

# A Question for Calvinists and Reformed Devotees

The Reformed/Calvinist adherents claim that everything done is God's will, whether it be good or evil. There is no sense in which they do not dispute this as many Calvinist/Reformed writers and theologians have confirmed. Thus what we are given is a near – to fatalistic view of our existence, in which all actions are willed of God.

If that is so, and the majority of Calvinists say it is, then they need to answer this passage:

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. (*Jeremiah 7:29-31*)

Notice what the LORD states here:

And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, **neither came it into my heart.** (*Jeremiah 7:31*)

The LORD is VERY express here that the concept and idea of burning children in the fire **“NEITHER came it into my heart.”**

If then, God decrees (wills) everything, then how can this statement be in Scripture?

How can it be that God willed the Jews in Jerusalem to sacrifice their children in the fire, but it was not in His heart, and didn't enter into His heart?

*Since the will stems from the heart, how can God will something, yet the thing willed not be in the heart of God?*

The adherents of Calvinist/Reformed doctrine cannot have it both ways.