, say like truly repent, cry out to god in sincerity. None of that personal kind of thing was tolerable by the Catholics. Thus, salvation was **unconditional** and God controlled. And because it was needed to complete the logic of this dogma; eternal life was thrown in as a cancelation prize for there being no will of man involved. Thereby, creating the origin of the doctrine of Unconditional Eternal Security, in the Fourth Century, not in the days of the Apostles. Here is when and where adding the promise of eternal life to the dogma sealed the deal on accepting the fatalistic teaching of Augustine's original sin and predestination theory which he needed so badly to defeat the Pelagians.

Force Religion without the Free Will of the Converts

In the mind of the Christian pagan thinker of that day, they saw God as being aloof, impersonal and very far off from man-hence in the gnostic mind God was too high up from man and was unapproachable by man. This was held by them by reason of their view of the aloofness of God and the dualistic view of man being too evil for God to deal with him. This thinking was not a part of mainstream unanimous Christen thinking before Augustine, but brought in after the so-called Church took over the world of philosophy and theology. In taking over the world it

compromised with the pagans to incorporate its ideas of a pagan, fatalist god, that was far from man, who was an absolute predeterminist, that predestined everything. In that concept, salvation was impersonal and God controlled. No one personally chose to be a Christian. This is the reason why they did infant baptisms, there was no intelligent will of man required. No repentance at the age of accountability was applicable in that system. For example during the Crusades of the Catholic Church, when they crusaded to convert the world to Catholicism, the Church had an armed military sent to kill people who would reject accepting Catholicism. Thus, people were forced into Catholic Christianity, symbolized by them being forced into being baptized a Catholic, regardless to their personal wills to do so or not. How was that? It was because in the gnostic thinking of Medieval Catholic theology, there was no will of man involved nor was there any condition of the heart that was required for conversion salvation. Neither was it necessary. It must be noted here by all Holy Ghost filled pastors, this was not the church that the apostles established. Their purposes were not spiritual like the purpose of the saints in the Apostolic Faith church are. In that dark historic situation, there was most likely no one in the priesthood or the mainstream of that system who was filled with the Holy Ghost. And for this study it must be noted by all apostolic apologist that those who made up the Total Depravity Theory, never claimed to be and most probably were not, filled with the Holy Ghost [the Spirit of truth]. They were not enlightened by God to make up this gnostic doctrine. The idea of man having a free will to exercise in a personal relationship with God was totally inconsistent with the pagan and gnostic Catholic thinking of that medieval period of darkness, when Augustine composed his theory on Original Sin and the Total Depravity of man. It was unbiblical, gnostic, pagan, and erroneously made-up from secular philosophy, but for them in that era; it matched their pagan gnostic worldview of the god that was unapproachable.



Apostolic Perspective: **On the Logic of the Bondage of the Will Teaching**

Bondage of the will + divine fatalism = unconditional predestination and unconditional eternal security
Free will + repentance and works meet for salvation = conditional salvation and conditional eternal life
No free will is having no responsibility, no ability to repent therefore everything is done by God. Because since there is no free will, there is no justly required condition or merit on which eternal life is secured.
Thus, with free will comes ability and responsibility to repent and strive to live right
Thus, with no free will comes the inability to repent, the inability to will to strive to live righteously, and the dependency on the fatalism of God in predestination

Therefore, in the original theory, the unconditional salvation and eternal security ideas were the unavoidable products of the no free will [bondage of the will] component of the debate. For it had to be that since man has no will then if he is saved someone's will had to do it. The only one who was available to take the job and had the free will was God. And further since man was so evil that nothing he does or thinks is good [dualism] then God had to save him in spite of his contaminated works and corrupted disabled will. This was the only possible solution to the equation, thus, predestination and

election was the only logical explanation for how man is saved when he has no will or ability to do anything towards it, since according to the gnostic dualism in Calvinism his will is in bondage.

Preachers Don't be Gullible to Preach Unconditional Eternal Security, check it out for Your self

Therefore, the doctrine of Unconditional Eternal Security is based on the bondage of the will concept wherein man is excused from merit because he has will usable in striving for righteousness.

But if man has Free will then based on the originator's [Augustine] logic, there is no Unconditional Eternal Security, but Eternal Security is based on one using his/her will to believe receive and maintain their salvation status. Hence, the only reason Augustine taught unconditional salvation was because of the polemic conflict he made himself, in his attempt to answer the dilemma and question prompted by his argument; how one is saved having no free will that would enable him to come to God? This question was posed because of Augustine's argument that man had no free will which he set forth in response to Pelagius' argument that man had the free will and the ability to do both, to will and to actually come to God on his own free will. Augustine argued himself into a corner, with no other out but to say that since man is unable to will or come to God, God predestinates all men to their eternal destinies, not based on merit. It is important for all apostolic apologists and pastors to note and explain to your students that this did not come from God. It was the results of an argument that ran out of good logic. And to all of the apostolic preachers who are so gullible as to embrace this unbiblical theory [Unconditional Eternal Security], it will serve you well to search this out a little deeper, you might find that it is not what you thought.

Too Many Modern Ministers Ignorantly Claim to Be Calvinist

Modern Calvinism is a Milder Brand of the Same Dogma which was Taught in the Fourth Century

It must be also noted that now days, nearly 1800 years later, that the brand of this dogma[Calvinism] that we hear taught by reformed theologians and the one and two point Calvinist that claim it for its Eternal Security component, is a greatly tamed version of it. It is taught such that the Gnosticism part of it is latent and not so pronounced, so much so, that most modern Calvinist don't even know that it originated from Gnosticism.

But back then, in the Fourth Century when it was first made up, the Gnostic and pagan overtones were very clearly pronounced because the pagan minded world was standing by to see to it that their ideas were included in the theology of the State-Church [no separation of church and state]. Thus, the bondage of the will doctrine was the core tenant of the **Augustinian-Catholicism** which was taught by Augustine in the Fourth Century that was inherited and taught by the reformers when it became the **Augustinian-Calvinism** of the Reformation. And today the Augustinian-Calvinism of the Reformation is just call **Calvinism** or the Reformed Faith, with many people claiming it most probably for its errored and unbiblical **Unconditional Eternal Security** component. Such is too often held by men as an alibi for their sinfulness, to cause them to think that they can live sinfully without striving to overcome, be cause John Calvin the great reformer said so. This is where those who are Apostolic have to watch out because John Calvin did not teach and believe, like the Apostles, that men had to be filled with the Holy Ghost that leads and guides into all truth. And too, Calvin's teaching on the depravity of man came from medieval gnostic and pagan sources.

Apostolic Faith Perspective: There is no scripture in the Bible that teaches Augustine's gnostic theory of Original Sin, which resulted in the bondage of the will. This errored thinking is a mixture

of Augustine's gnostic and pagan sentiments into his interpretation of certain Scriptures, which are in this case used out of their contexts producing an errored philosophical theory of how the fall of Adam is true and also the bondage of the will fits in with the fall of Adam, which he held to from his gnostic roots. He illegitimately mixed them together to make-up his theory of the bondage and corruption that is in man that makes him unable to obey the Gospel as preached by Jesus and the Apostles.

Apostolic perspective: Repentance is so powerful and necessary, that Satan will do anything to cause it not to happen, even saying that man can't repent. St. Luke 24:27, because his will is in bondage and cannot repent.

Why was the Inability to Live Right, a Main Teaching of Calvinism?

This concept is ornate in Calvinism's Total Depravity Theory. Before Augustine, the free will and natural ability of man to choose righteousness, and not to sin, were held commonly and firmly by the Church. However, Contrary to the Church Father's teachings on the freedom of the will, there was the teaching among the Gnostics which had leaked into the Church of the natural inability of man. This unbiblical teaching was before Augustine only held by the pagan philosophers and the Gnostics and a few gnostic infected philosophers and theologians, like the Manichaeans." This teaching was of the secular world of philosophy, paganism, fatalism, and Neo-Platonism. It only got pass the Church Fathers and into the Church world, after the more purer Church Fathers of the First and Second centuries had died off. It was brought in to the Church, being carried in St. Augustine's baggage of secular philosophical ideologies, when he introduced it in the Fourth Century about AD 397?. As we can see from its history it was a mere orthodox excuse for the ungodliness of those who were in the church's system.

The Church Violently Opposes the So-Called Righteous Rebels

It was in the setting in the church world where gross sin was so rampant among the highranking churchmen, that it caused a cry for holiness. Seeing the corruption of the Catholic Church's leadership, groups like the Donatist which took the stand of being righteous rebels, maintained that the Catholic Church had compromised itself by taking on the pagan philosophy and the immoral life styles of sinfulness which was common among the pagans. Therefore, the Donatists set up their own alternative, "pure" church.

This situation created an on-going conflict between the Church and the Donatists, mostly infused by men like St. Augustine. That conflict at a certain point became violent. The issue with the Donatist was that, certain immoral elements of the pagan religions that promoted pagan immoral traditions were being practiced by churchmen, that had been popular in the city's pre-



Christian days. The Donatist called the church out on these things. Therefore, Augustine saw the Donatists as rebels against the Catholic Church and violently fought them with physical force.

Keleher, James P (1961), Lewis, Gordon R (Spring 1971), "Violence in the Name of Christ: The Significance of Augustine's Donatist Controversy for Today", Journal of the Evangelical Theological Society, 14 (2): 103-10.

Are Ministers who Live Sinfully Unfit to Serve ?

Donatism was a belief which was held by a moralist groups in the church world in the Fourth Century, that argued that [Christian](#) clergy must be faultless for their ministry to be effective and their prayers and sacraments to be valid. Therefore, the Donatist had an issue with the immorality of the churchmen in Rome i. e. bishops, priest. They insisted that no one who was committing immorality should be consecrated to the bishopric, nor should they serve and administer communion. They felt that they were not qualified to say prayers of penitence for others who come to them for restoral to the Church, after having committed sins. They believed that a bishop should not be an immoral man, like a fornicator or an adulteress. A bishop should not be a drunkard or be practicing and committing any kind of gross sin. They believed that if a priest committed a serious enough sin then he would be permanently disqualified. [Cantor 1995](#), pp. 51 [Cantor, Norman F \(1995\), The Civilization of the Middle Ages. Hence, it is obvious that the Donatist strove to awaken the moral conscience of the leaders of the Church in Rome to the necessity of personal moral character, that is the necessity of a holy life for the priesthood.](#)

Presiding Bishop of Hippo; Goes against Moralistic Ministers for their Stand Against the Sinfulness of High Ranking Churchmen

Augustine as the bishop of hippo campaigned against the moralistic teachings of the Donatist and through his efforts, orthodoxy, [that is the very rich and powerful, but sinful leadership of the church] gained the upper hand in the debate between the Donatist and the established church, which was pertaining to the requirements of righteous living from churchmen, as argued by the Donatist. According to Bishop Augustine and the church, **the validity of a sacraments was a property of the priesthood independent of the individual priest's character.** In other words, in today's context it meant that ministers were not required to strive for holiness to be qualified to serve in the ministry.

Because the Donatist after this decree was handed down, regardless to the position taken by the church, still held their position on the requirement of morality for the priesthood. Because of their resistance and non-acceptance of the church's stand on this, the bishop [Augustine] hippo, where the rebellion of the Donatist was prevalent, was determined to hush them. Therefore, to get backing from the broader Church authority to violently stop the Donatist, Augustine sent a letter to Vincentius. In his letter to Vincentius, Augustine used the [New Testament Parable of the Great Banquet](#) to justify using force against the Donatists and to force them to comply: in the letter he said "You are of opinion that no one should be compelled to follow righteousness; and yet you read that the householder said to his servants, '**Whomsoever ye shall find, compel them to come in.**' Thus, Augustine misused *the compel them to come* phrase in the passage, to justify using force against the Donatist, to make them come under the orthodoxy of the Church on the matter of a required moral condition of the churchmen, as argued by the Donatist. And too, to hush the Donatist's disturbing cry, in the church world, which required a life of holiness of the priesthood. [Frend 1952](#), pp. 161 62; from the letters of Constantine preserved by Optatus. Brown, P. 1967. Augustine of Hippo. London: Faber and Faber." [Augustine on how it is legitimate to 'coerce' Donatist Christians to join the Catholic Church". Archived from the original on Nov. 25, 2017. Retrieved January,20, 2018.](#)

Modern Donatist Like Thinking in the Apostolic Faith Church

A modern example of Donatist thinking was the argument presented by Bishop S. N. Hancock who was a leading bishop in the Pentecostal Assemblies of the World, in the first half of the 20th, Century, who when he saw some high ranking ministers committing gross sins and were not properly disciplined, he left the organization. He believed like the Donatist that

ministers who committed gross sins were not qualified to be in the ministry. Though his views were thought by many saints to be extreme, when there were certain cases of ministers, in the PAW, falling into what



he saw as gross sins, in the 1950's, it was then when Hancock left the PAW and formed the PCAF, intending to form a purer church which would enforce high standards for the morality of pastors and bishops. Hancock believed just like the Donatist that gross sin would permanently disqualify a minister.



Another example of Donatist like thinking was when Bishop James A. Johnson a latter 20th and early 21st Century Apostolic Father who was a former presiding bishop of his organization observed an increase in the number of ministers who had grossly sinful life styles while serving in high positions like pastors and bishops, urged the organization to 'take action' by silencing those ministers by not promoting them, and not putting them up to preach in the national conventions of his organization. The point that Johnson was making, was that the character and life style of the minister mattered in their qualification as leaders of the Church.

It is believed that the reason Johnson's and Hancock's ideas were ignored and are being ignored more and more as time passes, is because of the spread of Augustinian-Calvinism in and among the churchmen even within the ranks and theological thinking of the Apostolic Faith Church.

The Calvinist Ideas of Inability in Modern Church Circles, Used to Justify and Excuse Saint's Sinful Life Styles

Bishop Johnson was futilely arguing his point on the necessity of the required moral righteousness of ministers, in the midst of a continuously growing backdrop of Calvinism's gnostic doctrine of Unconditional Eternal Security, that had its undercurrent spread throughout that organization's gullible constituency of very high-ranking churchmen. It was the same Calvinism that was taught by Augustine which had in that day subliminally licensed and taught that laxed sinfulness was normative for the churchmen in the Fourth Century. This is what Bishop Johnson was dealing with. Thus, the sinfulness of many high-ranking churchmen of today is often explained away by them, using the same theory that Augustine presented as an alibi for it to the Pelagians in the Fourth Century; 'We cannot not sin'. 'We are eternally saved regardless to what our character is'. 'We cannot please God or cause God to save us, no matter what we do, good or bad'. We are predestined and because of the Eternal Security taught to us by John Calvin, we cannot be lost. This deceived pattern of Calvinist thinking is the basis for justifying ministers committing gross sins and just relaxing in their sinfulness, not intending or striving to overcome.