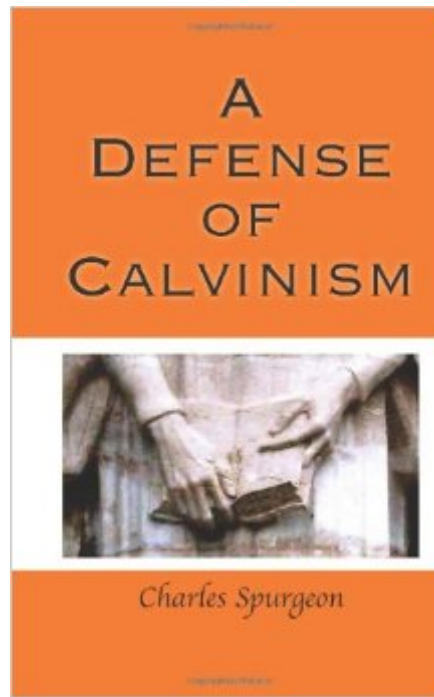


The book was found

A Defense Of Calvinism



Synopsis

With his winsome style and customary mix of wit, wisdom, and warm devotion to his Lord and Saviour, Jesus Christ, C. H. Spurgeon (1834-1892) explains and defends the Bible's teachings about the grace of God in the gospel. In so doing he helpfully answers several important questions, which young believers sometimes struggle with, such as: How did I become a Christian? Did God love me before I was born? What did Jesus accomplish by his death upon the cross? What can overcome the wickedness of my sinful heart? Will a true Christian persevere in faith? What is the best way to be happy as a Christian? Will the doctrines of grace encourage me to sin or to live a holy life to God's glory?

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Customer Reviews

I purchased this booklet to learn the beliefs concerning Sovereign Grace of the famed English Baptist preacher of the 19th century, Charles Haddon Spurgeon. This small book was originally published as a chapter of his autobiography in 1898. I am currently studying the Sovereign Grace doctrines of the T.U.L.I.P., and especially Particular Election. I found this booklet of Spurgeon's to be interesting and informative. Spurgeon was actually converted as an Arminian, but he studied the Bible and became a believer in Sovereign Grace., as did I. Spurgeon does not go into an in-depth explanation of the five points usually held by "Calvinists" in this brief book; however, it is abundantly clear from what he wrote that Spurgeon would be termed a "Five Point Calvinist" --albeit a rather mild, gospel preaching one. (I have actually had one Baptist man tell me that Spurgeon was not a Calvinist. This despite Spurgeon's own writings and that even Baptists against Calvinism- such as

David Cloud- openly admit Spurgeon to have been Sovereign Grace). At one point in this book, Spurgeon even states that, "John Knox's gospel is my gospel". Later in this book Spurgeon states that, "I wish to be called nothing but a Christian; but if you ask me, do I hold the doctrinal views which were held by John Calvin, I reply, I do in the main hold them, and rejoice to avow it". Spurgeon also states herein that, "It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe that we can preach the gospel, if we do not preach justification by faith, without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation after having once believed in Jesus". Overall this is a very good little book, perhaps especially appealing to Baptists (I am a Baptist). I found this book to be of value, and I plan to order a few more copies to hand out to friends and relatives who may express curiosity in Sovereign grace.

'A Defense of Calvinism' is a brief tract written by the preeminent Charles Spurgeon (1834-1892), long considered to be the Prince of Preachers. Although many Christians today recognize Charles Spurgeon as one of the most able preachers, and certainly among the most quotable pastors of all time, and certainly the last 200 years, most do not realize that he was also an ardent Calvinist. Although Spurgeon rarely mentions John Calvin by name, and quotes him rarer still, this tract was meant to show his own unequivocal alignment with traditional Reformed Theology ("Calvinism") as against the Arminianism and Hyper-Calvinistic trends of his own day. In this brief work, Spurgeon defends the doctrines of total depravity, election, limited atonement, and perseverance on Biblical and logical grounds. Here, he explains that the doctrine of the Reformers (and Calvin in particular) is nothing other than the Biblical theology of Jesus, Paul, and the Apostles. At the end of this tract, Spurgeon explains how the sovereignty of God in election does not in any way stand in opposition to the doctrine of human responsibility, and does not preclude man as a moral agent, responsible for his own sin. This short work will not likely take the reader any more time than half an hour, and will greatly enhance his understanding of Spurgeon's theological foundations as well as that of Calvinism. Matthew Everhard is the Senior Pastor of Faith Evangelical Presbyterian Church in Brooksville, Florida.

This book is really a good primer for those who wish not to go deep into what Calvinists believe. It is very easy to read and to the point on most issues. I would recommend it to the beginners who wish to familiarize themselves with the basics of Calvinism.

I love how this book begins with Spurgeon making the point that it is important to be grounded with right doctrines and the right Gospel early on as a Christian. He even has a great illustration of this: "If a tree has to be taken up two or three times a year, you will not need to build a very large loft in which to store the apples." With such an opening my interest for this booklet was perked. Technically this booklet wasn't necessarily a point by point proof of the five points of Calvinism, often called TULIP. It is really more of a general defense of God's sovereignty in salvation. Of course since Spurgeon is a Calvinist this booklet definitely touches on the points of Calvinism even if it isn't as systematic as other defenses of Calvinism might be. Spurgeon shares his thoughts on free will in light of his own observation of the depravity in his own heart and also the doctrine of Total Depravity. The bulk of the book makes observations and arguments from Christian understanding of salvation in general and how it makes sense from a high view of God's Sovereignty. Spurgeon also deals with the objection that the doctrine of Sovereign Grace leads to an excuse of living a life of habitual sins. Edifying read.

I absolutely love the desire for truth in the inner man that this man had. We cannot ignore the questions brought about both by "Calvinism" and the "doctrine of free will." We have to be open in our hearts as we read the Words of the almighty God. I love Spurgeon's dialogue with the Armenians. Very entertaining. "How can one read the Bible so much and yet assert that he finds no inkling of election." I heartily agree.

Spurgeon defends John Calvin because Calvin declared the truth. Spurgeon defended men with Armenian points of view (John Wesley) because he saw God's work of Grace in them. Their differences on doctrine notwithstanding, he saw Christ in them.

Spurgeon defends that the Calvinistic perspective is simply the Gospel proclaimed. Bottom line is that he believes that grace, Gospel and Calvinism are synonymous with one another. None can be saved apart from the work of the Triune God.

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