

# High Quality: War Between the Saints Calvinism vs Arminianism

by Keith Daniel

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*The sermon explores the conflict between Calvinism and Arminianism, highlighting the five points of Calvinism and their scriptural support.*

**Duration:** 1:29:43

**Scripture:** Romans 6:1

**Topics:** "Calvinism Vs Arminianism", "Sovereign Grace"

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## Description

This sermon delves into the contrasting doctrines of Calvinism and Arminianism, highlighting the historical conflict and the foundational scriptures each group bases their beliefs upon. It emphasizes the need for grace and human responsibility to coexist, urging listeners to focus on the salvation of souls rather than defending doctrines. The speaker navigates through various Bible verses to present a balanced view that incorporates both God's sovereignty and man's responsibility.

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## Transcript

Oh God in mercy, wash me in the blood of Jesus the Christ, that I might be a better meat for the Master's use. Fill me with the Holy Spirit, anoint us and I, and take the scales of all of our lips, all of our eyes, and the hard crust of all of our hearts, that the devil has worked. Come in mercy and visit us, by the Holy Ghost, for the glory of Christ.

In Jesus the Christ's holy name, and for his sake alone, amen. Ruthless, cruel, merciless, merciless, warfare has raged within the ranks of the fundamental evangelical church for hundreds of years over the conflicting doctrines, over the conflicting doctrines of Calvinism and Arminianism, Calvinism and Arminianism. But what caused these two warring groups to emerge in church history, and more importantly, what scriptures did they base their conflicting doctrines upon? For both groups have cried in vehement indignation, Sola Scriptura, Sola Scriptura, Arminianism refers to a movement founded by the Dutch theologian, Jacobus Arminius, 1560 to 1609, who had been a student of Theodore Biza, Calvin's successor.

But Arminius diverged, Arminius diverged from Calvinism, primarily in matters of election and predestination, primarily in matters of election and predestination in relation to salvation. And in 1610, the year after he died, the followers of Arminius, known as Remonstrance, suggested drastic revisions to the

Belgic Confession, drastic revisions to the Belgic Confession, challenging the reformed doctrine of predestination, challenging the reformed doctrine of predestination. However, in 1610, the Dutch followers of Arminius drafted the five articles, the five articles of Remonstrance against Calvinism, the five articles of Remonstrance against Calvinism.

That is, firstly, that grace, grace is universally, universally prevenient. Secondly, that election is conditional, election is conditional on faith. Thirdly, that the atonement provided by Jesus' death was intended to be unlimited and universal.

Fourthly, that God's grace can be resisted, that God's grace can be resisted. And fifthly, that perseverance, perseverance in faith is not certain, making it possible, making it possible for believers to fall from grace. The articles sparked furious debate with the Calvinists, who were led by Franciscus Gamarus, the Dutch reformed church's leading theologian, and in 1618, a national senate.

A national senate was held in Dort with Remonstrance attending, not as participants, but as those accused of grave heresy, grave heresy. After two years of deliberation, the senate of Dort condemned the Remonstrance as damnable heretics, damnable heretics. Alden Barneveldt, the Remonstrance's leading theologian, was executed, was executed, while Grotius, with other of their leading theologians, were smuggled from the Netherlander to safety to live in exile till death.

But, but, but, the senate of Dortrecht was to be the most representative of all reformed gatherings, with representatives from Switzerland, the Palatinate, England, and Scotland. And it was then, it was then that the world's leading Calvinist theologians unitedly and vehemently asserted the five points of Calvinism, the five points of Calvinism, also known as the doctrines of grace, the doctrines of grace, which were a point-by-point response to the five articles of the Arminian Remonstrance against Calvinism. They were a point-by-point response to the five articles of the Arminian Remonstrance against Calvinism, and eventually referred to in the English-speaking world with a rubric or acronym, TULIP, T-U-L-I-P, the letters of which represent the doctrines of Calvin, which were in dispute.

TULIP, T-U-L-I-P, T, the letter of which represents the Calvinistic doctrine of total depravity of humanity, because in the fall, T, total depravity, U, unconditional, unconditional election, L, limited atonement, limited atonement, I, irresistible grace, irresistible grace, and P, perseverance, that is the eternal security of the saints, perseverance, the eternal security of the saints, T-U-L-I-P, T, total, total depravity of humanity, because of the fall. Now, beloved, both Luther and Calvin, both Luther and Calvin preached the absolute sovereignty of God, that is, that there is absolutely nothing that men and women could contribute to their own salvation. There is absolutely nothing that men and women could contribute to their own salvation.

Luther said, if any man doth ascribe aught of salvation, even the very least to the free will of man, he knoweth nothing of grace, and he hath not learned Jesus Christ aright. If any man doth ascribe aught of salvation, even the very least to the free will of man, he knoweth nothing of grace, nothing of grace, and he hath not learned Jesus Christ aright. Calvin spoke of the impotence, the impotence of the human will, the impotence of the human will to merit salvation.

Calvin said, none of our capacities can lift us from the abyss of our fallen state, only an act of free grace from God. None of our capacities can lift us from the abyss of our fallen state, only an act of free grace, only an act of free grace from God. John 6, 44.

No man can come to me except the Father which hath sent me draw him. No man can come to me except the Father which hath sent me draw him. Philippians 2, verse 13.

For it is God, it is God which worketh in you, both to will and to do of his good pleasure. It is God which worketh in you, both to will and to do of his good pleasure. Ephesians 2, verse 1. And you have he quickened that is made alive who were dead, dead in trespasses and sins.

Spurgeon said, as dead spiritually as Lazarus was physically as he lay in the tomb, until God commanded life to enter his dead body, until God commanded life to enter into his decaying, rotting corpse. And you have he quickened, made alive who were dead, dead in trespasses and sins. Colossians 1, 21.

And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. No man can come to me except the Father which hath sent me draw him. None of our capacities, none of our capacities can lift us from the abyss of our fallen state.

Only an act of free grace from God, total depravity of humanity, total depravity to you, unconditional election. If man is totally depraved as a result of the fall and has no capacity to seek God to save him, then God must choose elect whom he will save of humanity. Unconditional election, Calvin cried, unconditional election.

In 1 Peter chapter 1 verse 2, Peter addresses his letter to the elect, that is the chosen, to the elect according to the foreknowledge of God the Father. Through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ, he addresses his letter to the elect, the chosen, to the elect according to the foreknowledge, the foreknowledge of God the Father. Ephesians 1 verse 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, having predestinated us unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will.

Romans 8 verse 28, and we know that all things work together for good to them that love God, to them who are, to them that are the called. According to his purpose, 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, 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, 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. Romans 9 verse 10, and not only this, not only this, but when Rebecca also had conceived by one, even by our father Isaac, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, it was said unto her, the elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid, for he says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that shows mercy.

For the scripture saith unto Moses, for the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? It but O man, who art thou that repliest against God.

Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured much long, suffering the vessels of wrath, fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy? Even us, whom he hath called, not of the Jews only, not of the Jews only, but also of the Gentiles, not of the Jews only, but also of the Gentiles. Romans 11 verse 1, I say then, hath God cast away his people, that is the Jews? God forbid! God hath not cast away his people, which he foreknew. Verse 5, even so then, at this present time also there is a remnant, according to the election of grace.

Verse 7, what then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. The rest were blinded. 2 Timothy 2 verse 19, nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his.

2 Timothy 1 verse 9, 2 Timothy 1 verse 9, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Unconditional election. Now beloved, Augustine is referred to in church history as the champion of grace, the champion of grace, that is of the doctrines of grace.

And Augustine had applied the term, and he was the first one, predestination to God's decision to save the elect. But he denied that lost souls were predestined to perdition. He denied that lost souls were predestined to perdition, even though this was the logical corollary of his thought, even though this was the logical corollary of his thought.

But both Luther and Kelvin were deeply influenced by Augustine's teachings on the doctrines of grace. Both Luther and Kelvin were deeply influenced by Augustine's teachings on the doctrines of grace. But Kelvin's emphasis, Kelvin's emphasis on predestination greatly differed from that of Luther's.

Kelvin's emphasis on predestination greatly differed from that of Luther's, for no other theologian ever placed so great a stress on the sheer sovereignty of God as an explanation, as an explanation of the mystery of God's actions in creation and redemption. He went so far as to assert that God eternally foreordained even the original fall of humanity from grace that he might, babe, by the working of his will, display the glory of his sovereignty in the gratuitous salvation of the elect and the fitting damnation of the derelict. Yet, Kelvin gave very little space to the topic of predestination in the institutes.

Kelvin gave very little space to the topic of predestination in the institutes. But after his death, Theodore Biza, who had been Kelvin's right-hand man in Geneva, made predestination the distinguishing mark of Calvinism, the distinguishing mark of Calvinism. The doctrine of predestination was understood by Kelvin, was understood by Kelvin to teach that God has, in Christ, elected to salvation a certain number from all eternity and reprobated others or decreed that they remain in a state of sin and that this decree must be traced finally to the unquestionable and inscrutable will of God.

I must repeat that. And every single word I utter in the sermon is from the greatest books that have ever been written in church history, every statement, not one of mine, from beginning to end, apart from telling you to sit down and hurry. So don't you judge me because you'll be stung who you're judging in the end might be your favorite theologian, your bias, unflinching doctrine, her.

Be careful. From beginning to end, sir, I'm quoting the greatest authorities that ever lived in history on church history and doctrine. And I will quote them at the end of the sermon.

The doctrine of predestination was understood by Calvin to teach that God has, in Christ, elected to salvation a certain number from all eternity and reprobated others or decreed that they remain in the state of sin and that this decree must be traced finally to the unquestionable and inscrutable will of God. Unconditional election. But suppose a man should come who was not chosen.

Will he be saved? Spurgeon replied, if a man is not chosen, he will never come. When he does come, it is sure proof that he was chosen. Unconditional election, T-U-L-I-P, T, total depravity, U, unconditional, unconditional election, L, limited atonement.

If man is totally depraved as a result of before and has no capacity to seek God to save him, therefore God in his sovereign will must seek of humanity whom to save, elect, unconditionally elect and choose those whom he would save of humanity. And therefore it goes without saying that Jesus Christ did not need to die for all men, but for those whom he eternally knew, for he is eternal. Eternity past, eternity future, God is eternal.

He is not limited to time. Time will be no more. Time was started.

You and I are limited to time. God is eternal. Our finite minds cannot comprehend that.

Don't try and box God, no. That's blasphemy to our limited state of understanding, no. Therefore it is to go and be said clearly that it was not necessary for Christ to die for all men, but for those whom he elected from before the foundation of the world in his foreknowledge.

Limited atonement. The third doctrine of grace, Calvinistic doctrine that was in dispute by the Arminians. Limited atonement.

Mark 10.45 For even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. This of course comes from Isaiah 53 verse 11. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Matthew 26 verse 28. For this is my blood of the new testament, which is said for many for the remission of sins. Hebrews 9 verse 28.

Christ was once offered to bear the sins of many. Now these verses imply, these verses imply that Jesus Christ did not die for all. But for many.

He gave his life a ransom for many. Limited, limited atonement. T, total depravity.

U, unconditional election. L, limited atonement. I, irresistible grace.

Irresistible grace. The grace that God extends to human beings to effect their election cannot be refused, since it has been decreed by a sovereign God. The grace that God extends to human beings to effect their election cannot be refused.

Cannot be refused, since it has been decreed by a sovereign God. I repeat Romans 8 verse 30. Moreover, whom he did for no.

Whom he did predestinate them, he also called. Whom he called them, he also justified. Irresistible grace.

The grace that God extends to human beings to effect their election cannot be refused, since it has been decreed by a sovereign God. T, total depravity. U, unconditional election.

L, limited atonement. I, irresistible grace. P, perseverance.

That is the eternal security of the saints. Psalm 138 verse 8. The Lord will perfect that which concerned me. Philippians 1 verse 6. Being confident of this very thing, that he which hath begun a good work in you will perform it, until the day of Jesus Christ.

Being confident of this very thing, that he which hath begun a good work in you will perform it, complete it, until the day of Jesus Christ. John 10 27. My sheep, hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

My father which gave them me is greater than all, and no man is able to pluck them out of my father's hand. Romans 8 verse 31. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea, rather than is risen again, who is leaning at the right hand of God the Father, who also maketh intercession for us. Who shall separate us from the love of Christ? So tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, for thy sake we are killed all the day long, we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

1 Timothy 1 verse 12, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. T, total depravity. U, unconditional election.

L, limited atonement. But may I not tell men that Jesus Christ died for every one of you? No, you may not, spurs in reply. No, you may not.

You may say, there is life for every man that comes, but for those who do not come, if you preach that Christ was punished for their sins, you utter a willful falsehood to think that God could punish Christ for them, and then punish them also. I wonder if you're daring to have the impudence to say so. Spurgeon cried from his famous pulpit in the next day two million copies of the sermon before there was radio, before there was all these media.

Two million in one day. Goodness knows what happened by the end of the week. He was so reared across the world at that stage, though they buried him alive for the last 25 years of his life.

The people who called him their hero, we dare not touch that. Don't leave. I didn't say it.

We want to get through, don't we, without you leaving here with your hero intact. Limited atonement. I, irresistible grace.

P, perseverance. That is the eternal security of his hands. The doctrines of grace, the doctrines of Calvin, which were in dispute by the remonstrance, the Arminian remonstrance against Calvinism, the five

articles, and here were the five responses.

The only reason you have five points called chula in our doctrinal warfare to refer to. But wait now, wait now, wait now, let us all have the grace, I like that word, the grace and the courage to look carefully at the other side of the coin. The other side of the coin.

Ask God for grace, brother, and courage to listen carefully to the other side of the coin. The two main branches of Arminianism, the two main branches of Arminianism can be identified as firstly classical Arminianism, classical Arminianism, which adheres to the five articles of remonstrance against Calvinism, which adheres to the five articles of remonstrance against Calvinism, while secondly Wesleyan Arminianism, Wesleyan Arminianism follows John Wesley's later modifications of Arminius's teachings. Wesleyan Arminianism follows John Wesley's later modifications of Arminius's teachings.

T. John Calvin's total depravity, total depravity. John Wesley, depravity as deprivation. But man has prevenient grace universally.

John Wesley said we cannot be held responsible for our sins if God has irrevocably decreed our destiny before the foundation of the world. Absolute decree undercuts authentic responsibility. We can be held accountable only if we have genuine power of choice.

Prevenient grace enables us to exercise our will. Prevenient grace enables us to take the first step of obedience to God's commandments, and that first step is repentance. Prevenient grace, if accepted, will bring us to saving grace.

Wesley believed in divine human interaction. The initiative comes from God, the response from man. The initiative comes from God, but the response from man.

Ephesians 2 verse 8, Ephesians 2 verse 8 was the key verse to Wesley's famous sermon on salvation by faith, which he preached before the university at Oxford, which he preached before the university at Oxford three weeks after his conversion at Eldersgate. For by grace are ye saved through faith. And that are not of yourselves, it is the gift of God.

It is the gift of God. For by grace are you saved through faith. From the divine side, salvation is by grace.

From the human side, salvation is by faith. Faith is the human response to divine grace. He cried from that lectern in the great hall that combined Oxford and Cambridge in their thousands to hear him.

Faith is the human response to divine grace. Free will theists, free will theists such as Wesley believe that God has granted us, God has granted us libertarian freedom over which he does not exercise control. Free will theists, free will theists such as Wesley believe that God has granted us libertarian freedom over which he does not exercise control.

Surely John Calvin taught of depravity, John Wesley depravity as deprivation. But man has, in spite of the fall, for God can't judge him righteously, Wesley says, man has preveni ante gres, universally to choose or reject God's offer. Unconditional election, John Calvin.

Unconditional election, John Wesley. No, no, conditional, conditional election. Conditional predestinarians, conditional predestinarians believe that God has offered saving grace to everyone.

Whether someone is saved is conditional on whether he or she accepts God's gift. God with middle knowledge, God eternal, eternal past, eternal future. There's no time with God, we're limited to him.

God with middle knowledge saw from the beginning who would freely choose to accept his grace and predetermined to offer such grace to them. T, John Calvin. John Wesley, depravity as deprivation, but man has preveni ante gres, universally.

U, John Calvin, unconditional election. John Wesley, conditional election. L, John Calvin, limited atonement.

John Wesley, unlimited atonement. Wesley's greatest shock in life, Wesley's greatest shock in life, I believe, was when his closest ally and friend, the great George Whitefield returned from preaching in America. A militant advocate of Calvinism was when his closest ally and friend, the great George Whitefield returned from preaching in America.

A militant advocate of Calvinism. The two men who together had shaken this world, as few preachers in history, suddenly shook this world as they entered into a doctrinal warfare against each other. As they entered into a doctrinal warfare against each other in such a heart-rending way, the seldom if ever been witnessed in the history of the church.

Wesley's initial response, or should I say retaliation, to Whitefield's newfound doctrines was with a sermon entitled free grace. Free grace! He cried and wept as he did it from the pulpit in his brokenness. Free grace! In which he passionately cried, no scripture can mean that God is not love or that his grace is not grace and mercy is not offered to all.

And he cried from the pulpit, Isaiah 53 verse 6, all we like sheep have gone astray. We have turned everyone to his own way and the Lord has laid on him the iniquity of us all. Hebrews 2 verse 9, that he by the grace of God should taste death for every man.

1 Timothy 2 verse 4, who will have all men to be saved and to come unto the knowledge of the truth, who will have all men to be saved and to come unto the knowledge of the truth, who gave himself a ransom for all. 1 John 2 verse 2, when he is the prophesy a son for our sins and not for ours only, Christians, but also for the sins of the whole world. For God so loved the world, God so loved the world.

Romans 5 verse 18, therefore as by the offense of one, speaking of Adam, judgment came upon all men to condemnation, even so by the righteousness of one, speaking of Christ, the free gift came upon all men unto justification of life. Therefore, as by the offense 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. And I, if I be lifted up from the earth, speaking of his crucifixion, will draw all men unto me.

Wesley said, wave to in the light of all scripture, John 12 verse 32, go ye into all the world and preach the gospel to every creature, that is literally every living being. Mark 16 verse 15, go ye into all the world and preach the gospel to every creature, to every living being. Call ye therefore into the highways, and as many as ye shall find bid to the marriage.

So those servants went out into the highways and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. Those servants went out into the highways, that is all the world, and gathered together all as many as they found, that of course in this context and in the light of the scriptures, received and did not reject, for there were many who would not come that same parable.

Matthew 22 verse 9 and 10, go ye into all the world and preach the gospel to every creature, to every living being.

Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, that is God is impartial toward all men. God is impartial toward all men. Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every land he that feeleth him and worketh righteousness is accepted.

Romans 2 verse 11, O God, there is no respecter of persons with God. God is no respecter of persons. God is impartial toward all men.

Romans 2 verse 11. T. John Calvin, hotel depravity. John Wesley, depravity as deprivation.

Man has to be he and the rest universal. U. John Calvin, unconditional in action. John Wesley, conditional, conditional in action.

L. John Calvin, limited atonement, limited atonement. John Wesley, unlimited atonement, unlimited atonement. I. John Calvin, irresistible grace.

John Wesley, irresistible grace. The great question here is, can man resist the will of a sovereign God? In some circles that would be sacrilege to even say, and I would be crucified if I was in the wrong church, for even saying or thinking, even if it's church history. No one's tried so I'm safe.

Irresistible grace. Can man resist the sovereign will of God, the will of a sovereign God? Oh yes, Wesley cried. The Bible clearly teaches it from beginning to end, from beginning to end.

Isaiah 45 verse 9, Woe unto him that striveth with his maker. Woe unto him that striveth with his maker. Concerning the Gentiles.

Concerning the Gentiles. I'm going to have to cut out some things because my time is going fast. Romans 1 was written before Romans 9. Sorry.

He intended you to read Romans 1, 2, 3, 4, 5, 6, 7, 8 to even know what he was speaking about in 8, 9, and 10. Oh, 9, 10, 11. Sorry.

It was the Jews' argument, of course, that they were the chosen ones. God had no right to choose anybody else. Well, so the whole argument is, if you want to be dispensational, not applicable for us.

Sorry, dispensation has taken over everything that cancels out your bias interpretation. Wait before you go. Let me finish.

Please, let me finish. Okay. Concerning the Gentiles.

I should just put this beside me because we finished, believe it or not, with all that and most of this, so don't get frightened now. So, here we are. We're looking at a resistible grace.

Romans 1, verse 24, 26, and 28. For this cause, God gave them up. You mean there was something they did that God gave them up? Concerning the Gentiles.

For this cause, God gave them up. Verse 26. Wherefore, God also gave them up.

Verse 28. And even as they did not like to retain God in their knowledge, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. A mind void of judgment.

To do those things was not convenient. Even as they did not like to retain God in their knowledge, God sealed their choice. Joseph Wesley's words.

Sorry. Gave them over to a reprobate mind to do those things was not convenient, being filled with all unrighteousness and fornication, wickedness, jealous, the God damns that they fell into and God gave them over into. 2 Thessalonians 2, verse 10 speaks of them that perish because they received not the love of the truth that they might be saved.

And for this cause, God shall send them a strong delusion that they should believe a lie, that they all might be damned. Who believes not the truth? The Gentiles. And concerning the Jew, Acts 71.

Yes, the net. And uncircumcised in heart and ears. He who always resists the Holy Ghost.

Can man resist the will of a sovereign God? Oh, yes, Wesley cried. The scriptures are full of it. They stiff-necked and uncircumcised in heart and ears.

He do always resist the Holy Ghost. As your fathers did so do ye. Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee, which are sent unto thee.

How often would I, God's will, have gathered thy children together, even as a hen gathers her chickens under her wings, but ye would not. I would. How oft would I, God's will, have gathered, but ye would not.

And he left God with the locusts, and he said to them, does he weep over what he has forced me to do? Wesley said, I would, if God allowed, but ye would not. And ye will not come to me that ye may have life. John 5.40. Spurgeon, of course, had a famous sermon on that verse.

In the Metropolitan, Spurgeon cried, ye will not come to me that ye may have life, because ye weren't elected. Depends which side you're on, you know. Ye will not come to me that ye may have life.

Hebrews 3.15. Today, if ye will hear his voice, harden not your hearts, as in the provocation the day they provoked him and 60,000 were struck dead, of the chosen race of whom I doubt one is in heaven. John Calvin, total depravity. John Wesley, depravity as deprivation that man has, prevenient a grace universally.

John Calvin, unconditional election. John Wesley, conditional, conditional election. L. John Calvin, limited atonement.

John Wesley, unlimited atonement, unlimited atonement. I. John Calvin, irresistible grace. John Wesley, irresistible grace, irresistible grace.

And he, John Calvin, perseverance. That is the eternal security of the saints. John Wesley, conditional security, conditional security.

Hebrews 6 verse 4. For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame. Here's where Wesley

modified on many occasions, but this very specially what the Arminius held to from the original teachings of Arminius. Wesley believed the word, it is impossible, seeing they crucify to themselves, the word there he said in the Greek is while.

And Wesley cried, there's grace, no matter how far you may fall back, if you just come back. So he modified the great Arminius teaching. Why do I call him that? 2 Peter 2 verse 20.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them.

Hebrew 10 verse 26. If we sin willfully, after that we receive the knowledge of the truth, there remaineth no more sacrifice for sins. Verse 28, 29.

Of how much sore a punishment, suppose ye, shall he be thought worthy, who hath trodden on the foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done death's spite unto the Spirit of grace. Hebrews 3 verse 12. Lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called today.

For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. That's where the saying came from Wesley, one saved, always saved, if you say saved.

We are made partakers of Christ if we hold the beginning of our conference, steadfast unto the end. Romans 11 verse 21. For if God spared not the natural branches, that is, the Jews take heed, lest the altrusts bear not thee.

Behold, therefore, the goodness and severity of God, on them which fell severity, but toward thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off. If ye continue in the faith, grounded and settled, and be not moved away from the gospel. Colossians 1 verse 23.

Matthew 24 verse 12. And because iniquity shall abound, the love of many, the word here is the masses, under the banner of Christianity in the last days, because this is eschatology in this context, the love of the most, the masses will in the last days, because iniquity shall abound, the love of the most, the masses, the many shall wax cold, but he that shall endure unto the end, the same shall be saved. Ezekiel 18 verse 24.

Don't say it's dispensational. Every verse you give me, I'll show you how dispensational it is. Sorry, that's not my statement either.

I Ezekiel 18 verse 24. But when the righteous turneth away from his righteousness, and committed iniquity, and doeth according to all the abominations that the wicked man need doeth, shall he live? For his righteousness that he hath done shall not be mentioned in his trespass, that he hath trespassed, and in his sin that he hath sinned in them, shall he die? But wait now, be careful, listen carefully preachers. Ezekiel 3 verse 20.

Because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned. Also thou hast delivered thy soul.

Ezekiel. New Testament James 5:19. Brethren, if any of you do ah from the truth, and one convert him, let him know that he which converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Can I repeat it? Brethren, if any of you do ah, stray from the truth, and one convert him, let him know that he which converted the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. Now listen carefully. You are, you didn't leave.

Thank you. Yes you are, there you are. I don't wear my glasses, why do I want to see your faces? Huh, angry, looking at the watches.

No, I don't want to see your faces. Ah, there you are. Don't worry, you'll never hear in your life again anyone ever daring, because it's never been done in history that both you are brought unbiasedly.

That's criminal. So I brace myself, I won't be allowed in your country again. Trust me, love, if you watch what happens through this sermon, no one will get away with it.

Actually, both sides unbiasedly, what am I? I'm glad you don't know. Because for some reason the Calvinists and the Wesleyan to hear the old man. But the day I say what I am, oh, no way.

So for the rest of your lives you have to come and say, we're going to catch some of his words. But at least you come. C.S. Lewis.

Now, many don't agree with everything you said, but quite honestly, find me one theologian in history that you agree with everything he said. Oh, that's wonderful. Including yourself, find one man that actually agrees with everything you said.

So let's have mercy on C.S. Lewis. C.S. Lewis said these words. Any honest reading of the Bible must acknowledge that God's sovereignty and human choice exist side by side.

In the same biblical books, even the same sentences. Can I repeat it? Any honest reading of the Bible must acknowledge that God's sovereignty and human choice exist side by side in the same biblical books, even in the same sentences. Where do I see that? Oh, I could spend another hour, but Greg's going to stop me.

I'm never coming back to your country if I don't hurry up. I've got 16 minutes, brother. You can't stop me.

We are kept by the power of God. Of course we are. What hope would there be? Through faith.

Oh, sorry. Sometimes in the same verse, Paul says, an angel of the Lord appeared. I believe God.

No life will be lost on this ship. I believe God. Don't fear.

So what did he say the next verse? As they start going on the rock. And they all want to jump out. You cannot be saved, except you abide in the ship.

Paul was conditional. He was a Wesleyan. Sometime.

Let's be honest. Okay, be careful now. Let's not go branching off.

My wife says when you start to divert, there's no hope. So let's get back to the point. This is supposed to be the conclusion.

Any honest reading of the Bible must acknowledge that God's sovereignty and human choice exist side by side in the same biblical books, even in the same sentiments, C.S. Lewis. Today the holy book of the living God suffers more from its exponents than from its opponents. Leonard Ravenhill, a good man.

Oh, thank goodness for that. The holy book today of the living God suffers more from its exponents than from its opponents. Ravenhill said the hypocrisy of selective theologians who select the scriptures only if it suits their doctrinal statements at the cost of disregarding or denying, rejecting all the scriptures that challenge or cancel out their biased views as non-applicable to the gospel dispensation.

The hypocrisy of selective theologians who select the scriptures only if it suits their doctrinal statement, otherwise they hide behind the statement dispensational. Brother, the more you hear the word dispensational, the more you know the man hasn't got an argument. You know, I know movements that half the Bible is non-applicable.

Why? Because half the Bible cancels out what they say the Bible teaches. My word, here I say hypocrites, no, I get into trouble. I take it back, you didn't hear it.

Okay. Beloved, the church has geared itself as never before in history. The church has geared itself as never before to what could be termed the Armageddon of Calvinism and Wesleyan Arminianism.

Don't doubt that. It's books out now. Wesley, the greatest heretic that ever lived.

You want to hear one of the statements? I hate John Wesley more than I hate Satan. Brother, sister, where are we heading? That's insanity. Sorry.

Beloved, the church has geared itself as never before to what could be termed the Armageddon of Calvinism and Wesleyan Arminianism. They just put a book out now why D. L. Moody was a total heretic and of the devil. God have mercy on you, you who made the book.

Oh, God have mercy on you. Because of this aggressive intolerance of each other, we stand in danger of being viewed as merciless and as cruel as Islam is to its own diverse doctrinal differences within its own religion. Where they get their way by cutting off their throats, even in their own religion.

Don't disagree with me. Well now, Church of Jesus Christ, let me tell you what you're doing in case the world, you might not know they're watching and listening and laughing and weeping. Because we forgot we're not here to defend doctrines.

We're here for souls. Otherwise, get out of the pulpit for God's sake. Because of this aggressive intolerance of each other, we stand in danger of being viewed as merciless and as cruel as Islam is to its own diverse doctrinal differences within its own religion.

Dark religion, sorry. And we stand in fearful danger of burying a great percentage of God's given word through bias, intolerance and of subtle and conscious rejection. And undermining, careful undermining of

all scriptures that are intertwined with most of our profound references.

Why would God allow two such contrasting doctrines to co-exist and run parallel through a holy bible of a sovereign God? Oh beloved, if God could be just put into a box and everything, I said he wouldn't be God. Don't try. Accept the reason.

For both doctrines? Yes. Goodness me. Man has in the end no option but to be cast upon grace.

If you're an exception, stand up. I'd love to meet someone that doesn't say that. Oh, there you are, Calvin's rejoicing.

Man in the end has no option but to be cast upon grace. The longer you serve him, the more you'll realize how to sing Amazing Grace. Not for what happened that day, but just grace.

Man has in the end no option but to be cast upon the grace of a loving God. Oh, he will have no chance of eternal life, I want to be honest. But, grace is gravely misunderstood and misinterpreted if it has no capacity for man's responsibility.

Otherwise cut half of the bible out, but please don't go back and interpret the whole bible, you'll be a hypocrite. No, I don't say you are, but you will be. Cut them all out, every verse.

Even if you understand the proper bible, but at least stand there and say, Sola Scriptura, what's left? Grace is gravely misunderstood and mistaken if it has no responsibility for man. Titus 2 verse 11. And I ask you to go onto a website and hear 200 verses that I memorized and quoted here many years ago in a sermon entitled Examine thyself, whether you be in the faith.

200 verses. I marvel that they let me back in America. They never let me back there by the way.

If you're here tonight, why? All I did was quote the word of God. Sorry. Titus 2 verse 11.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. That's grace. The grace of God that bringeth salvation.

Man, the grace we interpret should get back to what the scriptures say. Romans 6 verse 1. What shall we say? Shall we continue in sin that grace may abound? God forbid! That is hypocrisy. Read the rest of it.

Know ye not that to whom ye have yourselves servants to obey, whose servants ye are to whom ye obey, whether it be sin unto death or obedience unto righteousness? But God, we thank that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which hath delivered you, being then made free from sin. Ye became the servants of righteousness. I would love to bring you one John, three.

And many, many, many passages to show you grace. Man has a tremendous responsibility, otherwise you're blinding your eyes to most of the scriptures that even say the word grace. Sir, I am very fearfully aware that a man convinced against his will is of the same opinion still.

I don't know how that's gotten there. Sorry. But it does sound good, doesn't it? Yes.

So here we are. What am I? Let me really give you room and space to crucify me. I'm sixty-five.

I'm nearly dead, if my little be now. So that's why I think I'm preaching this sermon now at this point in my life. I've got a good ending.

And don't doubt it. You laugh. What's going on in your heart, sir, about what you're going to do with this man for daring to quote the scriptures that trample on you piously.

Well, sir, I am a Calvinist. Don't doubt that. Fully fledged.

Don't say amen, please. I am a Calvinist when I need to be one. No, I'm not.

I just use all the scriptures that Calvin used today. And there's time you need to for the soul. The man is always unsaid, you know, eternal security.

But there's another thing, eternal insecurity. So then I just give him all the scriptures until he knows he's safe. He needs it.

I am here for the soul. I'll use both what God gave me, though I can't comprehend or put into my little finite mind the infinite God. And I will not argue and say, oh, he contradicts himself.

No way, sir, I'm limited. What I couldn't understand forty-six years ago when I first saved and went through this book. I understand ninety-nine percent more.

But there's still stuff God's got to give me. Because I'm finite. I'm not infinite.

And, beloved, when I need to be a Wesleyan ominous, when a man talks with me and says I'm unsaved, always saved, and he gives me scriptures, I will give him forty scriptures. But every one verse he gives me, it makes him howl. And every man that did this told me, oh, I'm safe in their brazen wickedness.

Because out there, unsaved, always saved. If you stay saved! And then I give him, and each one howled. Howled and ran.

I can't be the one that didn't howl and run, howling, away from this room. I'll give a man what he needs, sir. I will not mail my colors to the mass to belong to you.

I will take every verse in this book and be what God says without anyone knowing anything about what I am. Because I care for the souls! And so does God who gave both sides. And let me tell you, without both sides, we haven't got a hope that God is in sovereign.

And we haven't got a hope if man has no responsibility dealing with a God who gave us a conscience and know right from wrong, but hasn't got one himself. So what do I do? I walk out here with the whole Bible! And we bow in prayer, please. Father, in mercy on me, keep me safe in the hollow of thy hand.

I don't need to be reminded, God, I know I'm nothing. Don't please, God, remind me. Don't have to.

The least of all thy servants, and at my best, the most unprofitable of all God's servants. And I know it, God, that thou dost choose the base things of the world, the weak things of the world, the things that are despised, that no flesh should glory in thy presence. And, God, that is the one single reason you have mercy on me and let me preach.

For I am base, I am weak, I am despised. I acknowledge that it's not before man, but before God, that we have mercy and spare this old man and protect his message in our hearts, even in those that right now,

that they walk out here and actually care for souls, not doctrines. In Jesus Christ's name, in Jesus Christ's name, the name we love, the name we live for, the name we would gladly die for, we ask, unitedly, this of our Father in heaven.

Amen. We are dismissed.

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