

# The 5 Points of Calvinism - Refuted

Scripture is: Revelation 22:17

## INTRODUCTION: WHAT DOES THE BIBLE HAVE TO SAY?

**Revelation 22:17 <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

What I want to preach about this morning is on the subject of the false doctrine of Calvinism. This scripture that we have just read in Revelation 22:17, clearly goes against all that the Calvinists believe. This scripture clearly teaches that "**And whosoever will, let him take the water of life freely.**"

1. So what does that mean?
2. It means that whosoever is willing, or whosoever wants to.....let him take the water of life freely.....This means that the water of life is available to all. We see here that the Lord is making one last final invitation to all men,.....he's making a last appeal to those who are lost....those who are not saved.....
3. He is appealing to the lost man to come.....and to come and take the water of life so that he can be saved.
4. So here we see it is their decision to be willing or unwilling to come so that they may have life?
5. There is no mention in this verse that it is God who chooses them to be saved.....no.....it is a call here from the Lord to the unsaved to come.....if he is willing to come.
6. That means the emphasis that God is placing here is for them to be either willing or unwilling to come to him for eternal life?
7. There are many places in the bible where God gives man a choice....for example in Deuteronomy where he says.....

**Deuteronomy 30:19** I call heaven and earth to record this day against you, that I have set before you **life and death, blessing and cursing: therefore choose life**, that both thou and thy seed may live:

- Again we see in the Book of Joshua where God gave them choices.

**Joshua 24:15** And if it seem evil unto you to serve the Lord, **choose you this day whom ye will serve**; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but **as for me and my house**, we will serve the Lord.

- There is no doubt if you are making choices then you are exercising you free will.

So seeing that we have an opportunity at the moment to go through various topical messages, I find that it is profitable for all of us **to preach against** this false doctrine of Calvinism, which is creeping more and more into Independent fundamental Baptist churches. Well it's not going to creep into this church.

So I want to use this time this morning to preach a message to warn the believers in Jesus Christ to pay very close attention to this message this morning and I encourage you strongly to take notes this morning, because the time will come when you will hear this doctrine and whilst it may seem harmless on the surface it is really very destructive to the Bible believing saint. Christians.

Even if you have a partial view on Calvinism it is still very destructive to your walk with the Lord, and therefore it is my intention to teach you lovingly in the Lord this morning, and I would like you to pay close attention to the message this morning which will refute this false doctrine; and to show just how harmful it can be to your walk with the Lord.

The bible says that we are to study the scriptures to show ourselves approved unto God. Not unto man, No. But unto God. [2 Timothy 2:15](#) Study to shew thyself **approved unto God**, a workman that needeth not to be ashamed, rightly dividing the word of truth.

And the instruction to us from the bible is to rightly divide the word?

- So let us again use the bible to explain all that we need to know to debunk the 5 Points of unbiblical Calvinism.

I want to show you this morning just what Calvinism teaches, and then I am going to disprove all those points on which Calvinism is based.

- What I need to show you this morning first is what those 5 points of Calvinism are, and then what they believe, and then I can show you how they misapply scripture to say what they want it to say, by using scripture totally out of the context.
- The 5 points that the Calvinists use makes up the word T-U-L-I-P.
- Each one of those letters represents just what they believe.

- 1. Total Depravity of man.**
- 2. Unconditional Election.**
- 3. Limited Atonement.**
- 4. Irresistible Grace.**
- 5. Perseverance of the Saints.**

From a casual look at Calvinism you would be tempted to agree with them on the 5 points of Calvinism, where God does the election.

Well I want to prove to you this morning that all 5 points of Calvinism are false, and that many of those scriptures they use are misapplied to establish their doctrine. Whilst some of the scriptures mentioned pertain to salvation they have been misused to establish a doctrine that they want to preach which was first preached by John Calvin himself in the 1500's during the period of Martin Luther and the reformation.

This is a doctrine that creeps into a lot of Independent Fundamental Baptist churches today; and it is a doctrine that the Presbyterians hang on to vehemently and we need to disprove and contest this doctrine with sound biblical scriptures not taken out of context.

So firstly.

1. Calvinism teaches that there is no choice involved in salvation. It is God who does the choosing, they do not believe that a person has the choice to believe or not to believe in God themselves.
2. They believe that God has already made that choice for them in heaven, and it's not related to anything that they can do to save themselves.
3. And it's God who saves some and not others by his will not theirs.
4. Calvinism teaches that Jesus did not die for everyone, and salvation is not offered to just anyone, but that it is only for the elect, who God has foreordained or foreknew before the foundations of the earth to be predestined or to be saved.

The acronym that they use to teach this false doctrine as I said earlier spells the word TULIP. Calvinism has 5 main points that spell out their doctrine.

1. **Total Depravity of man.**
2. **Unconditional Election.**
3. **Limited Atonement. (that's where they say that Jesus did not die for everyone).**
4. **Irresistible Grace.**
5. **Perseverance of the Saints.**

These are the 5 foundational points of Calvinism and they are **all** false. And they are easily disproved by scripture.

### **1. Total Depravity** –

1. It is the point that they believe that takes the choice out of salvation. It limits mans free will. Because they say man does not have a free will. Total depravity as they believe it is the condition that says that they are unable to make a choice or even turn to God...to even believe on the Lord Jesus, or to call upon His name, unless God does it for them. They believe that man is unable because he has no good thing in his flesh therefore he is unable to come to God to be saved. So therefore they say that God has to give them the faith to believe on the Lord Jesus Christ. That is what Calvinism teaches.
2. But the bible teaches that we have to turn to Jesus Christ, to have the faith and to turn to him and call upon his name. To come to him to take the water of life freely. Calvinism removes the free will out of salvation.

**John 5:39-40** <sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup> **And ye will not come to me, that ye might have life.**

3. From that scripture we can clearly see that the bible teaches that the reason why they don't have eternal life is because they will not come. The will in that verse is clearly referring to their WILL. It is because of their will that they will not come to him. It is not because of God. But it is because of their own will that they won't come to him.

John 6:44 is a verse that the Calvinist will often want to use to prove their point of total depravity. Saying that man is Unable to come to Christ on his own. This is the verse that they will use.

**John 6:** <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45A</sup> It is written in the prophets, And they shall be all taught of God.

But they fail to continue to read the next verse, which says, that as it is written in the OT, they shall be taught of God, and when they have heard and learned of the Father, they come to him.

<sup>45b</sup> **Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

- So this is a verse that the Calvinists will use to say... you see..... they cannot come to Christ....they cannot turn to Christ.....they cannot have salvation on their own.- .....Except the Father draw you. But they fail to carry on reading verse 45.

Then look again with me at a verse that they don't like to quote because it goes against their doctrine in **John 12:32** <sup>32</sup> And I, if I be lifted up from the earth, **will draw all men unto me**. <sup>33</sup> This he said, signifying what death he should die.

- Does **all not mean all** in John 12:32. Of course it does. It's like saying heaven does not mean heaven and Hell does not mean hell and sin does not mean sin.
  - So how can all not mean ALL. It's a foolish argument to say that ALL does not mean ALL.
  - Sometimes one of the other arguments that the Calvinists will use to say that ALL does not mean all when they use John 12:40. <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
  - But we know that this scripture is taken from Isaiah 53, or Romans 1:23-32 where the people are reprobate. <sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
4. Then also the Calvinists will sometimes turn to Ephesians 2:8 to say that man is unable to turn to God in faith. That God has to first give him the faith before he can turn to God in faith. So God chooses you then make you choose him. That's false. Because people will make their own choice whether they want to be saved or not to be saved. It's a choice they make.

**Ephesians 2:** <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup> Not of works, lest any man should boast.

5. However, the Calvinists will say and tell you that the gift of God in this verse is faith. They will say that God is the one who gives you the faith in this verse by grace to be saved. This is not true because it is a failure to understand the grammar of what the verse is actually saying. Instead they have to twist and turn the scripture to make it say faith or else their doctrine does not work.

6. It is impossible in Ephesians 2:8-9 for the gift of God to be talking about faith as the gift. **Not of works and not of yourselves are parallel words** both referring to salvation, It is to prove that you are saved. It is NOT referring to faith.
7. There are many scripture which describe salvation as the gift of God. As we see in John 4:10, and there are no scriptures that teach that faith is the gift of God.

**John 4:10**<sup>10</sup> Jesus answered and said unto her, **If thou knewest the gift of God,** and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and **he would have given thee living water.**

8. The living water that Jesus is referring to here is salvation. The gift of God is salvation, it is the living water Jesus spoke of. It's the same as when Romans 6:23 says

**Romans 6:23**<sup>23</sup> For the wages of sin is death; **but the gift of God is eternal life** through Jesus Christ our Lord.

9. Again the gift of God is referring to eternal life. It's not speaking of faith like the Calvinists tell you. All throughout the bible the gift of God is always referring to salvation.
10. One of the other things that the Calvinists will say is that there is no mention of free will in the bible. But yes there is. It is mentioned more than 10 times in the bible.

**Ezra 8:28**<sup>28</sup> And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are **a freewill offering unto the LORD God** of your fathers.

**Psalms 119:108**<sup>108</sup> **Accept, I beseech thee, the freewill offerings of my mouth, O LORD,** and teach me thy judgments.

11. These verses describe how they brought free will offerings unto the Lord.
12. If God did not give us a free will then why would he have given us the scripture of 2 Peter 3:9.

**2 Peter 3:9**<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish, but that all should come to repentance.**

- Why would God say that he would have all come to repentance if he did not really mean that ALL should come freely and drink of the living water?
- If it was up to God, then why would he have said that he would have all come to repentance. Would he not then just have had all just be saved if the was no will.
- Does that not prove that because God does not do that, but gives man a choice. **Who so ever will come, let him come?** (Rev 22:17)

The saying that God only chooses who should come to him is false. It is our will that will cause us to come to God or to reject him which is the true way we come to God.

The Second Point in Calvinism:-

## 2. Unconditional Election.-

1. Romans Chapter 9 is what they use to teach Unconditional Election.
2. So when the Calvinists talk about Romans 9 they are talking about being the elect.
3. **There is a condition to being saved**, it is not unconditional like they say.
4. Romans 10:9 proves that there is a condition placed upon salvation. That if thou shalt confess. So it uses the word if as a condition for salvation.

**Romans 10:**<sup>9</sup> That **if** thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

5. God does not just save you as the Calvinists teach that you have to be the elected for him to save you.
6. **But the bible teaches that there is a condition to be saved**.

- Romans chapter 9 is the passage in scripture that the Calvinists use to teach unconditional election in regard to salvation.
- They say that God chose you before the foundation of the world, and there is nothing you can do to change it.

**Romans 9:10-11**<sup>10</sup> And not only this; but when Rebecca also had conceived by one, even by our father Isaac;<sup>11</sup> **(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)**

<sup>12</sup> It was said unto her, The elder shall serve the younger.<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.<sup>14</sup> What shall we say then? Is there unrighteousness with God? God forbid.

<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.<sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.<sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

1. But let us look more closely at this passage, and when we do we will find that this passage is not speaking about salvation whatsoever.
2. But when you look at it at first glance you might come to the conclusion that it is speaking of salvation and it does look like the Calvinists are right and it seems as though it is speaking about salvation. But that is because you reading it without investigating what it really is speaking about.
3. So when you looking at this passage, when the Calvinists quote it you might think of it as speaking about salvation because that is what they have said and have lead you to believe. So I can easily see why you might be taking their view into consideration. But I am here to tell you that they are wrong, and this passage is not speaking about salvation.
4. And they base their doctrine strongly on these verses to prove their case. But they are misled.

5. If you have that misguided view in your mind as they told you that it is talking about salvation, then you might want to agree with them because it says before they were even born?

**Let me prove it to you that this passage is not speaking about salvation, and in fact this passage is not even about the persons Jacob and Esau. It is speaking about the nations.**

Let me prove it to you. Lets go back to the scriptures. Turn to Romans 9:10-11.

**Romans 9:10-11** <sup>10</sup> And not only this; but when Rebecca also had conceived by one, even by our father Isaac; <sup>11</sup> (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

<sup>12</sup> It was said unto her, The elder shall serve the younger.

<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

Whenever the bible is quoting the OT, go and look it up, that way you will know what the scripture is speaking about. And that is the case here, there are two quotes given from the OT.

- **Verse 12 has quote.** – the elder shall serve the younger.....then
- **Verse 13 has another quote.** – as it is written Jacob have I loved and Esau have I hated.
- Let's look up those two quotes in the OT, then Romans 9 will be crystal clear.

Let's turn to Genesis 25:22,...remember this is about Rebecca, she is pregnant with twins, she is pregnant with Jacob and Esau. And the children are in the womb, and have not done any good or evil at this point – right?

**Genesis 25:** <sup>22</sup> And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

- So here we see Rebecca is pregnant with the twins Jacob and Esau, and they are struggling/fighting in the womb – in her stomach?
- She did not want to be a battle ground with the children fighting in her stomach – so she went to enquire of the LORD why it was so. (why am I thus she said).

So when Rebecca enquired of the LORD why am I thus? This is what the LORDS reply was to Rebecca. Verse 23.

**Genesis 25:** <sup>23</sup> And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

1. Let me ask you this: Is this saying that the elder child shall serve the younger child?

2. Look it's saying that **there are two nations** – and that the **elder child's nation**, shall **serve the younger child's nation?**
3. Because he says it twice. **There are two nations in thy womb**, and **two manner of peoples** shall be separated from thy bowels? **And the one people shall be stronger than the other people**. And the elder shall serve the younger.
4. It does not say that the one son is going to be stronger than the other son, it says the one nation shall be stronger than the other nation.
5. Just to prove to you that this is not talking about the children, all you have to do is read the book of Genesis. It tells you Jacob's life story and it tells you Esau's life story and all the family and kingdoms he sets up, and where he ends up.
6. Nowhere do we ever see that Esau is serving Jacob or being inferior to Jacob.
7. Nowhere do we ever see Esau serving Jacob. In fact the opposite is true. There is a time when Jacob is bowing down to Esau and giving gifts to Esau. But never do we see Esau serving Jacob.
8. So when God is telling us in this story that the elder shall serve the younger this never happened in these brother's lives, these children. That never happened in these brothers lifetime.
9. But what about these TWO NATIONS? –
10. What was Esau's name changed to - Edom.
11. What was Jacobs name changed to – Israel?

### So what about the nations?

- Did Edom serve Israel – Yes they did.
- Was Edom weaker than Israel – Yes it was.

This prophecy came true about the Nations – about the people. It was not a prophecy about the children Esau and Jacob as children. But it was about the nations that would come from them.

- ❖ So now that we have looked at Romans 9:12 about the elder serving the younger.
- ❖ Let's now go to Malachi Chapter 1 and let look at the other quote which comes from Romans 9:13.

You see if you study these things for yourself, and use the bible to interpret the scriptures for you and not some other man, then you will know what the scripture is talking about and you won't get misled by every wind of doctrine coming your way.

When we study Esau's life we know that he did many things wrong, but Esau did eventual do that which is right, such as when he restored his friendship with his brother Jacob later on in life.

- ❖ But look at Malachi 1 this is a chapter that the Calvinists love to use to further prove their heretical doctrine. But we know that they are wrong as I am going to prove to you from the bible.

**Malachi 1:** <sup>2</sup> I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? **Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,**



<sup>3</sup> And I hated Esau, <sup>4</sup> **Whereas Edom saith**, We are impoverished (*destitute*), but we will return and build the desolate places; thus saith the LORD of hosts, **They shall build, but I will throw down**; and **they shall call them. The border of wickedness**, and, **The people against whom the LORD hath indignation** (*righteous anger or fury*) **for ever**.

When you read verse 2, in opening you say; you see I told you that God hated Esau. But hang on a second, finish reading the whole verse what does it say. and **laid his mountains and his heritage waste** for the dragons of the wilderness.

1. Did God ever do this in Esau's life while he was alive – No he never.
  2. So how can it be talking about Esau the person, the child, the man?
  3. It's not its talking about the nation Edom.
  4. It saying that God shall throw down their buildings, its God who will judge the nations wickedness.
  5. It is God who will be against the people of Edom. The Edomites.
  6. It is the **The people against whom the LORD hath indignation** (*righteous anger or fury*) **for ever**.
  7. God is angry with Edom. Not Esau because this did not even take place in Esau's life when he was alive.
- ❖ God did not hate Esau, but he hated the Nation of Esau; which was Edom.
  - ❖ So who did God have indignation against? Was it the person Esau or was it the Nation of Esau which is Edom.
  - ❖ God's indignation was against Edom. Not Esau.
  - ❖ God hated the Edomites; he did not hate the person Esau.

### Who was going to serve who?

1. Esau was not going to serve Jacob, but the Nation Edom was going to serve Israel (the nation out of Jacob).
2. So by looking up both quotations of Romans 9:12 and Roman 9:13, in both OT passages of Genesis 25 and Malachi 1; we can easily see that it was referring to the nations of the children and not to the individual children Jacob and Esau.
3. So does this have anything to do with Jacob's personal salvation or Esau's personal salvation? No it does not.
4. This passage of Romans 9 has nothing to do with personal salvation. This is not a passage to show who goes to heaven and who goes to hell. But if you go into this passage just assuming that it is then, I can see how you can come out a Calvinist. But when you actually look up the OT quotes, that theory then goes out of the window.

### Go to Romans 8. – And I will explain unconditional election.

Romans 8 explains what is called predestination, and the Calvinists will say that God chooses, and that it's unconditional election, that we are predestined to be saved.

- ❖ But look at verse 29. Which is the key to understanding this verse.

**Romans 8:** <sup>29</sup> **For whom he did foreknow**, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did

predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

❖ It does not say what the Calvinists say that it says. It does not say he Chose.

1. Foreknowledge is not the same as choosing.
2. Foreknowledge does not mean that you are controlling anything.
3. It just means that you know or have knowledge of what is going to happen.
4. Like watching a movie that someone has already seen and they tell you what is going to happen next. That's foreknowledge, it is not the same as making a choice, or to choose what is going to happen. No it just means that you have the knowledge of what is going to happen.
5. It is the same with God; he foreknows what is going to happen. It does not mean that he choose us to salvation like the Calvinists try and make it out to say.

**When God uses the word Predestined**, he always uses it in the sense of... to glory or be holy before him. It is never used in the sense to choose. He uses it to be holy or to be conformed to the image of his son.

6. So the key to understand predestination is to understand the key of foreknowledge.
7. God knows ahead of time who will be saved, but it does not mean that God chooses who is going to be saved. He just knows the outcome of our choice. That's what foreknowledge is.

**The Third point of Calvinism is:**

### **3. Limited Atonement. (L)**

1. This is a point which is so easily debunked and proven to be wrong from many straight forward scriptures. And I don't know how any Calvinist can defend this point at all.
2. This is the teaching that they teach that Jesus did not die for everybody or every person. This is the most unscriptural doctrine of all.

**1 Timothy 2:<sup>4</sup> Who will have all men to be saved, and to come unto the knowledge of the truth.**

3. There is no scriptural basis for the Calvinists to defend this point. Instead they will try and defend it with logic.
4. The bible teaches that Jesus died for every single person, and the Calvinists don't have any scripture to say that he didn't.

Here are scriptures that say that he died for ALL.

**1 Timothy 2:3<sup>3</sup> For this is good and acceptable in the sight of God our Saviour; <sup>4</sup> Who will have all men to be saved, and to come unto the knowledge of the truth.**

1. So it is God's will, to have all men to be saved and come unto the knowledge of truth.
  2. Look at verse 5 and 6. <sup>5</sup> For there is one God, and one mediator between God and men, the man Christ Jesus; <sup>6</sup> Who **gave himself a ransom for all**, to be testified in due time.
- Does ALL mean ALL.

**1 Timothy 4:10** <sup>9</sup> This is a faithful saying and worthy of all acceptance. <sup>10</sup> For therefore we both labour and suffer reproach, **because we trust in the living God, who is the Saviour of all men, specially of those that believe.** <sup>11</sup> These things command and teach.

- **ALL must mean ALL**, because that is what 1 Timothy 4:10 is saying. ALL MEN, just in case you thought it did not refer to the unsaved. He says it again, specially of those that believe. So it is to both groups, the saved and yet the unsaved.
- **It not what they say which is only the elect. specially of those that believe.**

Now go to Romans 5..... on the subject of "All means All"

**What about Romans 5:** <sup>18</sup> **Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.** <sup>19</sup> For as by one man's disobedience **many were made sinners,** so by the obedience of one shall **many be made righteous.**

What about ... **Titus 2:11** <sup>11</sup> For **the grace of God that bringeth salvation hath appeared to all men.**

- The Calvinists love to say that ALL does not mean ALL. Ok then look at Romans 5:18
- It's just so ridiculous that they would believe all does not mean all especially as it is so clear in the scriptures.

**Romans 5:18** <sup>18</sup> Therefore as by the offence of one **judgment came upon all men to condemnation;** **even so by the righteousness of one the free gift came upon all men unto justification of life.**

1. So how is it that if man sinned and the bible says that all have sinned and come short of the glory of God.

And in **Romans 5:12** <sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;

2. Then how is it they won't believe all means all.
3. Therefore if they say that then it means that when man sinned not ALL men sinned and came short of the glory of God. How ridiculous is that and it fly's in the face of the scriptures, and says that Jesus' atonement for sin was not sufficient for all. Yet on the other hand to them, Adams sin was sufficient for all.
4. Then that would make it that Jesus was not as good as Adam.

5. For a Calvinist; the Romans 5 verse 18, the first half of the verse means all but the second half of the verse all does not mean all. Why? Because they said so. Even though it is the SAME verse. They make no sense and lie.
6. They lie! They rejecting what the scripture teaches.

**What about 1 John 2:**<sup>2</sup> And he is the propitiation for our sins: and not for ours only, **but also for the sins of the whole world.**

**What about Hebrews 2**<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he **by the grace of God should taste death for every man.**

1. How can you say that you are a bible believing Christian, and look at this verse and say that Jesus did not die for all?
  2. You a liar is what you are you are; a false prophet is what you are.
  3. You don't believe the bible, you believe in lies written by a man called John Calvin.
  4. Let me tell you that Jesus Christ tasted death for every man. I believe that.
  5. Anyone who does not believe it is rejecting the bible.
- Let prove it again from 2 Peter 2 again where Jesus said he died for the unsaved.

You have to ask yourself this question about Calvinists when they teach what they teach and believe what they believe. Because look at 2 Peter 2:1ff. If a person turns away from the scriptures and does not believe what the scripture is really saying but believes in lies about Jesus did not say, and they turn from his word?

- Then the question is: Is he really saved?

Because if you are saved the spirit of God will lead you into all truth so how can you then deny what the word of God is saying. This is what the book of Jude is speaking about them as being twice dead.

So also is 2 Peter 1ff referring to them as people who don't want to believe what the bible is saying but rather have their own opinions formulated on what is not found in the bible. The bible speaks of this as the wisdom of men, and denying what God says in his word.

- But if a person is really just ignorant of the scriptures and when he sees it for himself and changes to what God says, then that is a different story. He did it out of not knowing. But when he prefers to ignore the truth and places his own opinion above what the bible says. Then that person is who 2 Peter 1 speaks of.
- He is not saved by his own admission of error. He is believing a different gospel.

**Look at 2 Peter 2:1** But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them, and bring upon themselves swift destruction.**

- Is this not talking to people who Jesus bought. Did he not pay for their sins also when he refers to them that the Lord “bought”?
- He bought them even though they may not be saved. He still died for them.
- These are people who start denying the word of God.

#### 4. Irresistible Grace. (I) in Tulip.

1. Acts 7:51. Where Steven says you do always resist the Holy Ghost.
2. According to the Calvinist you can't resist the Holy Ghost.
3. They teach that once God chooses you for salvation there is nothing you can do. You cannot stop it, you are saved.
4. You are chosen.
  1. They teach irresistible grace and they get this doctrine from Romans 9.
  2. They base their doctrine on a question.
  3. Doctrine must be based on a statement, and never on a question.
  4. So here in Romans 9 they are basing their belief on a question by someone.
  5. In verse 19 the person is asking the question but yet it is the same person who is asking this question that is rebuked in verse 20. Which is the very next verse people.

<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

1. The person in Romans 9:20 is rebuked for asking that question. It's not doctrine, yet the Calvinists will base their doctrine on that question? Which is not even a statement, but for a question for which he is rebuked by God.

#### 5. Perseverance of the saints (P)

Finally we can address this point of error as well.

Mathew 24:13. <sup>13</sup> But he that shall endure unto the end, the same shall be saved.

- This is not talking about salvation of the soul. Let me prove it.

Mathew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

1. When the Calvinists use Matthew 24:13 This is again a misapplied verse.
2. They say you see unless you endure till the end you shall not be saved.
3. But this verse is speaking about those that will be saved when the time is cut short during the tribulation. This verse is not talking about your soul which is being saved but you flesh being saved. He is talking about those during the tribulation, you will be saved by the rapture when Jesus comes in the clouds.
4. If the days of the tribulation was not shorted then no flesh would be saved.

5. But because it is cut short by Christ coming in the clouds at the rapture they will be saved from being killed.
6. It's not about **persevering to be saved**.
7. It's not talking about losing your salvation.
8. It's about those going through the tribulation when Jesus comes in the clouds. So no, the Calvinists have it all wrong again.
9. We believe in the security of the believer. You can't lose your salvation.
10. Calvinists believe you have to endure to the end to be saved. And if they don't endure, then they believe that you were never saved to begin with.
11. No, if you believe the true gospel of Jesus Christ and you believe what he has offered in his word then you are always saved. Forever.
12. But if you believe a false gospel that is not the gospel then you were not saved to begin with. It's different to what the Calvinists teach.

PRAYER.....CLOSE

## The Five Points of Calvinism

Opening Quote by the writer.

There are two main camps of theology within Christianity in America today: **Arminianism and Calvinism**. Calvinism is a system of biblical interpretation taught by John Calvin. Calvin lived in France in the 1500's at the time of Martin Luther who sparked the Reformation.

The system of Calvinism adheres to a very high view of scripture and seeks to derive its theological formulations based solely on God's word. It focuses on God's sovereignty, stating that God is able and willing by virtue of his omniscience, omnipresence, and omnipotence, to do whatever He desires with His creation. It also maintains that within the Bible are the following teachings: That God, by His sovereign grace predestines people into salvation; that Jesus died only for those predestined; that God regenerates the individual where he is then able and wants to choose God; and that it is impossible for those who are redeemed to lose their salvation.

**Arminianism**, on the other hand, maintains that God predestined, but not in an absolute sense. Rather, He looked into the future to see who would pick him and then He chose them. Jesus died for all peoples' sins who have ever lived and ever will live, not just the Christians. Each person is the one who decides if he wants to be saved or not. And finally, it is possible to lose your salvation (some arminians believe you cannot lose your salvation).

**Basically, Calvinism is known by an acronym: T.U.L.I.P.**

Total Depravity (also known as Total Inability and Original Sin)

Unconditional Election

Limited Atonement (also known as Particular Atonement)

Irresistible Grace

Perseverance of the Saints (also known as Once Saved Always Saved)

**Total Depravity:**

Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.

The doctrine of Total Depravity is derived from scriptures that reveal human character: Man's heart is evil (Mark 7:21-23) and sick (Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3). The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."

Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God

(John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; **Rom. 8:29; 9:9-23**).

**Unconditional Election:**

God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; **Rom. 9:11**) without any consideration of merit within the individual. Nor does God look into the future to see who would pick Him. Also, as some are elected into salvation, others are not (**Rom. 9:15, 21**).

**Limited Atonement:**

Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).

**Irresistible Grace:**

When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Romans 9:16 where it says that "it is not of him who wills nor of him who runs, but of God who has mercy"; Philippians 2:12-13 where God is said to be the one working salvation in the individual; John 6:28-29 where faith is declared to be the work of God; Acts 13:48 where God appoints people to believe; and John 1:12-13 where being born again is not by man's will, but by God's.

"All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37).

**Perseverance of the Saints:**

You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ. Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus' return.

End of Quote.

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