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A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- **Calvanism explained.**
 - **If you want it;
you haven't got it;**
 - **If you want it,
you can't get it;**
 - **If you get it,
you can't lose it**
 - **If you lose it,
you never had it.”**
- (Zachary - Smith Debate, title page)

- **Our third topic regarding Calvinism is Limited Atonement.**
- Calvin meant that Christ died only for the elect, for those He planned and ordained to go to **Heaven**:
 - He did not die for those He planned and ordained to go to **Hell**.
- However such language is not in the Bible , and the doctrine **wholly contradicts many, many plain Scriptures.**

The third basic tenet
of Calvinism
is limited atonement
is an outgrowth of
the doctrine of
Unconditional Election.

Calvinists rationalize that
God would not waste
the sacrifice of Christ
on those whom He had
determined not to save.

This again is such an
absurd statement that I wonder
how anyone who ever read a verse
of scripture could believe it.

But most denominations
teach it or some part of it.

Therefore, we need to give it
a look over.

“Christ’s redeeming work was intended to save the elect only and actually secured salvation for them.

His death was a substitutionary sacrifice of the penalty of sin in the place of certain specified sinners.

In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith, which united them to Him.

The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation.”

(The Five Points of Calvinism, Defined, Defended, Documented, p. 17)

David N. Steele and Curtis C. Thomas

The argument:
Jesus died **only** for His sheep
which Calvinists take to mean the elect.

And I lay down my life for the sheep.

(John 10:15)

The Bible's answer.

John 10:16

Jesus taught that there are
“**other sheep I have
which are not of this fold**”

Calvinists deny that one can change

from “sheep...not of this fold”
into “sheep” of the fold

Or from “**goats**” to “**sheep.**”

(Matthew 25:31-46)

Examples of those
who had changed from
“goats” to “sheep.”

The Corinthians.

(1 Corinthians 6:9-11)

The apostle Paul.

(1 Timothy 1:13-14)

- **Romans 9:13**

- **Even as it is written,
Jacob I loved,
but Esau I hated.**

- Does **not** mean any positive hatred;
but that he had preferred Jacob
- It was common among the Hebrews
to use the terms
“**love**” and “**hatred**”
in this comparative sense.

- **Romans 9:13**
 - Simply shows the **righteousness of God**
 - That God was not unrighteous **in His selection of Jacob to be an ancestor of the Messiah.**
 - But not in reference **to their salvation**

But in regards to the election of the descendants of Jacob as the people through whom **the physical Messiah would come.**

- **Jacob I loved, but Esau I hated**
(**Romans 9:13**)

was **not** written of Isaac's sons
before they were born,

- But centuries **afterward**.

This being a quotation,
not from Genesis,
but from

Malachi 1:2ff.

What, then, was the difference
between the brothers?

In substance it was that **Jacob** with all his faults
was a religious man and **Esau** was not.

- God's foreknowledge of what the Edomites would become proved to be accurate by the sins of successive generations.

Jacob and Esau,
as individuals,
were not the
principal concern
of the election,
But the nations which
they would produce.

- The Edomites regularly attacked Israel, and many wars were fought as a result.
- King Saul fought against the Edomites,
 - When Greek became the common language, the Edomites were called Idumaeans.

- With the rise of the **Roman Empire**, an Idumaeian whose father had converted to Judaism was named **king of Judea**.
- That King was **Herod the Great**,
- The tyrant who ordered a massacre in Bethlehem **in an attempt to kill the Christ child** (**Matthew 2:16-18**).

- After Herod's death, the Idumaeans slowly disappeared from history.

- God had foretold the destruction of the Edomites in saying,
“**As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the Lord**”
(**Ezekiel 35:15**)

If Esau had been made
the patriarch instead of Jacob,
Israel would never have
continued long enough
to deliver the Messiah
to mankind;

But the overruling providence
of the all-wise God
stepped in to prevent
such a thing from taking place.

- God's choice

did not determine

the eternal destiny of either twin,

Their future lives

determined that;

But God's choice

did determine

which would be

the patriarch of Israel.

- And when we try to read the mind of God we are stepping way out of line.
- Let us look to Job for an answer:

The Lord Answers Job

Job 38:1 (ISV)

The LORD responded to Job from the whirlwind and said:

38:2 "Who is this who keeps darkening my counsel without knowing

what he's talking about?

38:3 Stand up like a man! I'll ask you some questions, and you give me some answers!"

The Lord Answers Job

Job 38:4

"Where were you
when I laid the

foundation of my earth?

Tell me, since you're so informed!

38:5 Who set its measurement?

Am I to assume you know?

Who stretched a

boundary line over it?

38:6 On what were its bases set?

Who laid its corner stone

• So as not to think

we know it all:

Isaiah 55:8

For my thoughts *are* not your thoughts,
neither *are* your ways my ways,
saith the LORD.

55:9 For *as* the heavens are higher
than the earth, so are my ways higher
than your ways, and my thoughts
than your thoughts.

John 3:12 (ASV)

If I told you

earthly things

**and you believe not,
how shall you believe**

if I tell you

heavenly things?

- Regarding this thought,
how is it that the
“gospel is the power of God
unto salvation”?
(Romans 1:16)
- What wonder that God can
change “goats” into “sheep”?
- How might that be done?

- Now we move to

John 3:16

in answer to

Limited Atonement.

- **John 3:16**

is one of the all-time

beloved and well-known verses

in the entire Bible.

- And

is one of the most

misunderstood.

- We begin with that little word

For...

- John 3:16

begins with the
Greek conjunction

"gar"

- which is used to explain
a foregoing statement.
- In this case, the writer
has just alluded to
an historical situation
that occurred in the days of Moses.

John 3:14

And as Moses
lifted up the serpent
in the wilderness,
even so must the
Son of man be lifted up:

3:15 That whosoever
believes in him
should not perish,
but have eternal life.

The incident of the serpent
was **typical** of the
death of Christ,

It was a
symbol or **picture**.

Note the use of
the connective,

“even so,” in

(John 3:14)

- The “**brazen serpent**” is often used to justify a “**faith only**” doctrine.

The defense goes something like this:

The Israelites merely had

to look on the serpent

in order to be cured,

So the **only thing** Christians

have to do is

believe in order to be saved!

- **John 3:16**

teaches no such thing!

- Moses attached

no moral or spiritual conditions

whatever in the healing
of snake bites,
not even faith.

- When we read
“faith only”

into scripture we are going too far.

- **1 Corinthians 4:6**

**That in you might learn
not to go beyond the things
which are written**

God instructed Moses to fashion **a serpent out of brass**, and set it upon a standard.

Any person who “**looked**” upon the serpent would live (**Numbers 21:4-9**)

It must be observed that the desired cure was not to be realized in simply “**believing**” .

The Israelite who sought healing **was required only to look upon the image.**

Now, as for those who would take this verse as the basis for promising salvation to all who **"look upon"** Jesus, and then interpret that to mean **"faith only,"**

Let it be pointed out that Jesus had just **revealed to Nicodemus** that absolutely nothing short of being born again,

That is

"born of water and of the Spirit",
could suffice for entry into God's kingdom.

(John 3:5)

- Is it not strange that if "**faith only**" was the exclusive requirement for salvation

Then why is it
not stated in the scriptures?

- It appears strange that **James didn't know it** for he wrote just the opposite:

- **James 2:24**

**You see then how that by works
a man is justified,
and not by faith only.**

- It must be observed that the desired cure was not to be realized in simply “believing”.
- The Israelite who sought healing was required to look upon the image.

- The incident of the serpent was typical of the death of Christ.
- It was a symbol or picture.
 - How do we know that?
 - Note the use of the connective,
“even so,”
(**John 3:14.**)

Jesus Christ,
consistent with the
divine plan of redemption
which was planned
(**or predestined**)
in Genesis 3:15

Must die in a manner
whereby he would be
“lifted up”
(**John 12:32**)

This was accomplished
by the Lord’s death on the cross
(**John 8:28**)

The object of
all of this was that
“**whosoever
believes in him
may have eternal life**”
(**John 3:15**)

Thereby
refuting
Limited Atonement.

The following verse clarifies

why we were chosen

before the foundation
of the world:

Ephesians 1:4

**even as he chose us in him
before the foundation of the world,
that we should be
holy
and
without blemish
before him in love:**

- What did Paul mean when he said we should be “without blemish”?

- That answer is found in Act 3:17 "And now, brothers, I know that you acted in ignorance like your leaders.

3:18 This is how God fulfilled what he had predicted through the voice of all the prophets—that his Messiah would suffer.

3:19 Therefore, repent and turn to him to have your sins blotted out,

(ISV)

- ...God so loved...
- The term “loved” is not a love which is merely emotional.
 - It is the love of genuine interest.
 - A love which acts out of concern for others.
 - It is this love of God that motivates man to seek his grace.
 - “**We love, because he first loved us”**
(**1 John 4:19**).

- **...God so loved...**
- The extent of divine love is underscored by the use of the adverb “so”.
- A term marking the degree of intensity.
 - God loved;
not passively,
but actively;
 - Thereby putting that “love”
into action.

We next ask,
what did God love?

The answer:
“the world”
(G_2889)

The Greek word for world
is kosmos.
(G_2889)

This passage therefore emphasizes
the universal love of God.

The doctrine of Calvinism:

T=Total Depravity

U=Unconditional Election

L=Limited Atonement

I=Irresistible Grace

P=Perseverance of the Saints

Is absolutely false.

Not only is it patently false
it is a reflection upon
the character of Jehovah God.

Christ affirmed that he came
“to give his life a ransom for many”
(**Matthew 20:28**)

But “many”
is an expression
meaning “all”
(**1 Timothy 2:6**)

Yes, God's grace appeared
“bringing salvation to all men”
(Titus 2:11)

Jesus is the Lamb of God who
“takes away the sin of the world”
(John 1:29)

God is not willing
that *any* should perish
(2 Peter 3:9)

It is important to point out that **only** the elect will be saved.

But the **elect**

(**Matthew 24:31**)

are those who,

of their own free will,

accepted the Lord's offer of salvation.

...that he gave...

- Giving is characteristic of God.
- He has given us life
(**Acts 17:25**)
- He is the source of all good gifts
(**James 1:17**)
- But the greatest gift is the gift of His Son
(**John 3:16**)
- Surely we must say with Paul:
“**Thanks be to God for his unspeakable gift**”
(**2 Corinthians 9:15**)

- Even when a gift is made available,
for it to be effective,
one must be willing to receive it.

There must be a meeting of minds
between the will of the giver
and the will of the benefactor.

The tragic fact of the matter is,
though God willingly gave his Son,
not all have been disposed to receive him.

Of some it was said:

" **they that were his own**
received him not. "

(**John 1:11**)

- An object may be freely given
and yet be conditional.

Jehovah informed Joshua,

"See, I have given into your hand Jericho"
(Joshua 6:2)

In spite of the fact that Jericho was a gift,
the Lord specified instructions
for the *taking* of the city.

**"By faith the walls of Jericho fell down
after
they were compassed about seven days"**
(Hebrews 11:30)

...that whosoever believeth on him...

- The term “whosoever”
(literally, “everyone”)
- The gospel is addressed to
“**all the world**”
(**Mark 16:15**)

And The final invitation has it,
Revelation 22:17

**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.**

The word “believeth”
is a present tense participle,

Literally meaning
“the keeping on believing ones.”

But exactly what is
the biblical “belief”
of which God approves?

Some advocate the
doctrine of salvation by
“faith alone.”

But the truth is,
there is more to faith
than a mental disposition.

Check Online

The verb “**believe**” in the Greek New Testament is pisteuo (G_4100). In addition to the acknowledgment of the historical data, and a trusting disposition, the word also includes the meaning, “to comply,” as Liddell & Scott observe in their **Greek**

Lexicon,

(Oxford, 1869, p. 1273);

And, as they further point out, it is the opposite of apisteo (G_569), which means “**to disobey.** . . . refuse to comply” (p. 175).

Check Online

Prof. Hermann Cremer noted that “**faith**” (pistis) both in the Old Testament and in the New Testament “is a bearing towards God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it”

(Biblico-Theological Lexicon of the New Testament, T. & T. Clark, 1962, p. 482).

W. E. Vine declared that faith involves “a personal surrender” to Christ

(Expository Dictionary, Vol. II, p. 71).

Check Online

Lexicographer

J.H. Thayer noted that belief is “used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, *conjoined with obedience to Christ*”

(**Greek-English Lexicon**, T. & T. Clark, 1958, p. 511; emp. added).

Saving faith

cannot be divorced
from obedience
as the following verse clearly reveals.

Belief and disobedience

are set in vivid contrast
in the Bible.

Note this verse:

“He that believeth on the Son hath eternal life;

but he that obeyeth not the Son

shall not see life,

but the wrath of God abideth on him”

(John 3:36 ASV)

- While John 3:16 promises eternal life to him who believes,
- Hebrews 5:9 attributes eternal salvation to such as who obey,
- The New Testament often uses “faith” as a figure of speech whereby the part is made to stand for the whole.

For instance, Paul wrote:
"Being therefore justified by faith,
we have peace with God... "
(Romans 5:1)

That this means more than mere mental faith
is proved by Paul's own conversion.

He believed in Jesus' Lordship
while yet on the road to Damascus
(Acts 22:10)

But he enjoyed no peace
for three days

Until he was baptized in water
in obedience to the Lord's command
(Acts 22:16;9:18-19)

should not perish

The Scriptures

do not teach

that the wicked will ultimately
cease to exist.

In this connection
one should carefully study

Matthew 25:46

and

2 Thessalonians 1:7-9.

The abiding separation
of the wicked from God

will entail an eternal suffering!

- but have eternal life.
- But exactly what is eternal life?
 - Eternal life is everlasting communion with God, along with all the wonders that involves.
 - It is a state of glory (Romans 2:10; 2 Corinthians 4:17),
 - Rest (Hebrews 4:11),
 - Happiness (Matthew 25:21).

John 3:16

is truly a marvelous text.

- But it is deeper and much richer than many have supposed.
- May we be wise enough to study its truths in the light of the Bible as a whole.
 - And it refutes the doctrine of Limited Atonement.

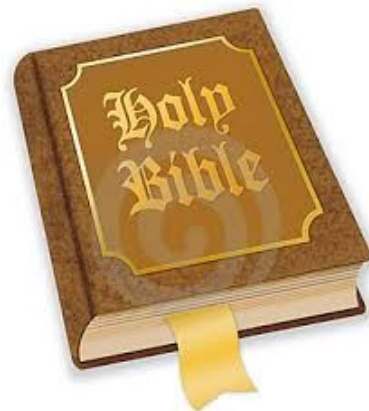
Think on these things

- Philippians 4:8

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17



- 07-19-20 Tryon, NC

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