

The 1611 Holy Bible versus TULIP

Introduction

This study addresses the 5 points of Calvinism, namely TULIP; T = Total depravity, U = Unconditional election, L = Limited atonement, I = Irresistible grace, P = Perseverance of the saints, in the light of **“the scripture of truth”** Daniel 10:21, **“the book of the LORD”** Isaiah 34:16, the 1611 Holy Bible. It will be shown that the 1611 Holy Bible is **“a light that shineth in a dark place”** 2 Peter 1:19 when brought to bear on 5-point TULIP Calvinism.

Calvinistic Influence

Calvinism is widespread among professing fundamentalist churches and has been for many years. It exists in the church that this writer attends, for now. Although it doesn't usually come to the fore, it is always there below the surface. An example emerged recently in relation to Matthew 21:31 **“Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.”**

It was said that according to one commentator, **“before you”** (“ahead of you” 1984 NIV that the church uses, 2011 NIV. That wording is not wrong but less succinct than that of the AV1611, requiring four syllables instead the AV1611's three) should be **“instead of you.”**

That comment is Calvinistic, indicating that God had already written off for damnation **“the chief priests and the elders of the people”** Matthew 21:23 whom the Lord was addressing. However, this wasn't true in terms of all the leaders of the Jews. The following scriptures show why.

Unbiblical Calvinistic Exclusion Order

“And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God” Luke 23:50-51.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews...which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight” John 3:1, 19:39 with John 7:50-51.

“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith” Acts 6:7.

What is true is what the Lord said **“That the publicans and the harlots go into the kingdom of God before you.”**

The following scriptures illustrate what the Lord said:

“And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment...Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little” Luke 7:37-38, 47.

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do” Acts 9:5-6.

Luke 7:37-38, 47, 23:51, John 3:1, 19:39 with John 7:50-51, Acts 6:7, 9:5-6 are saying that, for example, Sarah Harding could get into the kingdom of God before Justin Welby but they could both get in. God has not arbitrarily selected one for salvation and the other for damnation but that is what changing **“before you”** to **“instead of you”** implies and that is what Calvinism teaches. The following scriptures and items show that.

Nails in the Calvinism Coffin

Calvin’s teachings are explained and refuted in considerable detail in the definitive work on Calvinism entitled *The Other Side of Calvinism* by Dr Laurence Vance. In sum, Dr Vance states in his exhaustive study *The Other Side of Calvinism*, 1st Edition, Epilogue, p 351: *“There is no question as to what a Calvinist believes: God plays both sides of a chess game, and the members of the human race are the pieces, some pawns, some kings, but all puppets to be arbitrarily moved to heaven or hell as God sees fit.”* Dr Vance p 352 cites Wesley’s cry of alarm and indignation: *““But if this be so, then is all preaching vain.””*

Calvinism is summed up in scripture by just one verse about David, in what was not his finest hour. Calvin’s god does exactly what David does with respect to salvation versus damnation.

“And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive...” 2 Samuel 8:2.

Dr Vance’s book is a lengthy read and so for summary studies *Hyper-Calvinism* and the somewhat more detailed work *Why I Am Not A Calvinist* both by Dr Peter S. Ruckman are strongly recommended. See www.timefortruth.co.uk/ruckman-material/.

Hyper-Calvinism p 8 shows that according to Calvin, the individual cannot do anything to receive the Lord Jesus Christ by exercising his will but Calvin forgot that if that is so, then it follows that the individual cannot be held accountable for *not* receiving the Lord Jesus Christ. Calvin’s god nevertheless *does* hold him accountable and therefore damns him. Calvin’s god is therefore an unjust god in that sense. Even manmade English law is more just than Calvin’s god in that it recognises the defence of Diminished Responsibility, which has a scriptural basis in Deuteronomy 1:39, Romans 4:8, 5:13. See:

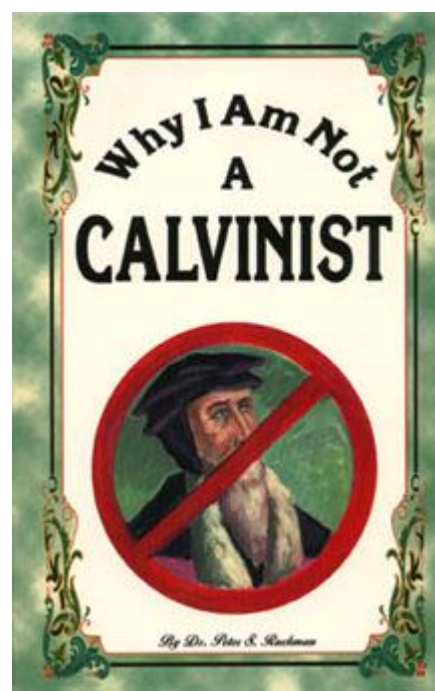
en.wikipedia.org/wiki/Diminished_responsibility_in_English_law.

Hyper-Calvinism pp 3, 25 also mentions Charles Haddon Spurgeon, the great preacher, who was of a Calvinistic persuasion but Dr Ruckman notes that very few of Spurgeon’s sermons actually focus on Calvin’s doctrines as such. Elihu’s warning should still be remembered though, concerning the Calvinistic mindset of notable men of God such as Jonathan Edwards, Charles Spurgeon and John Calvin himself.

“Great men are not always wise: neither do the aged understand judgment” Job 32:9.

John Davis has a very detailed study on Calvinism on his site showing that Calvinism is repeatedly at odds with scripture. See www.timefortruth.co.uk/errors-of-calvinism/.

Note in what follows that it is sometimes objected that **“sovereignty of God”** as an unbiblical term should not be dismissed in favour of **“freewill”** as a Biblical term because the word Trinity is not in the Bible but Christians still use it. However, the *correct* term to use instead of Trinity is **“Godhead”** Acts 17:29, Romans 1:20, Colossians 1:13 i.e. *three* times in scripture. Note that the word **“God-head”** has been quite wrongly changed in the 1984, 2011 NIVs and in Acts 17:29 in the NKJV.



“Sovereignty of God” so-called versus “freewill”

Dr Ruckman in *Hyper-Calvinism* p 6 highlights the fact that the expression “sovereignty of God” beloved by Calvinists is *not* a Biblical term whereas the term **“freewill”** is, 17 times in total, all in the Old Testament *before* **“the body of Christ”** 1 Corinthians 12:27 even existed. This is the first mention of **“freewill”** in scripture. It is defined in the plural for any and all men as **“your own will”** Leviticus 19:5, 22:19, 29:

“And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats” Leviticus 22:17-19, Leviticus 22:18 is the first mention of **“freewill.”**

Note the one mention in scripture of an equivalent expression. **“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD”** Leviticus 1:3.

Leviticus 1:3, 22:17-19 etc. describe individuals who get right with God under Old Testament conditions according to God’s directions and the exercise of **“freewill”** *not* the imposition of “the sovereignty of God” that as mentioned is not a Biblical term.

Note further that “the sovereignty of God” does *not* accurately describe the ruler-ship of **“He that sitteth in the heavens...”** Psalm 2:4. See study www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *The Sovereign Power of Darkness* and note that the *correct* term for God’s all-powerful and over-arching ruler-ship *is revealed in scripture.*

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” Revelation 19:6 because **“our Lord Jesus Christ...is the blessed and only Potentate, the King of kings, and Lord of lords”** 1 Timothy 6:14-15 **“for he is Lord of lords, and King of kings”** Revelation 17:14.

It must be emphasised that the exclusively *Old Testament* occurrence of the term **“freewill”** is significant because no Old Testament saint was ever **“born again”** John 3:3, was ever **“saved...by the washing of regeneration, and renewing of the Holy Ghost”** Titus 3:5 or, as indicated above, was ever in **“the body of Christ”** 1 Corinthians 12:27 *or ever will be.*

According to *New Testament* conditions, *all* Old Testament saints **“were dead in trespasses and sins”** Ephesians 2:1 but insofar as each one **“did the will of his father”** Matthew 21:31 by way of illustration according to his **“freewill”** Leviticus 1:3, 22:17-19 etc., each one at death **“was carried by the angels into Abraham’s bosom”** Luke 16:22 – which is how Samuel had to be brought *up*, 1 Samuel 28:13-15 – like Lazarus and the repentant thief, who went with the Lord Jesus Christ to **“paradise”** Luke 23:42, 43 i.e. **“Abraham’s bosom”** then **“in the heart of the earth”** Matthew 12:40.

“Paradise” is *now* in **“the third heaven”** 2 Corinthians 12:2 where Paul **“was caught up into paradise”** 2 Corinthians 12:4 in that after the Lord’s resurrection **“...When he ascended up on high, he led captivity captive”** Ephesians 4:8, the Lord Jesus Christ took all the Old Testament saints with Him in that **“...for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance”** Hebrews 9:15 with Romans 3:24-25 **“through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”**

For example, God forgave David's sin with Bathsheba, 2 Samuel 12:13, but the Lord Jesus Christ still had to redeem David **"with the precious blood of Christ, as of a lamb without blemish and without spot"** 1 Peter 1:19 so David could go to the third heaven along with the other Old Testament saints whom the Lord had to redeem in the same way.

Again, all of this was contingent on the exercise of **"freewill"** by the Old Testament saint in seeking to be right with God, not on the arbitrary imposition of "the sovereignty of God" so-called. David was an exception in that God gave him **"the sure mercies of David"** Isaiah 55:3, Acts 13:34 because no Old Testament sacrifice could pay for what he did, murder by proxy.

"...thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon" 2 Samuel 12:9.

"Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death" Numbers 35:31.

However, David was conscious of honouring God according to Old Testament conditions by seeking to resume the offering of **"sacrifices of righteousness"** Deuteronomy 33:19 after confessing his sin that God remitted, according to Psalm 51:17, 19 **"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise...Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."**

David exercised **"freewill"** in his efforts to **"offer sacrifices of righteousness"** Deuteronomy 33:19. "The sovereignty of God" so-called was never imposed upon him in that respect, as he later showed. David had a choice in the manner of the last recorded sacrifices that he offered and made that choice by **"freewill"** according to what he perceived would be a better sacrifice to God. "Sovereignty of God" so-called was never an issue.

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver" 2 Samuel 24:24.

The Old Testament therefore, where no saint was ever in **"the body of Christ"** 1 Corinthians 12:27, overturns the unbiblical term "sovereignty of God" in favour of the Biblical term **"freewill."**

Calvinistic Inconsistency

It is true that some Calvinists are evangelistic.

However, if a Calvinist was totally consistent in his profession, instead of preaching **"...whosoever will, let him take the water of life freely"** Revelation 22:17, he should preach that anyone of the elect can get saved but the rest of you needn't bother because you are the non-elect and God has already damned you to hell.

That isn't **"the gospel of the grace of God"** Acts 20:24 though, as Paul explains.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent" Acts 17:30. Even in Old Testament times God urged **"all men every where"** to turn to Him for salvation, not just an elect few. **"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else"** Isaiah 45:22. That is why David, again in Old Testament times, says of God **"...O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea"** Psalm 65:5 i.e. no non-elect, so-called, are excluded from God's salvation. The New Testament further emphasises how God urges **"all men every where"** to turn to Him for salvation, not just an elect few.

“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” 1 Timothy 4:10.

“For the grace of God that bringeth salvation hath appeared to all men” Titus 2:11.

“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” Hebrews 2:9.

Psalm 65:5, Isaiah 45:22, Acts 17:30, 1 Timothy 4:10, Titus 2:11, Hebrews 2:9 make no sense if **“all men”** without exception or distinction cannot follow the Lord’s exhortation that He gave during His earthly ministry that is cited below because, as Calvinists suppose, God has only elected some men to salvation and consigned the rest to damnation. Note that the Lord’s exhortation makes no distinction between any supposed pre-determined elect and non-elect.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” Mark 1:14-15.

The 5 points, or petals, of TULIP will now be considered in turn.

TULIP Misinterpretations of “the scripture of truth” Daniel 10:21

See *Hyper-Calvinism* pp 4-37, Dr Ruckman’s commentary *The Book of Romans* pp 331-336, 365-369 and the *Ruckman Reference Bible* pp 115, 117, 285, 1283, 1433, 1442, 1456, 1490, 1497-1500, 1553-1554, 1578, 1610-1611, 1623, 1635, Appendix 109 for detailed comment.

Total depravity, so-called

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” Genesis 6:5.

“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil” Jeremiah 13:23.

Genesis 6:5, Jeremiah 13:23 are among the verses wrested to support Calvin’s notion of *Total depravity* or total evil in men that extends even to the man’s will such that no man has any capacity or ability to repent and turn to God according to the exercise of **“freewill.”**

Calvinists also use Ephesians 2:1-4 to teach *Total depravity* so that God in His sovereignty has to ‘quicken’ an individual to receive salvation. Dr Ruckman shows in *Hyper-Calvinism* pp 5-7 that *the reverse* is true, that the individual is **“quickened”** Ephesians 2:1, 4 by believing **“the gospel of Christ: for it is the power of God unto salvation to every one that believeth”** Romans 1:16 by *receiving* the Lord Jesus Christ according to John 1:12 **“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”** Note further Ephesians 2:4-5, 8 **“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)...For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”** **“The gift of God”** is that according to God’s grace, itself a gift, **“all men,”** not only the elect, can be *indeed are* gifted with faith to believe **“the gospel of Christ”** Romans 1:16 and get saved. **“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”** Romans 5:18.

To return to Genesis 6:5, Jeremiah 13:23, Genesis 6:5 is describing a situation where **“all flesh had corrupted his way upon the earth”** Genesis 6:12, itself an indication of the exercise of **“freewill”** though in an ungodly sense, with God having progressively given men up to their *freely chosen* ungodliness as Paul shows:

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened...Wherefore God also gave them up to uncleanness through the lusts of their own hearts...For this cause God gave them up unto vile affections...And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind...” Romans 1:21, 24, 26, 28. Genesis 6:5, 12, Romans 1:21, 24, 26, 28 are describing the law of *sowing* and *reaping* according to the *ungodly* exercise of “**free-will**” that compels God to give up ungodly men *progressively* according to how He dealt with Jezebel contrary to Calvin’s notion of *Total Depravity*. **“And I gave her space to repent of her fornication; and she repented not”** Revelation 2:21. The law of *sowing* and *reaping* is as follows:

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” Galatians 6:7-8.

Genesis 6:5, 12, Romans 1:21, 24, 26, 28 are therefore *not* describing Calvin’s notion of *Total depravity* but instead showing that a *genuine choice* accompanies individual sowing and reaping, *for which God holds the individual accountable* as Joshua shows under *Old Testament conditions*.

“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...If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good” Joshua 24:15, 20.

Jeremiah 13:23 is describing individuals who are steeped in sin but not those who are incapable of Old Testament salvation by means of “**freewill**” according to the last verse in the chapter, in spite of God’s pronouncement of judgement upon their sin. Note God’s appeal to the “**freewill**” of those under His judgement.

“I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?” Jeremiah 13:27.

The Lord makes repeated appeals to “**freewill**” to Israel and Judah as a whole in the early chapters of the Book of Jeremiah. He would not have done so, indeed could not have done so, if Jeremiah 13:23 is a doctrinal statement of Calvin’s notion of *Total depravity*, which it isn’t.

“Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever” Jeremiah 3:12.

“Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion” Jeremiah 3:14.

“Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God” Jeremiah 3:22, showing that some *did* return via their “**freewill**.”

“Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return” Jeremiah 8:5, showing that some *did not* return again via their “**freewill**” and God held them accountable for their refusal, which He could *not* justifiably do under Calvin’s notion of *Total depravity*. **“...therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD”** Jeremiah 8:12 with Jeremiah 8:10, 13, 17.

Manasseh is a case in point of an individual who *did* return though his actions had shown that he was one of the most depraved individuals in scripture. God dealt severely with Manasseh but he did exercise “**freewill**” to get right with God. Even though God had to make him willing, the decid-

ing factor was Manasseh's exercise of "**freewill**" not the imposition of "the sovereignty of God" so-called.

"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God" 2 Chronicles 33:9-13.

Manasseh as an Old Testament individual was never "**born again**" John 3:3 but he became one of those who "**being bound in affliction and iron...cried unto the LORD in their trouble, and he saved them out of their distresses**" Psalm 107:10, 13.

In sum, "**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**" Joshua 24:15 together with 2 Chronicles 33:9-13, Jeremiah 3:12, 14, 22, 8:5, 12, 13:27, Romans 1:21, 24, 26, 28, Ephesians 2:4-5, 8, Revelation 2:21 show that *Total depravity*, though a *Calvinistic* doctrine, is not a *Biblical* doctrine.

Unconditional election, so-called

"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 1:4.

Ephesians 1:4 is used to support *Unconditional election* according to Calvin's notion that God chose the elect for salvation before the foundation of the world *and placed them in Christ back then*.

However, Ephesians 1:4 is *not* saying that anyone was in Christ "**before the foundation of the world**" *because the Lord had no body for anyone to be in until Acts 2, 33 A.D.*, well after the foundation of the world. Moreover everyone was "**in Adam**" 1 Corinthians 15:22 *before* salvation and only got "**in Christ**" 2 Corinthians 5:17 by receiving Him, see John 1:12 above, *long after the foundation of the world*.

Ephesians 1:4 is saying that *before* the foundation of the world the First Person of the Godhead, God the Father, chose or designated the Second Person of the Godhead, the Lord Jesus Christ, so that anyone who got "**in him**" after the foundation of the world, in fact after Acts 2, around 33 A.D., *would be children of God by adoption* according to Ephesians 1:5 "**Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.**"

Proverbs 18:10, though an Old Testament reference, well illustrates being "**in Christ.**" "**The name of the LORD is a strong tower: the righteous runneth into it, and is safe.**"

Proverbs 18:10 does not, of course, contradict Romans 9:16 "**So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**" *It is God's mercy, not the man's willing or the man's running* that keeps the tower accessible so that the man *now* according to his "**free-will**" *can* run into it *and be saved* and have "**the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe**" Romans 3:22 *for now* as Paul exhorts. "**(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)**" 2 Corinthians 6:2. Note that Romans 3:22 shows that "**the righteousness of God which is by faith of Jesus Christ**" i.e. salvation

is extended **“unto all”** but is bestowed only **“upon all them that believe.”** That is, contrary to Calvin’s *Unconditional election* God does not deny *anyone* the offer of salvation.

Again, the individual must **“Believe on the Lord Jesus Christ, and thou shalt be saved”** Acts 16:31 *in time* by **“freewill.”** This does not and cannot happen before the foundation of the world. Note that Acts 16:31 has no additional note to the effect that only the elect and not the non-elect can apply the apostles’ exhortation.

Note further Ephesians 2:4-5, 8 **“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);...For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”** **“The gift of God”** is that according to God’s grace, itself a gift, **“all men,”** not only the elect, are gifted with faith to believe **“the gospel of Christ”** Romans 5:18 to get saved. **“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”** Romans 5:18. See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 237-238.

Unconditional election, so-called and Predestination

Calvinists misapply the term **“predestinated”** Ephesians 1:5 in association with *Unconditional election* in order to describe a member of the elect whom God has supposedly predestinated or determined ahead of time to get saved. See *Hyper-Calvinism* p 33. As Dr Ruckman shows, that is *never* how the scripture uses the term **“predestinated”** as the following verses prove. These are the *only* scriptures where the term **“predestinated”** or its associated words occur, four occurrences in all.

Romans 8:29 **“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.”** Romans 8:29 states that a *saved* person will be conformed to the image of the Lord Jesus Christ, *not* that an *unsaved* person is predestinated to get saved. Full conformity to the image of the Lord Jesus Christ will only be achieved at the Second Advent. See 1 John 3:2 **“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”**

Romans 8:30 **“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.”** Calling and justification precede predestination. Glorification is future, 1 John 3:2, but spiritually true *now*, Ephesians 2:6.

Ephesians 1:5 **“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”** See remarks on Ephesians 1:5 above and note Romans 8:15 **“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”** Predestination here refers to a *saved* person predestinated to be *an adopted son of God*, *not* an *unsaved* person predestinated to be *saved*.

Ephesians 1:11 **“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”** Predestination here refers **“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you”** 1 Peter 1:4 for a *saved* person, *not* an *unsaved* person predestinated to be *saved*. That heavenly inheritance includes a *mansion*, not a *bedsit* as the 1984, 2011 NIVs imply. **“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you”** John 14:2.

Finally, as Dr Ruckman shows in *Hyper-Calvinism* pp 10-12, Biblical election *is* conditional. *It is conditioned upon foreknowledge.*

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” 1 Peter 1:2.

God knew ahead of time that the elect would be those whom the Spirit of God would set apart or sanctify for God when they are redeemed by **“the blood of Christ”** Ephesians 1:7, Colossians 1:14, 1 Peter 1:18-19 of whom Paul states **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”** Ephesians 2:13. None of that happened before the foundation of the world according to Calvin’s notion of *Unconditional election*. Paul sets out the essential steps in becoming a member of the elect. Again, that membership is contingent on the exercise of **“freewill.”**

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” 2 Thessalonians 2:13-14.

“The beginning” is Paul’s ministry to the Thessalonians, Acts 17:1-5. Paul and his companions ministered **“the truth of the gospel”** Galatians 2:5, 14, Colossians 1:5 to the Thessalonians. They believed it of their own **“freewill”** without *any* compulsion via the supposed imposition of “the sovereignty of God” because Paul states **“...we were gentle among you, even as a nurse cherisheth her children”** 1 Thessalonians 2:7 i.e. *via a light touch*. The Thessalonians therefore got saved and became members of the elect. Again, none of that happened before the foundation of the world according to Calvin’s notion of *Unconditional election* but God in His foreknowledge knew how the Thessalonians would become members of the elect as 2 Thessalonians 2:13, 1 Peter 1:2 set out.

In sum, **“the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”** Romans 3:22, **“the free gift...upon all men unto justification of life”** Romans 5:18, *election conditional upon* **“the foreknowledge of God the Father”** 1 Peter 1:2 and Romans 8:29, 30, Ephesians 1:5, 11 that highlight Calvin’s misapplication of the term **“predestination”** show that *Unconditional election*, though a *Calvinistic* doctrine, is not a *Biblical* doctrine.

Limited atonement, so-called

“I am the good shepherd: the good shepherd giveth his life for the sheep” John 10:11.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” Ephesians 5:25.

John 10:11, Ephesians 5:25 are used to support Calvin’s notion of *Limited atonement* because they supposedly show that the Lord Jesus Christ died only for the sins of the elect not the non-elect so that those who are in hell now could never have escaped hell because the Lord Jesus Christ supposedly shed no blood for them on the cross of Calvary.

Calvin’s notion of *Limited atonement* cannot of course be true because Peter shows that the Lord Jesus Christ made available **“redemption through his blood”** Ephesians 1:7, Colossians 1:14 *even for unsaved false teachers*.

“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” 2 Peter 2:1.

As Dr Ruckman states in *Hyper-Calvinism* p 15 Calvin’s notion of *Limited atonement* not surprisingly prompted Charles Wesley to declare *“Oh horrible decree, worthy of the place from whence it came. Forgive their hellish blasphemy that charge it to the Lamb.”*

Calvinists will also cite verses containing the expression “**for us**” in an attempt to justify Calvin’s notion of *Limited atonement* e.g. Romans 8:32, 1 Corinthians 5:7, 2 Corinthians 5:21, Ephesians 5:2, 1 Thessalonians 5:10, Titus 2:14, Hebrews 9:12, 10:20, 1 Peter 2:21, 4:1, 1 John 3:16.

Calvinists, however, forget that the context of each of those verses is not a declaration of Calvin’s notion of *Limited atonement* as such. Each of those verses is a reminder or exhortation to believers to the effect **“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power”** Ephesians 1:17-19

Concerning John 10:11, Calvinists overlook the context that denies both Calvin’s notion of *Limited atonement* and *Unconditional election*.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” John 10:9. John 10:9 refers to **“any man”** not **“any elect man.”**

Concerning Ephesians 5:25, Calvinists forget that Paul is addressing *saved* individuals throughout the entire chapter after the manner of the **“for us”** passages cited above.

“Be ye therefore followers of God, as dear children” Ephesians 5:1.

Note that the 1984 NIV, NKJV changed **“followers”** to **“imitators”** in accordance with their satanic origins in that the devil is the greatest imitator of the Lord Jesus Christ in the universe as Paul explains **“And no marvel; for Satan himself is transformed into an angel of light”** 2 Corinthians 11:14. The 2011 NIV avoided the imitation trap but came out with the strange reading **“Follow God’s example”** whereas Peter gives the precise exhortation **“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps”** 1 Peter 2:21 with 1 Peter 2:22-23.

When shown scriptures that counter Calvin’s notion of *Limited atonement* such as John 1:29 **“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”** Calvinists have a way of equating **“the world”** with the elect, *Hyper-Calvinism* p 14, *The Other Side of Calvinism*, 1st Edition, Chapter 6, *Total Depravity*, p 73. This is wresting the scriptures in the extreme, 2 Peter 3:16, as the following scriptures show. These are just a few of many possible examples that show that **“the world”** is *not* the elect.

“The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil” John 7:7. The elect don’t hate the Lord Jesus Christ but the world does.

“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” John 15:18-19. The elect don’t hate the Lord Jesus Christ but the world does. The elect don’t usually hate the elect but the world *always* does. The elect are not chosen out of the elect but out of the world.

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine” John 17:9. The Lord Jesus Christ is praying for the elect, Romans 8:27, 34, Hebrews 7:25 but **“not for the world.”**

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” John 17:15. The elect are not evil insofar as **“the blood of Jesus Christ his Son cleanseth us from all sin”** 1 John 1:7 but the world *is* evil, *not* being cleansed by the blood of Christ.

“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” 1 John 2:17. 1 John 2:17 shows the stark contrast between the world and the elect. The world passes away but the elect do *not* pass away. They abide forever.

“And we know that we are of God, and the whole world lieth in wickedness” 1 John 5:19. The elect don't lie in wickedness but the *whole* world does. See remarks on John 17:15, 1 John 1:7.

The following scriptures, in addition to John 1:29 show that Calvin's notion of *Limited atonement* is therefore totally false. Note that they refer both to **“the world,”** which has been shown above *not* to be the elect and to **“all”** or **“all men”** who are *never* the elect as such. Again, these are just a few examples.

“And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world” John 4:41-42.

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” John 6:51.

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” Romans 3:22.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” 2 Corinthians 5:15.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” 2 Corinthians 5:19.

“For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time” 1 Timothy 2:3-6.

“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” 1 Timothy 4:10.

“For the grace of God that bringeth salvation hath appeared to all men” Titus 2:11.

“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” Hebrews 2:9.

“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” 2 Peter 3:9.

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” 1 John 2:2. 1 John 2:2 shows again that the world and the elect are *not* the same.

“And we have seen and do testify that the Father sent the Son to be the Saviour of the world” 1 John 4:14.

In sum, **“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture”** John 10:9 and John 1:29, 4:41-42, 6:51, 7:7, 15:18-19, 17:9, 15, Romans 3:22, 2 Corinthians 5:15, 19, 1 Timothy 2:3-6, 4:10, Titus 2:11, Hebrews 2:9, 2 Peter 2:1, 3:9, 1 John 2:2, 17, 4:14, 19 show that the world and the elect are *not* the same and that *Limited atonement* is not a *Biblical*

doctrine but a *Calvinistic* doctrine that has arisen from **“giving heed to seducing spirits, and doctrines of devils”** 1 Timothy 4:1.

Irresistible grace, so-called

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed” Acts 13:48.

“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” Romans 9:15.

Acts 13:48 and Romans 9:15 are used to support Calvin’s notion of *Irresistible Grace* that God in sovereign grace, so-called, overpowers one of the unconditionally-elected-before-the-foundation-of-the-world members of the elect and then saves him without any exercise of **“freewill”** on that individual’s part.

Acts 13:48 clearly does not support Calvin’s notion of *Irresistible Grace* because **“when the Gentiles heard this, they were glad, and glorified the word of the Lord.”** That gladness and glorification of **“the word of the Lord”** was spontaneous. It could therefore only have come from the exercise of **“freewill”** on the Gentiles’ part *either immediately before or together with belief* and *not* by any coercion to salvation by the imposition of “the sovereignty of God” so-called. No-one can be made glad and worshipful by means of coercion i.e. in this case Calvin’s notion of *Irresistible Grace*.

Calvin misconstrued the word **“ordained”** in Acts 13:48 to refer God’s specific ordination of each member of the elect to eternal life before the foundation of the world. However, the word **“ordain”** and associated terms occur 42 times in scripture, 20 times in the Old Testament, 22 times in the New Testament. Only twice does the term **“ordain”** refer to something before the foundation of the world and neither time is it the specific foreordination of anyone to get saved.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” 1 Corinthians 2:7. God ordained *wisdom* before the foundation of the world, *not* any particular individual’s salvation.

“Forasmuch as ye know that ye were not redeemed with corruptible things...But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” 1 Peter 1:20. God foreordained *the Lord Jesus Christ* before the foundation of the world for the ministry of securing **“redemption through his blood”** Ephesians 1:7, Colossians 1:14 for individual salvation. However, God did *not* arbitrarily specify the salvation of any *particular* individual that He identified before the foundation of the world.

“Ordained” in Acts 13:48 may be understood by contrast with Paul’s rebuke to unbelieving Jews in the context.

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” Acts 13:46.

In contrast with the unbelieving Jews **“when the Gentiles heard this...and glorified the word of the Lord”** they judged themselves *worthy* of everlasting life *and therefore received it*.

Acts 13:48 therefore has no reference to God’s supposed sovereign ordination of each specific member of the elect to eternal life before the foundation of the world.

Concerning Romans 9:15, as Dr Ruckman points out, *Hyper-Calvinism* pp 25-27, the context of Romans 9:15 is Moses confronting Pharaoh, long before the New Testament was written and long before the body of Christ began in Acts 2. Romans 9:15 is therefore a strange place to try to establish

a foundational doctrine on Christian salvation but that is what John Calvin sought to do by means of Calvin's notion of *Irresistible Grace* and that false notion of *Irresistible Grace* according to Romans 9:15 was compounded by the following verses in the same chapter.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" Romans 9:21-23.

However, as Dr Ruckman points out, *Hyper-Calvinism* pp 17, 30-32, Paul describes the distinction between **"the vessels of wrath"** and **"the vessels of mercy"** and God Himself states *why* Pharaoh became one of the former.

"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand" Exodus 3:19. God said that He would harden Pharaoh's heart, Exodus 4:21, 7:3 and did so Exodus 7:13 but only *after* Pharaoh hardened his *own* heart by *wilfully* defying God i.e. as one who exercised **"your own will"** Leviticus 19:5, 22:19, 29.

"And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go" Exodus 5:2. Pharaoh came close to repentance, Exodus 9:27, but **"...when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart"** Exodus 9:34 like those of whom Jeremiah states **"O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return"** Jeremiah 5:3.

Paul therefore describes Pharaoh's case as follows.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" Romans 2:4-5.

Romans 2:4-5 describes one of **"the vessels of wrath"** that **"God...endured with much longsuffering"** for that person to repent as Manasseh did, unlike Pharaoh. See *Total depravity, so-called*. However, **"the vessels of wrath"** by definition *cannot* repent after the manner of Romans 2:4-5 according to Calvin's notion of *Irresistible Grace*. Calvin's notion of *Irresistible Grace* insists that *only* the elect can repent when overpowered by God's sovereign grace, so-called. Calvin's notion of *Irresistible grace* is therefore contrary to **"the scripture of truth"** Daniel 10:21.

Paul then describes **"the vessels of mercy"** while giving a further rebuke to **"the vessels of wrath."**

"...God...will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" Romans 2:5-8.

Romans 2:5-8 show that **"the vessels of mercy"** are those who sought for God and found Him as the Lord exhorts through Jeremiah and did **"obey the truth"** in that for those in New Testament times they did **"obey...the gospel of our Lord Jesus Christ"** 2 Thessalonians 1:8.

"And ye shall seek me, and find me, when ye shall search for me with all your heart" Jeremiah 29:13.

Calvin's notion of *Irresistible grace* is therefore contrary to *all* of the above scriptures; Exodus 3:19, 4:21, 5:2, 7:3, 13, 9:27, 34, Jeremiah 5:3, 29:13, Romans 2:4-8, 9:15, 21-23, 2 Thessalonians 1:8 and

as indicated, contrary in turn to **“the scripture of truth”** Daniel 10:21 as a whole insofar as **“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all”** James 2:10. Where Pharaoh disobeyed God in Exodus 5:2, he disobeyed *all* **“the law of God”** Joshua 24:26.

Moreover, as Dr Ruckman points out, *Hyper-Calvinism* pp 18-19, further contrary to Calvin’s notion of *Irresistible grace*, men *can* and *do repeatedly* and *wilfully* resist God’s grace – and mercy – and **“frustrate the grace of God”** Galatians 2:20 both as *saved* and *unsaved* men.

“For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath” Psalm 78:37-38.

“For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not” Isaiah 30:15.

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37.

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” Acts 7:51.

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” Acts 9:5.

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” Romans 2:4-5.

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” 1 Corinthians 15:10 i.e. God’s grace *can* be bestowed upon a *saved* man **“in vain.”**

“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain” 2 Corinthians 6:1 i.e. *saved* men *can* **“receive...the grace of God in vain.”**

In sum, Acts 13:48 **“And when the Gentiles heard this, they were glad, and glorified the word of the Lord...”** together with Exodus 3:19, 4:21, 5:2, 7:3, 13, 9:27, 34, Psalm 78:37-38, Isaiah 30:15, Jeremiah 5:3, 29:13, Matthew 23:37, Acts 7:51, 9:5, Romans 2:4-8, 9:15, 21-23, 1 Corinthians 15:10, 2 Corinthians 6:1, Galatians 2:21, 2 Thessalonians 1:8 show that *Irresistible grace*, though a *Calvinistic* doctrine, is not a *Biblical* doctrine.

Perseverance of the saints, so-called

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” Ephesians 1:5.

Dr Ruckman notes, *Hyper-Calvinism* pp 1, 32-34, that Calvin was *right* where he believed that once an individual gets saved, he cannot get *unsaved* but *wrong* in equating Christian salvation with predestination according to Ephesians 1:5. See remarks under *Unconditional election, so-called and Predestination* and note again that in Ephesians 1:5 predestination refers to a *saved* person being predestinated to be *an adopted son of God*, not an *unsaved* person being predestinated to be *saved*.

Calvin could have shown from scripture that once an individual gets *saved*, he cannot get *unsaved* if he had proceeded a little further on in Ephesians 1.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise” Ephesians 1:11-13.

The Spirit of God has *sealed* today’s believer **“in Christ”** and he cannot get *unsealed* or become separated from the Lord Jesus Christ as Paul shows further in the Book of Ephesians.

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” Ephesians 4:30. Note again, a *saved* man *can* resist grace, *contrary to Irresistible grace, so-called*.

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30. Paul speaks of **“the whole body fitly joined together”** Ephesians 4:16 i.e. permanently, forever as the Lord prayed **“I in them, and thou in me, that they may be made perfect in one”** John 17:23 and asks as a matter of absurdity **“Is Christ divided?”** 1 Corinthians 1:13, the answer being a definite *no*.

Dr Laurence Vance shows, however, that Calvin was inconsistent in his perception of Christian salvation in that Calvin and later Calvinistic writers e.g. A. W. Pink resorted to the faith and works system of Tribulation salvation in order to impose *Perseverance of the saints* upon Church Age or Christian salvation where **“a man is justified by faith without the deeds of the law”** Romans 3:28.

Dr Vance cites Matthew 24:13 **“But he that shall endure unto the end, the same shall be saved”** to which Pink refers in order to insist that today’s believer must live a righteous life all his life in order to secure salvation. Dr Vance rightly condemns Pink’s approach as the ancient Amillennial heresy that in not **“rightly dividing the word of truth”** 2 Timothy 2:15 fails to perceive that **“the end”** is the end of the time of **“great tribulation”** Matthew 24:21 during which believers must endure by not worshipping the antichrist or taking his mark, a prohibition that by inspection cannot apply to a saved individual in the Church Age, even if he is backslidden.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” Revelation 14:9-10.

Matthew 24:13 itself shows that the individual’s salvation is predicated upon his endurance to the end, *not the other way round* and that therefore Matthew 24:13 cannot in any way, shape or form be equated with Christian or Church Age salvation and Ephesians 1:13, 4:30 whereby **“after that ye believed, ye were sealed with that holy Spirit of promise...unto the day of redemption.”**

See Dr Vance’s book *The Other Side of Calvinism*, Chapter 10, *Perseverance of the Saints* and Dr Ruckman’s study *The Big Flap* and his commentary *The Book of Matthew* pp 524-526.

In sum, Ephesians 1:13, 4:30 **“after that ye believed, ye were sealed with that holy Spirit of promise...unto the day of redemption”** together with Matthew 24:13, 21, John 17:23, Romans 3:28, 1 Corinthians 1:13, Ephesians 4:16, 5:30, 2 Timothy 2:15, Revelation 14:9-10 show that *Perseverance of the saints*, though a *Calvinistic* doctrine, is not a *Biblical* doctrine.

Conclusion

Calvin's TULIP may be summed up as follows.

Total depravity, so-called from misapplication of Genesis 6:5, Jeremiah 13:23, Ephesians 2:1-4 is disproved by Joshua 24:15, 2 Chronicles 33:9-13, Jeremiah 3:12, 14, 22, 8:5, 12, 13:27, Romans 1:21, 24, 26, 28, Ephesians 2:4-5, 8, Revelation 2:21.

Unconditional election, so-called from misapplication of Ephesians 1:4 is disproved by Romans 3:22, 5:18, 8:29, 30, Ephesians 1:5, 11, 1 Peter 1:2.

Limited atonement, so-called from misapplication of John 10:11, Romans 8:32 and other "for us" scriptures, Ephesians 5:25 is disproved by John 1:29, 4:41-42, 6:51, 7:7, 10:9, 15:18-19, 17:9, 15, Romans 3:22, 2 Corinthians 5:15, 19, 1 Timothy 2:3-6, 4:10, Titus 2:11, Hebrews 2:9, 2 Peter 2:1, 3:9, 1 John 2:2, 17, 4:14, 19.

Irresistible grace, so-called from misapplication of Acts 13:48, Romans 9:15 is disproved by Acts 13:48 and Romans 9:15 themselves together with Exodus 3:19, 4:21, 5:2, 7:3, 13, 9:27, 34, Psalm 78:37-38, Isaiah 30:15, Jeremiah 5:3, 29:13, Matthew 23:37, Acts 7:51, 9:5, Romans 2:4-8, 9:21-23, 1 Corinthians 15:10, 2 Corinthians 6:1, Galatians 2:21, 2 Thessalonians 1:8.

Perseverance of the saints, so-called from misapplication of Ephesians 1:5 and misinterpretation of the term predestination is disproved by Matthew 24:13, 21, John 17:23, Romans 3:28, 1 Corinthians 1:13, Ephesians 1:13, 4:16, 30, 5:30, 2 Timothy 2:15, Revelation 14:9-10.

"The scripture of truth" Daniel 10:21 has therefore shown that 5-Point Calvinism is a heresy that makes God a callous tyrannical arbiter of life and death. The 1611 Holy Bible is truly **"a light that shineth in a dark place"** 2 Peter 1:19 when brought to bear on 5-point TULIP Calvinism and sums up 5-Point Calvinism as follows. David in despotic mode acts as Calvin's god, arbitrarily selecting saved and lost.

"And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive..." 2 Samuel 8:2.

5-Point Calvinism should therefore be *confessed* and *forsaken* as having arisen from **"giving heed to seducing spirits, and doctrines of devils"** 1 Timothy 4:1.

Today's believer should instead follow the Lord's exhortation through King Solomon e.g. with respect to **"rightly dividing the word of truth"** 2 Timothy 2:15 that Calvinists persistently fail to do, *thereby forsaking* **"the law of God"** Joshua 24:26, Nehemiah 8:8, 18, 10:28, Romans 7:22, 25, 8:7.

"Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law" Proverbs 4:1-2.

Postscript – A. W. Pink on *Total Depravity, so-called*

This writer's attention has been drawn to the following passage from a work on Calvinism by A. W. Pink following a concern that Dr Ruckman has misrepresented Pink on the subject of Total depravity, *Hyper-Calvinism* pp 5-6. This writer's response follows.

Below is a quote from [A. W.] Pink's The Doctrine of man's impotence (which is part 2 of his work [on] Total Depravity, chp 3 [pp] 6-10):

MAN'S BIAS TOWARDS EVIL

"As we have already pointed out, man is unwilling to choose the good because he is disinclined to it, and he chooses evil because his heart is biased towards it. Men love darkness rather than light...Their moral perception must be changed before it is possible for their [volitions] to be altered...We pass on now to show, third, that fallen man's inability is voluntary. Some of our readers who have had no difficulty in following us through the first two sections are likely to demur here. We refer to hyper-Calvinists who have such a one-sided conception of man's spiritual helplessness that they have lapsed into serious error...FREEDOM OF HUMAN WILL. All the affections of the human heart are, in their very nature, free...Nevertheless, it is the very nature of his will to choose that which is preferable, that which is most agreeable to his heart. Consequently, though the will acts freely, it is biased by the corruptions of the heart and therefore is unable to choose spiritual good. The heart must be changed before the will chooses God...So averse were they to God and His ways...They said, 'I have loved strangers, and after them I will go' (Jer. 2.25)...'We will not have this man to reign over us' (Luke 19.14). It was a voluntary and deliberate refusal of Him...They were highly pleased with false prophets, because they preached in their favour, flattering them and gratifying their evil hearts. But they hated whatever was disagreeable to their evil ways."

Concerning A. W. Pink, Dr Ruckman under the heading *Total Depravity* only mentions Pink as subscribing to the Calvinistic order of salvation as God quickening the individual regardless of his will then causing him to be born again spiritually so that he then repents and believes on the Lord Jesus Christ for salvation. That is undoubtedly what Pink believed and it is unscriptural. Nobody gets quickened by the Spirit of God until they voluntarily receive the Lord Jesus Christ, John 1:12-13. That is, the Biblical order of salvation is effectively the reverse of the Calvinistic order.

That is why Paul adds that reminder at the end of Ephesians 2:5 **"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)"** That grace extends to all men, not just the elect. **"For the grace of God that bringeth salvation hath appeared to all men"** Titus 2:11.

Concerning Pink's statement, he actually contradicts himself. Dr Laurence Vance in *The Other Side of Calvinism* shows that Pink and other Calvinistic writers repeatedly contradict themselves. See 1st Edition, Chapter 6, *Total Depravity*, pp 91, 94, 99-100 on Boettner and Pink in particular.

Pink states *though the will acts freely, it is biased by the corruptions of the heart and therefore is unable to choose spiritual good...The heart must be changed before the will chooses God.* Pink then states *It was a voluntary and deliberate refusal of Him.*

Pink has contradicted himself. Either the will is free i.e. voluntary or it is not. The will cannot simultaneously be both free i.e. voluntary and biased or constrained. Pink can't have it both ways. This is what happens though when Calvinistic writers try to impose their **"private interpretation"** 2 Peter 1:20 on **"the scripture of truth"** Daniel 10:21.

Pink refers to John 3:19 *Men love darkness rather than light...*

Pink does not cite the first part of John 3:19 **"And this is the condemnation, that light is come into the world."** That condemnation is unjust if as Pink says *the will...is unable to choose spiritual good.*

Moreover, Pink does not cite John 3:20-21 **“For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God”** i.e. not wrought *by* God but in freely obeying God’s commands e.g. Exodus 20:3-17 with Galatians 3:24 or by following conscience to which God responds with **“the gospel of the grace of God”** Acts 20:24 e.g. Acts 10:1-48 with Romans 2:7. Before he and his household got saved, Acts 10:44-48, Cornelius was said to be **“A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway”** Acts 10:2. It was *Cornelius* who did those things, *not* God overriding total depravity in Cornelius so that he could do them as one of the pre-specified elect. *God has no pre-specified elect*, as Peter shows. **“God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him”** Acts 10:34-35.

John is saying that men don’t come to the light because they don’t want to be reprov’d, not because they can’t come to the light. John then says that a man *can* nevertheless come to the light, and indeed **“work the works of God”** John 6:28 e.g. Exodus 20:3-17 rather than remain in darkness. Note that this individual **“doeth truth”** and **“cometh to the light.”** Those steps clearly refer to the exercise of **“freewill”** in the context, not what might be called Divine over-ride of human **“freewill.”** See Dr Ruckman’s commentary *The Book of John* p 114.

Pink refers to *‘I have loved strangers, and after them I will go’ (Jer. 2.25).*

However Jeremiah 2:21 states **“Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?”**

If Pink was right, God clearly had no business asking **“how then art thou turned into the degenerate plant of a strange vine unto me?”** but God did so.

If Pink was right, God had no point in giving the exhortation in the first part of Jeremiah 2:25 **“Withhold thy foot from being unshod, and thy throat from thirst.”** It makes no sense that God would give an exhortation like that if Israel could not respond to it by the exercise of **“freewill.”**

If Pink was right, God had no business stating Jeremiah 3:13 **“Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD”** if iniquity could not be voluntarily acknowledged.

If Pink was right, Jeremiah 3:22 would not even be in the Bible because it shows that some in Israel *could* and *did* decide according to **“freewill”** to acknowledge their iniquity.

“Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God” Jeremiah 3:22.

Pink refers to *‘We will not have this man to reign over us’ (Luke 19.14).*

Pink however neglects to say that at least three of the nobleman’s servants *did* want him to reign over them and two were rewarded for their allegiance, Luke 19:15-19, 25. Note further that Luke 19:20-23 show that the servant of Luke 19:20-21 had a choice i.e. **“freewill”** about how he used his pound and he made the *wrong* choice, for which his master held him accountable. He could not reasonably have been held to account if he had been unable to exercise **“freewill”** but Pink is saying that the servant effectively could *not* exercise **“freewill”** in a way that would please his master.

The context of Luke 19:14 therefore shows that Pink was wrong.

In sum, Dr Ruckman has not misrepresented A. W. Pink but Pink has misrepresented **“the scripture of truth”** Daniel 10:21 **“and hath done despite unto the Spirit of grace”** Hebrews 10:29.