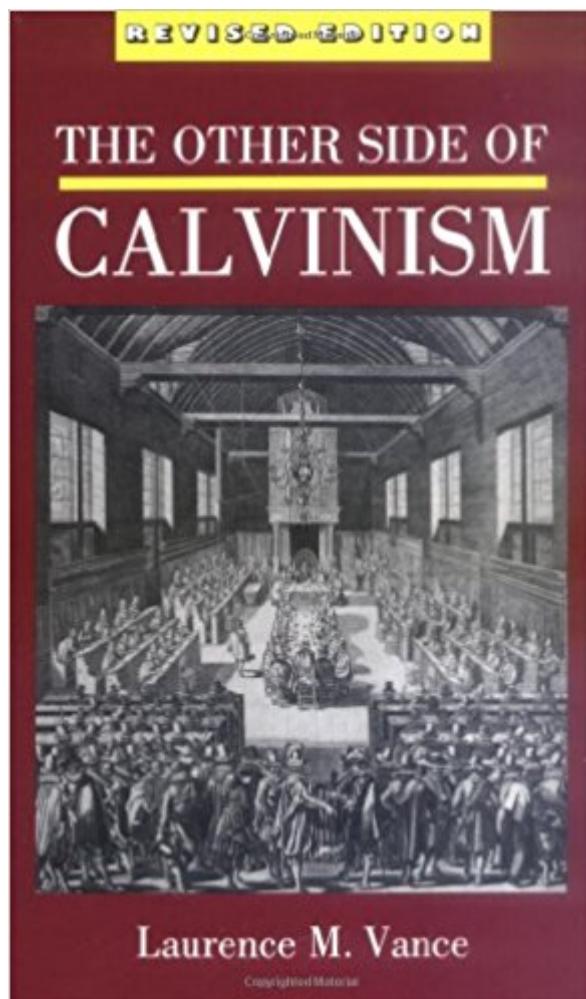


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# The Other Side Of Calvinism



## Synopsis

The definitive treatment of the subject, this book provides a detailed historical examination and critical biblical analysis of the philosophical speculations and theological implications of Calvinism. Extensively documented from Calvinistic authorities, this book presents the other side to the over 400-year-old debate over the doctrines of Calvinism. The book contains ten chapters, along with a preface, seven appendixes, footnotes, and bibliography. It is further enhanced by subject, name, and Scripture indexes.

## Book Information

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## Customer Reviews

Even Calvinists will find this book informative and challenging, as I did--Bob Dasal. -- Pulpit Helps (January, 2000)I recommend this book as a super resource on the issue of Calvinism--Robert Wilkin, editor. -- Journal of the Grace Evangelical Society (Fall, 2001)Meets Calvinism head on, asking no quarter and giving none. We highly recommend this very unusual and usable book. -- The Flaming Torch (April-June, 1992)The author is to be commended for tackling this difficult issue. -- Baptist Bible Tribune (November 6, 1991)We recommend it as a valuable contribution to such works already in print--Curtis Hutson, editor. --The Sword of the Lord (February 12, 1993)

Laurence M. Vance is an author, a publisher, a lecturer, a freelance writer, the editor of the Classic Reprints series, and the director of the Francis Wayland Institute. He holds degrees in history, theology, accounting, and economics. The author of twenty-five books, he has contributed over 800

articles and book reviews to both secular and religious periodicals. Vance's writings have appeared in a diverse group of publications including the Ancient Baptist Journal, Bible Editions & Versions, Campaign for Liberty, LewRockwell.com, the Independent Review, the Free Market, Liberty, Chronicles, the Journal of Libertarian Studies, the Journal of the Grace Evangelical Society, the Review of Biblical Literature, Freedom Daily, and the New American. His writing interests include economics, taxation, politics, government spending and corruption, theology, English Bible history, Greek grammar, and the folly of war. He is a regular columnist, blogger, and book reviewer for LewRockwell.com, and writes a column for the Future of Freedom Foundation. Vance is a member of the Society of Biblical Literature, the Grace Evangelical Society, and the International Society of Bible Collectors, and is a policy adviser of the Future of Freedom Foundation and an associated scholar of the Ludwig von Mises Institute.

he Other Side of Calvinism, written by Laurence M. Vance is a monumental work written on the subject of Calvinism. One of the first points made is that Calvinism has Â¢Âœmasqueraded as sound doctrine for much too long.Â¢Â• (Vance ix) Vance as a purpose does not designate the last statement; however, it seems, that in this book Vance determines to undermine the history, theology, philosophy, and men who are responsible for current day Calvinism. Many direct quotations and excerpts from historical church documents pervade the book. The book is well cited; Vance is well read, and has included in his book many pages of bibliography. He has no stone left unturned and provides readers with a strong argument against the false teachings of CalvinismIn the preface, Vance identifies a few of his purposes in writing the book. Although there is a great deal of writing on this subject, most authors primarily argue from a reformed or Calvinistic view. Calvinism is becoming increasingly popular. Vance argues that Calvinism is dangerous and can distort oneÂ¢Â™s view on other practical and doctrinal issues. He claims that, Â¢ÂœCalvinism isÂ¢Â Â|the greatest Â¢Â ÂœChristian heresyÂ¢Â Â• that has ever plagued the church.Â¢Â Â• The teachings of Calvinism are heretical, but the Â¢Â Âœgreatest Christian heresyÂ¢Â Â• may be a slight exaggeration. (Vance x)Vance informs his readers that the book will not be written from a neutral position. He justifies this approach by reminding readers that the Â¢Â Âœother sideÂ¢Â Â•, writes in the same manner. This approach is fine; after all, a reader rarely approaches a book from a neutral position. It is understood that his ultimate purpose is, Â¢Â Âœto show that Calvinism is beyond all doubt not the teaching of the Bible nor of reasonÂ¢Â Â|VanceÂ¢Â Â™s attempt is to prevent the spread of Calvinism.Â¢Â Â• (Vance xi)Vance begins in the first chapter with an introduction to Calvinism. He takes this opportunity to inform readers how Calvinists perceive

themselves, and how they perceive what Calvinism defines in Scripture. His conclusion to this matter is that Calvinism identifies itself with Biblical Christianity. Some Calvinists even refer to their theology as the Gospel. He provides a brief history of Calvinism. This history includes the names of men who have identified themselves with Calvinistic and Hyper-Calvinistic theology. Readers are made aware that Calvinist leaders have come from Baptist, Presbyterian, and Reformed religious background. Vance takes some time to explain the origin of Calvinism by referring to church history. This explanation is a very important part of the book because it lays the foundation for Calvinistic thinking. Vance discusses the Catholic Church, and Augustine. Many of the tenets of Calvinistic teaching originated with Augustine. Augustine had a great influence on Calvin. The personal lives and teachings of both Calvin and Jacob Arminius are taught in great detail. It appears that both men thought similarly, this piece of history is commonly unknown. Likewise the teachings of both men have expanded beyond their original intent and teaching. Vance discusses the acronym TULIP, the acrostic that is foundational to the theology of the Calvinist; he makes a great effort explaining the origin of this acronym. There are some who will not accept all five points. Vance spends a great deal of time discussing the history and controversy of how these points became so important to Calvinist thinkers. A familiarity with history is helpful for the reader to better understand this complicated information. Vance's decision to begin the book with detailed historical information is what makes this work significant. Several books have been written on the subject of Calvinism, but few are written from a historical point of view. Much of the book is dedicated to the explanation and refutation concerning each point of the acronym TULIP. Vance does a great job of explaining what each letter represents. He pulls direct quotes from Calvinists through the ages and responds accordingly. Each point he refutes with credible and frequent Scripture passages. Whether or not Vance fulfills his purpose, one will never know. The inclination is that few Calvinists will read this book. One could never really know if the book will successfully change people's minds on the subject. The book is filled with detailed information, including quotes, confessions, and Scripture. While all of this is great information the book may have been better if some of the information was excluded. Perhaps a series, or a two-volume work would have been better. The closer I became to finishing, the harder it became to read and concentrate on the subject. Vance is well read and used plenty of sources. Yet, it was his massive bibliography that became frustrating. Footnotes would have been better; it was a real task to look up each quote, there are so many. Ironically, what is most impressive about the book became a frustration while trying to intently read.

Every Bible believing Christian should take the time to read this book. The issue is very important and the documented is outstanding.I recommend having a highlighter in hand as you read.

This book more than meets what I expected. The amount of documentation from the pens of those being refuted is astounding, and does confirm what I have actually learned in my research, finding mine was minimal compared to what Mr. Vance relates.

Excellent

Item as described, arrived on time.

Outstanding! Detailed and understandable

This book arrived promptly but it starts with page 21. Wonder what I missed?Otherwise, seems interesting and well-written for the most part.

Very thorough no-nonsense discussion of Calvinism.

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