Why John 15:16 Does not Support Calvinism

Calvinists are not the “Chosen” of John 15:16
JOHN 15:16

CHOSEN

CALVINISM
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
John 15:16 (KJV)
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Luke 6:13 (KJV)
13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
How Calvinists Read the verse:

John 15:16 (KJV)
16 Ye (particularly elect gentiles of the church age) have not chosen me (nor could you, because you’re totally depraved), but I have chosen you (particularly elect gentiles of the church age), and ordained you, blah blah blah blah blah blah blah blah blah blah blah blah: that whatsoever ye shall ask of the Father in my name, he may give it you.

How many non-Calvinist Read the Verse:

John 15:16 (KJV)
16 Ye (mankind in general) have not chosen me, but I have chosen you (mankind in general, by dying for all of you), and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Both of these are in error because they interpret the passage based on a self-centered perspective of the reader, rather than that of the context. Remember: Just because something is non-Calvinist, does not necessarily mean that it is correct. Sometimes Calvinism is opposed for faulty reasons or even based on Calvinism’s own false premises.
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Another Calvinist Reading:

John 15:16 (KJV)
16 Ye have not chosen me (to save you), but I have chosen you (to be saved), and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
Context: this is the same upper room discourse that has continued since the foot washing and last supper that occurred back in chapter 13.

Judas has already left the group – John 13:30.

Look what Jesus already said about Judas in John 6:70.

John 6:70-71 (KJV)
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

There are a couple things learned from this.

1. Twelve were chosen, but one of those is lost (John 17:12). This shows that the idea of “chosen” does not carry with it the perseverant surety that the Calvinist invest into the concept.

2. This shows that Jesus is talking to the 12 (or 11 in John 15) as being chosen, and no one outside that group. He’s not talking to Christians in 2018 and telling them they are one of these 12 chosen.

3. It is eisegesis that leads the modern day reader to insert him or herself into the chosen of John 15.
Observations concerning John 6:70-71

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John 17:12 (KJV)
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Judas leaves the group in John 13:30.
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that whatsoever ye shall ask of the Father in my name, he may give it you.

12/11 apostles that comprised the audience of Jesus’ group in John 15.

Modern Christians are the fruit of the apostles that remains.
Calvinists have all sorts of excess baggage that they import when they see the word “chosen,” and their little self-centered ego is right in the middle of all that baggage. This kind of word is a trigger word for Calvinists. It’s a buzz word. It’s not a stretch to say that these Calvinistic buzz words are basically post-hypnotic suggestions for the Calvinist. They have been “trained” (or really brainwashed), so that when the otherwise intelligent mind hears certain key words and phrases, these words and phrases have the power to completely divorce the mind from any context to which the mind has been exposed, and to fully replace that context with loads of pre-fabricated gnostic dogma that has nothing whatsoever to do with the text or the context. **Remember, context and Calvinism never go together,** and here is one of the many reasons why.
Be we need to be careful, because Calvinistic presuppositions can reside undetected in the minds of non-Calvinists like a terrorist sleeper cell. When people lie and say that they turned to Calvinism just by reading the Bible, this is what has happened to them. Notice that they never go from being lost to being a Calvinists. They go from being saved to being a Calvinists. What usually happens, is that they get involved in some Arminian bible teaching somewhere. Now for those of you who are new, Arminianism is not the opposite of Calvinism. Arminius was a Calvinist. His beliefs are merely a variant view of Calvinistic views. So when well-meaning people teach from an Arminian perspective, they are unwittingly filling the minds of the hearers with all the Calvinistic post-hypnotic suggestions and presuppositions that will later be activated with key buzz words when they least expect it.
Then, later exposure to those buzz words will trigger the transition, and the brainwashed person is clueless to how it really happened. This is why we call Arminianism “pre-Calvinism.” All it does is fatten the person up for the kill. This is further why we always say never argue against Calvinists on philosophical terms such as free will or sovereignty, etc… That is the philosophical territory of the Calvinistic satanist who would love nothing more than “lose” an argument with you, all the while, filling your mind with the false premises and presupposition that will later bring you down with the careful application of key buzz words. To avoid all this, we simply stick to scripture as the authority.
Acts 10:40-42 (KJV)

40 Him God raised up the third day, and shewed him openly;
41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

The 12 are the chosen witnesses.

The people to whom they preach are not those chosen witnesses, but they still get saved.

No one follows up with Cornelius or his crew, telling that they are “chosen” of any kind.
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disciples
Luke 6:1 (KJV)
1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Luke 6:13 (KJV)
13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
Mark 1:16-20 (KJV)

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: (not to be saved, but to serve)
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Mark 2:14-15 (KJV)

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Mark 3:13-15 (KJV)

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.
14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,
15 And to have power to heal sicknesses, and to cast out devils: (not to be saved, but to serve)
- chosen out of other disciples
- 12 were chosen, does not mean only 12 were saved
- they were chosen in time, in Luke 6:13
- they were chosen after Jesus had an opportunity to observe them first; there is no indication of “unconditional” choosing or selection.
- no one is being regenerated yet, so no one is being Chosen “in Christ” as in Ephesians 1:4 at this time. No one is in Christ at this time. The Holy Spirit is not in the ministry of putting them there yet.
- Mark 2:15, there are MANY disciples of Jesus, but the 12 are not yet ordained or singled out. Levi is called in Mark 2:14. Mar. 1:14-20 Jesus calls Peter, Andrew, James, John. The 12 are not ordained and separated from the larger group until Mark 3:14. And the are not ordained just to be saved, but to fulfill a service calling.
Acts 1:24-25
- Matthias was chosen, not for salvation. Both candidates were believers. Matthias was chosen to take part in the ministry and apostleship, not to be saved.
- Criteria from v. 21-22 is that the person had to have accompanied with the apostles since the time of John the Baptist, and had to be a witness of the resurrection of Jesus.

This is a match meet for Acts 10:40-41 concerning who is chosen. Notice that Cornelius is never told that he is “chosen” for anything before or after conversion.

- Paul is chosen to be a witness to all men of what he has seen and heard and known of the will of God.
- Do some of those people who hear him get saved? Of course! But are they the chosen vessel? No they are not. But they are still saved.
John 6:37 (KJV)
37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:39-40 (KJV)
39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
The “chosen” of John 15:16 is completely different than that of Ephesians 1:4. It is based different criteria.

Ephesians 1:4 (KJV)
4 According as he hath chosen us IN HIM before the foundation of the world, that we should be holy and without blame before him in love:

Ephesians 2:12 (KJV)
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Romans 16:7 (KJV)
7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
In conclusion, Calvinists see the word “chosen” in John 15:16 and they automatically think that it’s talking about them, and about their gnostic philosophical concept of “elect” people in the church age.

But we see that this is actually Jesus talking to his apostles about their specific mission. It is not about salvation, and it is not directed to anyone in the church age any more than the instructions to Noah about building the Ark. When divorced from the context, it can be easy low-hanging fruit for a Calvinist to whip out in quick support of a gnostic view of salvation. However, a simple examination of the context, and their points evaporate. Remember, context and Calvinism never go together.
QUESTIONS?