Ephesians 2:8-9, Faith, and Calvinism

Is biblical Faith the exclusive gift that Calvinist doctrine demands it to be?
In this video, we’re going to deal with “faith” as it is found in Ephesians 2:8.

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This ministry is personally funded out of pocket. Any additional funds go toward production expenses and time requirements. Increased funds will enable us to produce content more frequently and consistently, and Lord willing, our goal is to eventually go full time. So prayerfully consider how you might be able to offer support and prayers and the Lord provides.
The entrance of thy words giveth light; it giveth understanding unto the simple.

Psalm 119:130

Sanctify them through thy truth: thy word is truth.

John 17:17

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Ephesians 2:8-9 (KJV)
8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

Romans 12:3 (KJV)
3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Acts 17:31 (KJV)
31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
Ephesians 2:8-9 (KJV)

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. "πίστις" (pistis)

This is a proof text employed, usually flippantly, by Calvinists along with the notion that “faith is a gift.” The usually un-said implication along with this is that faith is an exclusive gift - that is, that it is withheld from some people while granted to others. There are a few notions to consider right up front:

1. Is that what the text is saying?
2. The problem of faith = works in calvinism.
3. If faith is a gift, is it withheld from anyone?
4. Do other passages corroborate this Calvinists premise?
There are three elements in verse 8. They are “grace,” “saved,” and “faith.” Any one or all of these could be considered the “gift of God” mentioned in the passage. In this same book, the idea of a gift shows up two other times, and both times the gift is “grace.”

Ephesians 3:7 (KJV)
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 4:7 (KJV)
7 But unto every one of us is given grace according to the measure of the gift of Christ.
It’s “almost” like there’s a deliberate developmental pattern clearly laid out. But Paul isn’t known for carefully devolving and accentuating the content of his letters, is he? You bet he is. That’s actually one of his most outstanding writing characteristics. Let’s take a look at how this same author says the grace is accessed:

**Romans 5:2 (KJV)**

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

In the context, the “grace” in Romans 5 is the grace of justification. According to Paul, that grace is accessed by faith. So we know for sure that grace is a gift, and we know that that gift of grace is accessed by faith. So far, we are on very solid ground.
Now let’s look at what the Calvinistic use of this passage does to the idea of faith. It essentially makes faith a work, which is the exact opposite of how Paul employs the concept. He pits them against each other as exact opposites where “works” is characterized by the deeds of the law, and “faith” is the exact opposite of said works. But Calvinists, by using Ephesians 2:8 the way they do, make “faith” a work, that must come after regeneration in order for salvation to not be by works, which to them means, “not by faith” either. Where we see “not by works” in verse 9, the Calvinists sees “not by faith” because they believe that faith is a work.
Let’s look at how Paul contrasts faith with works when he writes:

**Romans 3:20 (KJV)**
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

**Romans 3:24 (KJV)**
24 Being justified freely by his grace through the redemption that is in Christ Jesus:

**Romans 3:26 (KJV)**
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

**Romans 3:28 (KJV)**
28 Therefore we conclude that a man is justified by faith without the deeds of the law.

**Romans 3:30 (KJV)**
30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

**Romans 4:5 (KJV)**
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. [*note that “believeth” is contrasted with “worketh.”*]
Calvinist abuse the concept of “not by works” away from the Biblical concept of not being by the “deeds of the law,” and they use word games to make that include faith itself. So to them, salvation has to be not by faith either, not just “not by works.” They teach that faith is a work that has to be avoided in order for salvation to not be by works. However, the Bible never even gets close to playing this word game. Calvinists have to employ this word game in order to justify imposing their gnostic view of salvation onto scripture.
Galatians 2:16 (KJV)

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
Look at how R.C. Sproul words this as a Calvinist looking back on the time when he was first confronted with the gnostic doctrine that Regeneration Precedes faith. “These words were a shock to my system. I had entered seminary believing that the key WORK of man to effect rebirth was FAITH.”

Later in the same article he defines “synergistic work” as when “that person cooperates by exercising faith.” Basically, he’s saying that if that faith is exercising prior to regeneration, then it is a synergistic work. But if it is exercised after regeneration, then salvation was all of God and that belief came as a result.
One of the most dramatic moments in my life for the shaping of my theology took place in a seminary classroom. One of my professors went to the blackboard and wrote these words in bold letters: “Regeneration Precedes Faith.”

These words were a shock to my system. I had entered seminary believing that the key work of man to effect rebirth was faith. I thought that we first had to believe in Christ in order to be born again. I use the words in order here for a reason. I was thinking in terms of steps that must be taken in a certain sequence. I had put faith at the beginning. The order looked something like this:

“Faith - rebirth - justification.”
A monergistic work is a work produced singly, by one person. The prefix *mono* means one. The word *erg* refers to a unit of work. Words like energy are built upon this root. A synergistic work is one that involves cooperation between two or more persons or things. The prefix *syn* means “together with.” I labor this distinction for a reason. The debate between Rome and Luther hung on this single point. At issue was this: Is regeneration a monergistic work of God or a synergistic work that requires cooperation between man and God? When my professor wrote “Regeneration precedes faith” on the blackboard, he was clearly siding with the monergistic answer. After a person is regenerated, that person cooperates by exercising faith and trust. But the first step is the work of God and of God alone.
I’ve talked with Calvinists about this. They deny that faith is a work. Then when shown that Calvinism’s view of the will and other matters necessitates that they see it as a work, and then shown that view expressed by their own writers, they will carry the word games a little further and now say that they don’t believe that faith is a MERITORIOUS work. They have to throw a new qualifying word into the mix. The long story short of what they mean by that is that if faith comes before regeneration, then they label it as a work, but if it comes after regeneration, then it can slide by as not being MERITORIOUS work. See how slick and sly that is? Do you see how they have to qualify that with the word “meritorious”? Why do they need to do that? Scripture doesn’t do that. Why does their dogma require them to distinguish their concept of faith with a characterization that scripture sees no need to specify? I can tell you exactly why they do it. It’s because their view is not Biblical, so they have to go beyond the scriptural language to attempt to qualify their version of faith as meeting the scriptural criteria, which is does not. When they try these word games, be sure to call them on it, pointing out that their doctrine has to be qualified by wording that departs from the scriptural wording.
According to Calvinism, faith exercised at this point in the conversion timeline is a “work.”
I would stop the Calvinist at this point, and ask them, “Let’s presume that faith has to be a post-regeneration fruit so that is not a work, even though Paul already clearly contrasted faith with works as opposite one another, and not one in the same?” I would follow that trail as long as I needed to in order to get the Calvinist to realize how contrary scripture their position on this matter appears to people who can read, and who are not trying to reconcile scripture with Gnosticism. So we need to go to the book of Acts to see the context under which this whole faith versus works issue was hashed out.
Acts 15:1 (KJV)
1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 15:9-11 (KJV)
9 And put no difference between us and them, purifying their hearts by faith.
10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Contrasted with:

Acts 15:24 (KJV)
24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

...or as Paul calls it in Romans, “the deeds of the law.”
So, to use Paul’s own wording on the matter, Ephesians 2:9 is saying, “Not by the deeds of the law, lest any man should boast.”

Remember, the Calvinists sees this as, “not by works [up to and including faith] lest any man should boast.”

Even in Ephesians 2, Paul goes on to expound on the idea of “works” as “the law of commandments contained in ordinances” in verse 15. Christ abolished this. Therefore, the fact that salvation is by grace through faith is the gift, freeing us from the need to keep the law of commandments and ordinances, or “deeds of the law.”
Ephesians 2:15 (KJV)

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
IS FAITH A GIFT?
Now we move onto the question of whether faith is a gift. This is actually a bad question designed by Calvinists. When asked within a discussion of a Calvinist paradigm, there are a lot of assumptions built into this question that aren’t validated. The assumption is that if faith is a gift, then it is operates within Calvinistic parameters, and that’s the mistake.

Consider all the things that already are gifts to everyone alive today. Isn’t life already a gift? - Job 33:4; Acts 17:25; Isn’t breath already a gift? - Acts 17:25?

Are these gifts withheld from anyone living today? Why would a Calvinist think faith is any different than any other gift? What is their basis for claiming that the gift is withheld from some people without committing the fallacy of begging the question?
So sure, faith is a gift. It’s a gift just as much as the air that you breath or the food that you eat is a gift. Do the Calvinist have a justification for saying it’s withheld from anyone? No, they don’t. Ask them.

Faith, though given, can be put away (1 Timothy 1:19). Faith can be placed in the wrong thing (1 Cor. 2:4-5). Therefore, not everybody has faith (2 Thess. 3:2).
Faith cometh by hearing and hearing by the word of God (Rom. 10:17), which occurs within time, which means it that does not come by unconditional election way back in eternity past. Jesus marvels when he finds great faith (Matt. 8:10; Lk. 7:9) which he would not do if he was the one that arbitrarily gave it to begin with. This same Jesus tells people, “Thy faith hath saved thee” (Lk. 7:50; 18:42). A Calvinist Jesus would have to say, “You were saved before I gave you that faith,” unless he was a liar. But when have the words of Jesus himself ever meant anything to a Calvinist? I’ll make this easy: they haven’t. That’s why scripture quotations don’t capture their attention nearly as well as a quotation from one of their favorite Calvinist celebrities from the past or present.
Romans 12:3

“God hath dealt to every man the measure of faith.”
Romans 12:3 (KJV)

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
There is a phrase in Romans 12:3 that very clearly says, “God hath dealt to every man the measure of faith.” This is controversial in that the non-Calvinist immediately identifies the clear value of this statement, while the Calvinist uses typical mental gymnastics to present the idea that this phrase means something other than what it says. There is a contrast in Romans 12:3 of “every man that is among you” pitted against “every man” later in the verse. The non-Calvinist and the context see these as contrasted against one another, while the Calvinist sees the “every man” appearing later in the verse as a coextensive restatement of the “every man that is among you” earlier in the verse. In other words, to the Calvinist, it only applies to people in the church. This is one of the few places where the Calvinistic view of the phrase actually should be explored hermeneutically, so it is not completely without any merit.
The chapter goes on to list spiritual gifts and how and when they should be applied by those in the church. So the Calvinist view is that this measure of faith is given to people in the church for the exercising of their respective gifts. So this view is not completely asinine. But at the same time, it doesn’t prove anything about Calvinism either. Spiritual gifts and attributes are also discussed in 1 Corinthians 12, but in that chapter, the differences in the gifts are attributed to administrations of the Holy Spirit, not varying measures of faith given to different people. In fact, in 1 Corinthians 12 faith IS one of the spiritual gifts. This faith is not the basic faith associated with salvation, but specialized increased faith of someone who is already a believer, similar to what you might see in George Muller. If you’re not familiar with George Muller, then it would benefit your faith to become so soon. So spiritual gifts have to do with the sovereign administration of the Spirit, not with a degree of faith. Romans 12:3 says, “THE measure of faith.” The new versions, including the NKJV mess this up by rendering it as “a measure of faith.” This, of course, is highly misleading.
1 Corinthians 12:4 (KJV)
4 Now there are diversities of gifts, but the same Spirit.

1 Corinthians 12:9 (KJV)
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1 Corinthians 12:11 (KJV)
11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
While there are many Calvinist who seem to be very seasoned and mature, the fact is, a person can only BECOME Calvinist when they don’t know their Bible well, and when they’re not yet mature with how to handle scripture. What this means, is that once they change over to Calvinism, all the spiritual maturity stops cold with whatever they had when they were turned. From then on out, they grow in Gnosticism. They can grow in the same sense that any Hindu or Buddhist who turns over a new leave can grow, but the genuine spiritual growth and ability to properly deal with scripture was halted dead in its tracks at the point they were turned. So when you’re telling a Calvinist how to properly view a passage, you’ll often need to go back and cover basic elementary things, that would feel like you’re insulting the intelligence of anyone who had a similar number of years of genuine spiritual growth and maturity.
When a Calvinist, or any person with limited thinking or training is reading the Bible, they have a tendency to decontextualize based on chapter and verse divisions. Cults deal with scripture as a random collection of wise saying and proof texts, collected for the purpose of proving their dogma rather than looking at the context to see what the original author is trying to say to the original audience. What that means, is that since we are in chapter 12 of Romans, the Calvinist mind is treating this portion of scripture like a brand new set of thoughts in an instruction manual, not connected to anything said so far, or with anything that comes afterward. This is also their problem in Romans 9 too, by the way. More on that in another video.
The language in Romans 12 connects back to the previous chapters. In chapter 10, the mechanism of the great commission is laid out. Someone has to be sent to go out preaching the gospel or no one will hear it. This effort is what requires believers to present themselves as a living sacrifice. There’s another theme of conceit and pride versus humility. Right here in verse 3, we see, “not to think of himself more highly than he ought to think, but to think soberly...”
Romans 10:14-15 (KJV)

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
This admonition not to think highly of self is not newly introduced. It ties back to chapter 11. And it’s key to notice that the context in chapter 11 has to do with whether or not Jews or Gentiles are being grafted into the root of the Olive tree, which is connected to God’s program for who his people are, and how they reach the rest of the world.

Notice the statements in blue in chapter 11 that have to do with this issue of conceit and humility: (18) “Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee,” (20) “Be not highminded, but fear,” (25) “lest ye should be wise in your own conceits.” The context is Jews and Gentiles. The context is God opening up salvation to Gentiles without them being required to be circumcised or keep the law. The context is to not develop a conceited high-minded attitude about being a part of the saved people, and realize that the faith of the gospel is for everyone, and not just your little group. Does that sound familiar?
So in the multi-chapter context, the admonition to not be conceited and high-minded has to do with how the Christian relates to those OUTSIDE the church as it relates to the gospel. Look at all the references in chapter 12 to those outside the church: (14) them which persecute you, (17) in the site of all men. And then all of verse 19-21. This is very clearly about the relation of the church to those outside the church as it relates to salvation. This audience is being told that they are not super special or better than anyone else, and that in fact, they should present their bodies a living sacrifice to God for the sake of all those outside the church who will not hear the Gospel if they don’t send people to preach it to them. All of the book of Romans is an indictment of the frozen-chosen attitude that Calvinists are known for today. Paul is condemning the arrogance of replacement theology and exclusivism. The Gospel is for all, not just a certain group. So every man among the Christians must not act like their faith is a special and exclusive gift, but understand that God has given the measure of faith to every man.
Romans 12:1-21 (KJV)

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is false;

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.
That measure of faith is the Greek word “metron.” It is a standard rule or judgment. This is a standardized dose like a ration that is given to “hekastos,” every man. So there is no reason for the Romans to think more highly of themselves than they ought to think. They weren’t exclusively chosen to receive the gift of faith. But faith has been dosed out to every man, and the Romans are to think of others just as highly as themselves, and present their body a living sacrifice so that they might go out preaching the gospel to others just as someone did to them.
So the correct view in Romans 12:3 is one of contrast. “God hath given to every man the measure of faith,” not just every man that is among you. Whether or not those people put that faith in Christ is a matter first and foremost of whether they hear the gospel in the first place. All of scripture is connected. Especially when Paul is writing, he is making his points cumulatively. It’s important to keep in mind the points that Paul has made so far in his letter, and the points that he’s going to make, so that his points can be seen as the part of the greater whole. They are not individualized statements that are designed to be looked up as proof texts in the glossary of the theological dissertation. It is the misuse of scripture in that wrong theological glossary type mindset which leads to, and helps perpetuate them in their Calvinism. Context and Calvinism never go together.
Conformed to this world: identity politics, group superiority, every man for himself, self-supremacy

“living sacrifice” – regarding the duty of Romans 10:14-17

Through your mercy they may also obtain mercy – the point of the gentiles being saved is not to be high-minded and boastful of having something that other people don’t have, but to be the conduit through which others can be saved. Thus, to the Jew first (until Acts 28:28), and also to the Greek.

If they abide still in unbelief, shall be grafted in - the whole point of being a living sacrifice is to get these others to not abide in unbelief, but in belief, so that they can be grafted back in.

Then chapter 13 goes right into obeying the secular law and relating to the unsaved fellow man.

So the context supports the reading that the “every man” in Romans 12:3 is a contrast against the “every man that is among you” from that verse, and not a restatement of the same coextensive sampling of people.

If it was coextensive, it would say “to every man HIS measure of faith,” to match the gifts that follow. But this is a blanket statement – THE measure of faith. It’s something that everyone gets just like sunshine or air. The context is still coming from chapters 10 and 11 about all people hearing the gospel and being provoked to believe.
Calvinists also often misapply Hebrews 12:2 to this concept of faith being an exclusive gift to a Gnostic-style set of pre-selected elect people.

Hebrews 12:2 (KJV)

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The use of this verse is the equivalent of the Calvinist screaming at the top of his lungs that context means nothing to him and that he has no idea what the passage is talking about. They see their buzz words and think that it is an excellent opportunity for them to import their ideas, and in so doing, they miss the entire point, and self-identify as the milk-sop in Hebrews 5:11-13. This is not a textbook of theological proof texts.

When Calvinists use this verse, the idea they’re bringing to it is that Jesus is authoring the individual’s volitional belief in the gospel and then carries that belief through until the person’s death. But this has absolutely nothing to do with that nonsense whatsoever.

This verse is addressing the continuity of the faith for the Jew from the Mosaic Torah and Old Testament to faith in Christ under the New Testament. The tempting mindset for the Jew of that day would be to say that “Jehovah and Moses got us started in our faith, and now we’ve changed channels so Jesus and wrap it up and finish it off.”
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2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
Back in chapter 1, the author reminded the reader that the same God who spoke to their fathers in times past in diverse and sundry manners has now spoken through His Son, Jesus Christ. Then in chapter two, don’t let these things slip. Then by time the epistle (or midrash) is about to be wrapped up, the writer reminds the reader that this is not two different programs. They did not transition from the Old Testament to the New Testament to start a brand new system of faith or a new religion, but that this same Jesus is the author of everything that their fathers ever rightly believed as deliberated back in chapter 11, and it is the same Jesus who is the finisher. Thus, Jesus is “the author and finisher of our faith,” the audience being Hebrews who have relatively recently come to believe in Jesus of Nazareth as the Savior and Jewish Messiah.
Even if one wanted to take this concept out of the context and apply it the way Calvinists eisegete it, it still would not help them. Of course Jesus is the author and finisher of the faith. How could someone put their faith in Jesus if there was no Jesus to put their faith in? Jesus is a real historical person, and He is the manifestation in the flesh of the real, historical God. There can be no faith without the object of that faith first presenting itself for trust and reliance.

The wild things that Calvinists think their proof-texts are saying are just completely astounding. It’s truly hard to believe that such a mental buffoon could be expected to be even half-intelligent in any other area of life.
Romans 12:1-21 (KJV)

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is false;

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.
Romans

11:16-32 (KJV)

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is in the earth, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief,
Romans 10:14-17 (KJV)

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.
μέτρον

Transliteration: metron
Pronunciation: me'-tron (Key)

Part of Speech: neuter noun
Root Word (Etymology): An apparently primary word

Dictionary Aids
Vine's Expository Dictionary: View Entry
TDNT Reference: 4:632,590

KJV Translation Count — Total: 13x
The KJV translates Strong's G3358 in the following manner: measure (13x).

Outline of Biblical Usage [?]

I. measure, an instrument for measuring
   A. a vessel for receiving and determining the quantity of things, whether dry or liquid
   B. a graduated staff for measuring, a measuring rod
   C. proverbially, the rule or standard of judgment

II. determined extent, portion measured off, measure or limit
   A. the required measure, the due, fit, measure

Strong's Definitions [?] (Strong's Definitions Legend)
μέτρον métron, met'-ron; an apparently primary word; a measure ("metre"), literally or figuratively; by implication, a limited portion (degree).—measure.
<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>hekastos</td>
<td>he'-kä-stos (Key)</td>
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<table>
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<tr>
<th>Part of Speech</th>
<th>Root Word (Etymology)</th>
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<tr>
<td>adjective</td>
<td>As if a superlative of hekas (afar)</td>
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**Dictionary Aids**

- **Vine's Expository Dictionary**: View Entry

**KJV Translation Count — Total: 83x**

The KJV translates Strong's G1538 in the following manner: every man (39x), every one (20x), every (17x), miscellaneous (7x).

**Outline of Biblical Usage**

1. each, every

**Strong's Definitions**

ἐκαστος ἴκαστος, hek'-as-tos; as if a superlative of ἰκας ἴκας (afar); each or every:—any, both, each (one), every (man, one, woman), particularly.
Acts 17:31 (KJV)

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given ASSURANCE unto all men, in that he hath raised him from the dead.
Acts 17:31 (KJV)

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given ASSURANCE unto all men, in that he hath raised him from the dead.

Did you notice that word "assurance"? Do you know what the Greek word is there? Why, it's "πίστις" (pistis)!

That's the Greek word that is translated as "faith" at least 239 times in the New Testament.
That's the same "faith" that comes by hearing in Romans 10:17. It's the same "faith" that is counted for righteousness in Romans 4:5. That is the same "faith" by which we are justified in Romans 5:1, and the same "faith" by which we have access into the grace wherein we now stand (Romans 5:2).

God gave this faith to all men, by the resurrection of the dead (of Christ). Since faith cometh by hearing, and hearing by the word of God, this is why the Gospel in 1 Corinthians 15:3-4 says, "ACCORDING TO SCRIPTURE" twice!

The only issue now is, what is the object of your faith? If it's not Christ, then you are on your way to hell. Use your faith wisely. God gave it to you for a reason.
Romans 10:17 (KJV)
17 So then faith cometh by hearing, and hearing by the word of God.

Romans 4:5 (KJV)
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 5:2 (KJV)
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

1 Corinthians 15:3-4 (KJV)
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures:
The assurance, the faith, is given to all men in the resurrection of Jesus Christ.

**Titus 2:11 (KJV)**

11 For the grace of God that bringeth salvation hath appeared to all men,

**John 1:4 (KJV)**

4 In him was life; and the life was the light of men.

**John 1:6-9 (KJV)**

6 There was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
8 He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light, which lighteth every man that cometh into the world. *(worded a different way just in case the reader missed verse 7)*
Faith is an innate gift God grants to all men. All faith needs is an object. People of all backgrounds put their faith in things every day. They put their faith in vehicles, in people, in bridges, in airplanes, in pilots. People of all types demonstrate their ability to trust and believe things every day. Most of the things I’ve mentioned have well-established evidence behind a person’s volition to trust, such as some people going on the bridge ahead of the others. The resurrection of Jesus Christ is the well-established evidence behind the trust-worthiness of His ability to provide new and abundant life.
There is no magical line between different types of things that people can have as the object of their faith. Calvinists believe that there is a supernatural magical boundary that prevents otherwise intelligent and informed people from perceiving the evidence of Christ’s resurrection and placing their faith in him thereafter. That is nonsense. There is no such magical invisible boundary.
You may trust a car to get you to your destination. That car has a steering wheel, a gear shifter, a gas pedal, and a break pedal. An arcade racing game can also have all those features, yet not be able to accomplish the task required.
The SAME faith you placed in your car can also be placed in an arcade game that won’t get you anywhere. There’s no difference in the faith. The faith is the same. The faith itself is not accomplishing anything on its own. The deciding factor is the object of that faith.
If you trust a faulty bridge, you’ll fall. If you trust a good bridge, it will do the job. If you trust a broken car, you’re not going anywhere, but if you trust a good one, you’re golden. You see, there’s no difference in the faith. The only difference is in the object of that faith. If Muhammad is the object of your faith, you’ll go to hell. If Buddha is the object of your faith, you’re in bad shape. If a false Jesus who did not “taste death for every man” (Heb. 2:9) is the object of your faith, you’re going to spend eternity in the smoking section. If you’re trusting your regeneration experience; if you’re trusting your perseverance in good works; if you’re trusting the fact that you think you’ve heard and learned of the father for your salvation, then brace yourself for a rude awakening. If anything other than the Jesus of scripture is the object of your faith, then you are not saved.
The same faith that people put in other things every day is the exact same faith that any person can put in Jesus Christ. There is no magical barrier preventing someone from making Jesus the object of his or her faith. Paul said that it pleased God by the foolishness of preaching to save them that believe. That is, if you believe, God will save you. You can’t save yourself, but if Christ is the object of your faith, he will do all the saving on your behalf.
1 Corinthians 1:21 (KJV)

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

(not cause belief in them he saved)
Summary:
1. Is faith a gift?
   a) If you mean an innate gift, then sure.
   b) But there is no evidence in scripture that it is an exclusive gift that is withheld from some people.
2. The Calvinist use of Ephesians 2:8-9 as a proof text necessitates that they think faith is a work.
   a) This directly opposes how Paul presents faith in Romans 3-4.
   b) Paul defines “works” as the deeds of the law, not “faith.”
   c) Faith is the opposite of works.
3. The book of Acts details the transition from gentiles having to keep the law and be circumcised, or become Jewish proselytes, to both Jews and Gentiles being saved just like Cornelius, by grace through faith without the deeds of the law.
4. Faith is a gift to every man according to Romans 12:3 in the context of chapter 11.
5. The resurrection of Christ is assurance, or pistis, the Greek word for faith that is given to all men.
6. That faith comes by hearing, and hearing by the word of God, and the thing to be heard is the gospel according to scripture.
7. Jesus is the light which lights every man that comes into the world, and the grace of God that bringeth salvation hath appeared to all men.
8. It is not the type or ability of faith that makes the difference. It is the object of faith.
   a) There is no salvation apart from, or prior to faith in Christ. By definition, that would not be Christianity.
   b) Genuine faith placed in a wrong object will land a person in hell.