35 TRUTHS THAT DESTROY CALVINISM

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Understanding how scripture uses the terms “election” and “predestination” doesn’t mean we don’t believe in them. We just believe in the biblical usage, not the Calvinistic gnostic ways these terms are used.

There are countless comments just like this. Notice how the Calvinist is willing to subjugate a clear and plain concept of scripture that Christ died for all and tasted death for every man, and subjugate that to a philosophical stance. They do this in a tone that attempts to ridicule the Bible believer and make him feel like a heretic for believing scripture over one of their philosophical hang-ups.
For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.
Explaining scripture to a Calvinist one issue at a time is like trying to make a bed with fitted sheets that are too small. You cover one corner and two others pop off. You explain how scripture isn’t a lie in one place and that makes the Calvinist worry about semi-Pelagianism. Show them how it’s true in another place, and that makes them think of open theism. Show them where it’s true in another place, and that makes them dash for universalism.

Calvinists are cloistered into their system from a fear of different pits of chaos that worry them. In the face of a system a person thinks is wrong, they clamor for any kind of order, and embrace it, just to escape the chaos. Any answer will do. So their position is not really the result of truth seeking. It is the result of being pigeon holed into a corner by threats of alternative errors on every side. This is one of the techniques that gets many Calvinists into their position, and that’s why you’ll see them trying to do the exact same to others. Talking to a Calvinist reveals that they act like they are in an iron maiden with spikes of false doctrine in every direction.
So when you get the sheet on one corner, another pops off, and so on. So there is a circular conversation where Calvinists are bulging out of bounds of scripture at every turn. So what we want to do is create a circle of scriptural observations that intersect with Calvinistic thought. Each statement a Calvinist makes will correspond with a coordinate that will show where their perspective opposes scriptural observations.

I have a list of 35 items designed to be a living document. So this list can be modified. But each one of the points serves as a reference point that indicates what the Calvinist is missing.
There are two objectives here.

1. Calvinists are constantly asking for the theological perspective of their soteriological opponents. What they are looking for is a label for which they have a pre-fabricated set of responses. They want to hear Baptist or “Arminian” or “Dispensationalist” so that they have a way to connect you to semi-pelagianism or universalism or traditions or something they think they can tie to a late invention. But unlike them, we are not following a system as a a priori framework through which we interpret scripture. We aren’t forcing scripture into a system like they are. So in the absence of label that they can use as a punching bag, what we can do is provide them (and you) with a series of simple statements that serve as sort of a statement of faith or summary of beliefs. These can also be a glossary or an index to serve as a mnemonic to help the Bible believer remember the observations and see where the Calvinist is going wrong. This list should not be unvalidated by those employing it. Neither should it serve as a list of canned answers to specific objections to scripture. But these are just an aid to the Bible believer for what the Calvinist is over looking. Tactics and strategies for bringing the Calvinist to understand these things are another matter. These are also helpful to summarize to others, including to Calvinist, the nature of the observations.
The second objective.

2. Calvinists do not understand their opposition. The overwhelming majority of them think that their opposition is Arminianism, which it is not.

There’s a constant challenge to quickly differentiate the Bible believer’s perspective both from the Calvinist’s perspective and from what the Calvinist THINKS the non-Calvinist believes. They have all sorts of reasons they think you’re objecting, ranging from not thinking Calvinism is fair to not being able to accept it to being an Arminian. Our job is to distinguish ourselves as not being any of those things that are going through their minds. It’s often tough to do this because you have to shake the person loose from false but firmly held expectations and assumptions about you and your beliefs. This list is designed to help do that.
Calvinist's field of thought

What the Calvinist believes

What the Calvinist THINKS you believe

What you ACTUALLY believe
While each of these items could be a lengthy video of their own, I’m just going to list them one at a time. Some of you listen to these videos while doing other things, so I’ll tell you in advance, that for the sake of brevity, I’m not going to offer any explanations. I’m just going to list these items, and rely on the visual aids to provide further info if you want to explore further. Future videos will cover each of these.

I understand all too well that lengthiness can be a deterrent to people viewing videos, so I’m doing it this way specifically to increase the chance that this can be used interactively as a conversation aid between Bible believers and Calvinists.

So one by one, here is the list of observations that comprise a perspective of soteriology that is neither Calvinist nor Arminian. It’s just observation from scripture.
1. Scripture is from God and God cannot lie. (2 Tim. 3:16; Tit. 1:2)
2. Predestination is of existing saints to adoption/glorification, not sinners to conversion. (Eph. 1:5; 11; Rom. 8:23, 29-30)
3. Election is to service, calling and purpose, not to salvation. (Isa. 42:1; Acts 9:15; Rom. 11:28)
4. Adoption is the future redemption of the body, not conversion. (Rom. 8:23, 15-17; Gal. 4:1-6)
5. Sinners become sons of God through the new birth, not through adoption. (John 1:12-13)
6. There are 2 callings: Gospel and vocational, not inward or outward or effectual or ineffectual, etc... (2 Thess. 2:14; Eph. 4:1; Rom. 8:28; 2 Cor. 5:20)
7. Christ’s life, not his death is what saves. (Rom. 5:10; 1 Cor. 15:17)
8. Sinner is saved by regeneration, not atonement. (Tit. 3:5)
9. Glorification is what’s limited, not atonement. (Rom. 15:11-13)
10. When Christ said, “It is finished,” on the cross, everyone was still in their sins as per 1 Cor. 15:17.
11. Atonement is one component of many components in salvation. It alone is not what saves. (Tit. 3:5; Rom. 5:10)
12. Atonement is a prerequisite for salvation, not the execution of it. (Rom. 5, 8; 2 Cor. 5; Tit. 3:5).
13. The Atonement must be received. (Rom. 5:11, 17; Jn. 1:12; 1 Cor. 15:1-4)
14. The Atonement does not glorify anyone. (Rom. 8)
15. What Calvinists call “the golden chain of redemption” contains no direct reference to the atonement. (Rom. 8:29-30)
16. Belief that salvation for anyone was secured on the cross constitutes a denial of the necessity of the resurrection (1 Cor. 15:17)
17. Salvation is eternally secured by the sealing of the spirit, not “election.” (Eph. 1:13-14; 4:30; 2 Cor. 1:22)
18. There is no sealing of the spirit before Pentecost or after the harpazo of the church. (Eph. 4:30; John 14:17; Heb. 6:4-6; 10:26-29)
19. There are two aspects to salvation: presence/effects of sin and lack of glorification. Nothing that eradicates sin glorifies the sinner. Both aspects must be resolved for salvation to occur. (Rom. 3:23; 5:8; 8:17-30)
20. Conviction of the Holy Spirit is necessary for salvation, but occurs to sinners alike, regardless of consequent faith or unbelief. It is not irresistible or unconditionally selective. (Jn. 16:7-11)
21. Grace is a ubiquitous reality, not a selective force. (Tit. 2:11-13)
22. Grace is just fine on its own as it’s found in scripture. Any modifier other than “free,” such as “sovereign,” “irresistible,” or “prevenient” indicate someone is either confused or attempting to confuse. (Rom. 3:24; 5:15; Jn. 1:16; Tit. 2:11-13)
23. “Die(d) to save” is not a Bible phrase or concept. It is therefore senseless to pit it against “died to make men savable” since the premise is false to start with. This false dichotomy indicates confusion about what saves. (Rom. 3:24; 5:15; Jn. 1:16; Tit. 2:11-13)
24. Sinners are born of God by the will of God after they receive Christ. (Jn. 1:12-13)
25. Monergism/Synergism is a false dichotomy invented in the 1890s. Calvinists are synergists based on their own definitions of these terms. (Rom. 8:29-30)
26. God is pleased to save those that believe, not cause belief in those he saves. (1 Cor. 1:21; Rom. 10:9-10)
27. Free gift unto justification of life to all men must be received. It’s not “universalism” unless irresistible grace supplants the biblical requirement to receive. (Rom. 5:11-18; Jn. 1:12; 1 Cor. 15:1-4)
28. “Forknow” is being known by God in the sense of Gal. 4:9 after conversion and before glorification as if already glorified. It does not refer to any time prior to conversion. (Gal. 4:8-9; Rom. 8:29-30; 1 Pet. 1:2)
29. Nobody was “in Christ” before the foundation of the world. Nobody was “in Christ” before they were placed in Christ during their lifetime. (Eph. 1:4; 2:12; Rom. 12:5; 6:3: 16:7; 1 Cor. 12:13, 27)
30. Free will or lack thereof (or lack of a type of it, such as libertarian) is not a proper interpretive pre consideration. Scriptural authority is the one and only concern, irrespective of the implications to man’s will. (Pro. 30:5)
31. Unbelief condemns a person, not because it is an unforgiven sin, but because it is the exclusive point of access to the grace. (Rom. 5:2)
32. Arminianism is a branch of Calvinistic thinking, and it is wrong for all the same reasons that Calvinism is wrong.
33. Israel is who’s being hardened in Romans 9. The recipients of mercy are identified in Romans 11:32. The Holy Spirit is the only member of the trinity who doesn’t draw in the New Testament. (Jn. 6:44; 12:32)
34. God’s sovereignty in salvation means that he executes it in accordance with Scripture and not in accordance with Hindu Fatalism.
1. Scripture is from God and God cannot lie.
   (2 Tim. 3:16; Tit. 1:2; 2 Pet. 1:21; Heb. 6:18)

2 Timothy 3:16 (KJV)
16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Titus 1:2 (KJV)
2 In hope of eternal life, which God, that cannot lie, promised before the world began;

2 Peter 1:21 (KJV)
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Hebrews 6:18 (KJV)
18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Romans 3:4 (KJV)
4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
2. Predestination is of existing saints to adoption/glorification, not sinners to conversion.
(Eph. 1:5, 11; Rom. 8:23, 29-30)

Ephesians 1:5 (KJV)
5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Ephesians 1:11 (KJV)
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:

Romans 8:23 (KJV)
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Romans 8:29-30 (KJV)
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.
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.

In scripture, no lost people are ever predestinated to be converted. Only saved people are predestinated, and the predestination does not start until after conversion.

Post-conversion Believers are predestinated to 3 future things according to scripture.
1. To be conformed to the image of Jesus (Rom. 8:29; 1 John 3:2).
2. The redemption of the body, called "adoption" (Eph. 1:5; Rom. 8:23).

All of these are future things that happen long AFTER conversion.
3. Election is to service, calling and purpose, not to salvation.
   (Isa. 42:1; Acts 9:15; Rom. 11:28)

Isaiah 42:1 (KJV)
1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

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

John 6:70 (KJV)
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Acts 9:15 (KJV)
15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

2 Peter 1:10 (KJV)
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1 Thessalonians 1:3-4 (KJV)
3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
4 Knowing, brethren beloved, your election of God.
4. Adoption is the future redemption of the body, not conversion. (Rom. 8:23, 15-17; Gal. 4:1-6)

Romans 8:23 (KJV)
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Galatians 4:1-7 (KJV)
1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2 But is under tutors and governors until the time appointed of the father.
3 Even so we, when we were children, were in bondage under the elements of the world:
4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of sons.
6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
5. Sinners become sons of God through the new birth, not through adoption.

(John 1:12-13)

John 1:12-13 (KJV)
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:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

James 1:18 (KJV)
18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1 Peter 1:23 (KJV)
23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1 John 3:9 (KJV)
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
6. There are 2 callings: Gospel and vocational, not inward or outward or effectual or ineffectual, etc... (2 Thess. 2:14; Eph. 4:1; Rom. 8:28; 2 Cor. 5:20)

**Gospel Call:**
2 Thessalonians 2:14 (KJV)

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Corinthians 5:20 (KJV)

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

**Vocational Call:**
Ephesians 4:1 (KJV)

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Romans 8:28 (KJV)

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
7. Christ’s life, not his death is what saves.  
(Rom. 5:10; 1 Cor. 15:17)

Romans 5:10 (KJV)
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1 Corinthians 15:17 (KJV)
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

There is no passage that says anyone is saved by Christ’s death or that Christ “died to save” anyone. His death isn’t what saves.
8. Sinner is saved by regeneration, not atonement. (Tit. 3:5)

Titus 3:5 (KJV)
5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
9. Glorification is what’s limited, not atonement. (Rom. 3:23; 8:17-30)

Romans 3:23 (KJV)
23 For all have sinned, and come short of the **glory** of God;

Romans 8:17 (KJV)
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with **him**, that we may be also **glorified** together.

Only those born again (children) are glorified. The Atonement does not glorify.
10. When Christ said, “It is finished,” on the cross, everyone was still in their sins as per 1 Cor. 15:17.

1 Corinthians 15:17 (KJV)

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
11. Atonement is one component of many components in salvation. It alone is not what saves. (Tit. 3:5; Rom. 5:10)

Titus 3:5 (KJV)
5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Romans 5:10 (KJV)
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
12. Atonement is a prerequisite for salvation, not the execution of it. (Rom. 5, 8; 2 Cor. 5; Tit. 3:5).

Romans 5:10-11 (KJV)
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

2 Corinthians 5:19 (KJV)
19 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.

Titus 3:5 (KJV)
5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Romans 8:17 (KJV)
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
13. The Atonement must be received.  
(Rom. 5:11, 17; John 1:12; 1 Cor. 15:1-4)

Romans 5:10-11 (KJV)
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Romans 5:17 (KJV)
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

John 1:12 (KJV)
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:

1 Corinthians 15:1-4 (KJV)
1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures:
14. The Atonement does not glorify anyone.
(Rom. 8:17-18, 23, 29-30)

Romans 8:17-18 (KJV)
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:23 (KJV)
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Romans 8:29-30 (KJV)
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.
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.
15. What Calvinists call ‘the golden chain of redemption’ contains no direct reference to the atonement.

(Rom. 8:29-30)

Romans 8:29-30 (KJV)

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.

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.
16. Belief that salvation for anyone was secured on the cross constitutes a denial of the necessity of the resurrection. (1 Cor. 15:17)

1 Corinthians 15:17 (KJV)

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
17. Salvation is eternally secured by the sealing of the spirit, not “election.”  
(Eph. 1:13-14; 4:30; 2 Cor. 1:22)

**Ephesians 1:13-14 (KJV)**
13 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, 
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

**Ephesians 4:30 (KJV)**
30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

**2 Corinthians 1:22 (KJV)**
22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
18. There is no sealing of the spirit before Pentecost or after the harpazo of the church.
(Eph. 4:30; John 14:17; Heb. 6:4-6; 10:26-29)

John 7:39 (KJV)
39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 14:17 (KJV)
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Ephesians 4:30 (KJV)
30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Hebrews 10:26-29 (KJV)
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
28 He that despised Moses' law died without mercy under two or three witnesses:
29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
19. There are two aspects to salvation: presence/effects of sin and lack of glorification. Nothing that eradicates sin glorifies the sinner. Both aspects must be resolved for salvation to occur. (Rom. 3:23; 5:8; 8:17-30)

Romans 3:23 (KJV)
23 For all have sinned, and come short of the glory of God;

Romans 5:8 (KJV)
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 8:17-18 (KJV)
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
20. Conviction of the Holy Spirit is necessary for salvation, but occurs to sinners alike, regardless of consequent faith or unbelief. It is not irresistible or unconditionally selective. (Jn. 16:7-11; Acts 7:51)

**John 16:7-11 (KJV)**

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will **reprove the world of sin, and of righteousness, and of judgment:**

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

**Acts 7:51 (KJV)**

51 Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost:** as your fathers did, so do ye.
21. Grace is a ubiquitous reality, not a selective force.

(Tit. 2:11-13)

Titus 2:11-13 (KJV)
11 For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Ephesians 3:8 (KJV)
8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

John 1:16-17 (KJV)
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, but grace and truth came by Jesus Christ.
22. Grace is just fine on its own as it’s found in scripture. Any modifier other than “free,” such as “sovereign,” “irresistible,” or “prevenient” indicates someone is either confused or attempting to confuse. (Rom. 3:24; 5:15; Jn. 1:16; Tit. 2:11-13)

Romans 3:24 (KJV)
24 Being justified freely by his grace (χάρις) through the redemption that is in Christ Jesus:

Romans 5:16 (KJV)
16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift (χάρισμα) is of many offences unto justification.
23. “Die(d) to save” is not a Bible phrase or concept. It is therefore senseless to pit it against “died to make men savable” since the premise is false to start with. This false dichotomy indicates confusion about what saves.

Calvinists employ the interrogative false dichotomy of, “Did Christ die to save or to make men savable?”

That’s like asking where to bury the survivors after a plane crash. It’s a completely irrelevant question since Christ’s death is not the component of salvation that does the saving.
24. Sinners are born of God by the will of God after they receive Christ. (Jn. 1:12-13)

John 1:11-13 (KJV)
11 He came unto his own, and his own received him not.
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:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Order of Process
1. Receive Him (Jesus)
2. Given power to become sons of God
3. Born of God (John 1:13)
4. Become sons of God (1 John 3:2 → Rom. 8:19)↓
5. Manifestation of the Sons of God (Glorification/Adoption)
Monergism/Synergism is a false dichotomy invented in the 1890s. Calvinists are synergists based on their own definitions of these terms.

Monergism is a term invented out of thin air in the 1890s, and it is propagated by people who ridicule others for identifying with a perspective (dispensationalism) that supposedly popped up in the 1830s (which isn’t the case). The hypocrisy of Calvinists knows no end.
See This Video for More...

Calvinism = Synergism

PROVEN!
26. God is pleased to save those that believe, not cause belief in those he saves. (1 Cor. 1:21; Rom. 10:9-10)

1 Corinthians 1:21 (KJV)
21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Romans 10:9-10 (KJV)
9 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.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
27. Free gift unto justification of life to all men must be received. It’s not “universalism” unless irresistible grace supplants the biblical requirement to receive.

(Rom. 5:11-18; Jn. 1:12; 1 Cor. 15:1-4)

Romans 5:10-11 (KJV)
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be **saved by his life**.
11 And not only so, but we also joy in God through our Lord Jesus Christ, **by whom we have now received the atonement**.

Romans 5:17-18 (KJV)
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18 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**.

John 1:12 (KJV)
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**:

1 Corinthians 15:1-4 (KJV)
1 Moreover, brethren, I declare unto you the gospel which I preached unto you, **which also ye have received**, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that **which I also received**, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures:
28. “Foreknow” is being known by God in the sense of Gal. 4:9 after conversion and before glorification as if already glorified. It does not refer to any time prior to conversion. (Gal. 4:8-9; Rom. 8:29-30; 1 Pet. 1:2)

Galatians 4:8-9 (KJV)
8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Romans 8:29-30 (KJV)
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.
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.

1 Peter 1:2 (KJV)
2 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.
29. Nobody was “in Christ” before the foundation of the world. Nobody was “in Christ” before they were placed in Christ during their lifetime.

(Eph. 1:4; 2:12; Rom. 12:5; 6:3; 16:7; 1 Cor. 12:13, 27)

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

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

Romans 12:5 (KJV)
5 So we, being many, are one body in Christ, and every one members one of another.

Romans 6:3 (KJV)
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Romans 16:7 (KJV)
7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

1 Corinthians 12:13, 27 (KJV)
13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

27 Now ye are the body of Christ, and members in particular.
30. Free will or lack thereof (or lack of a type of it, such as libertarian) is not a proper interpretive pre-consideration. Scriptural authority is the one and only concern, irrespective of the implications to man’s will. (Pro. 30:5; 22:20-21)

**Proverbs 30:5 (KJV)**
5 Every word of God is pure: he is a shield unto them that put their trust in him.

**Proverbs 22:20-21 (KJV)**
20 Have not I written to thee excellent things in counsels and knowledge, 21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

We don’t start with a philosophy of the will. We start with the assumption that God knows what he’s talking about in scripture, and we let him tell us, rather than holding him subject to our philosophy like Calvinists do.
PELAGIUS
MAN HAS LIBERTARIAN FREE WILL
IMPOSE THIS VIEW ON SCRIPTURE
MAN HAS LIBERTARIAN FREE WILL

ACCEPTANCE OF THIS PELAGIAN FALSE PREMISE

AUGUSTINE & CALVINISTS
MAN HAS NO LIBERTARIAN FREE WILL
IMPOSE THIS VIEW ON SCRIPTURE
MAN HAS NO LIBERTARIAN FREE WILL

SCRIPTURE COMES FROM GOD. GOD CANNOT LIE.

BIBLE BELIEVER
LET SCRIPTURE SPEAK FOR ITSELF
FAITH PRECEDES REGENERATION
ANYONE WHO THINKS OTHERWISE HAS AN AUTHORITY OTHER THAN SCRIPTURE. VIEWS OF MAN’S WILL ARE INCONSEQUENTIAL.
**Pelagius**

- Man has libertarian free will
  - Impose this view on scripture
    - Man has libertarian free will

**Calvinists**

- Man has **no** libertarian free will
  - Impose this view on scripture
    - Man has **no** libertarian free will

**Bible Believer**

- Scripture comes from God. God cannot lie.
  - Let scripture speak for itself
    - Faith precedes regeneration
      - Anyone who thinks otherwise has an authority other than scripture. Views of man’s will are inconsequential.

- Acceptance of this Pelagian false premise
- For a Calvinist, this starting point has a higher priority than the finding.
31. Unbelief condemns a person, not because it is an unforgiven sin, but because it is the exclusive point of access to the grace.  
(Rom. 5:2; 11:20; Jn. 3:18; Heb. 3:19; 46)

Romans 5:2 (KJV)  
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

John 3:18 (KJV)  
18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Romans 11:20 (KJV)  
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Hebrews 3:19 (KJV)  
19 So we see that they could not enter in because of unbelief.

Hebrews 4:6 (KJV)  
6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
32. Arminianism is a branch of Calvinistic thinking, and it is wrong for all the same reasons that Calvinism is wrong.

See this video for details...
33. Israel is who’s being hardened in Romans 9. The recipients of mercy are identified in Romans 11:32.

Romans 9:31-32 (KJV)
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Romans 11:25 (KJV)
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Romans 11:32 (KJV)
32 For God hath concluded them all in unbelief, that he might have mercy upon all. (cf. 9:18)
34. The Holy Spirit is the only member of the trinity who doesn’t draw in the New Testament. (Jn. 6:44; 12:32)

John 6:44 (KJV)
44 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.

John 12:30-32 (KJV)
30 Jesus answered and said, This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all men unto me.
35. God’s sovereignty in salvation means that he executes it in accordance with Scripture and not in accordance with Hindu Fatalism.

Romans 5:2 (KJV)
2 By whom also **we have access by faith into this grace** wherein we stand, and rejoice in hope of the glory of God.

Ephesians 1:13 (KJV)
13 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**,  

1 Corinthians 1:21 (KJV)
21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to **save them that believe**.

Romans 10:9 (KJV)
9 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**.
Closing

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