

The War With the Most Casualties ■ The War Between The Saints

by Keith Daniel

This sermon delves into the historical conflict between Calvinism and Arminianism, exploring the contrasting doctrines and the scriptures each group bases their beliefs upon. It emphasizes the need for a balanced understanding of God's sovereignty and human responsibility, highlighting the danger of aggressive intolerance and biased interpretations within the church. The speaker urges listeners to consider the grace of God in light of man's responsibility, acknowledging the complexity and depth of God's word that transcends human comprehension.

Scripture: Titus 2:11, Romans 6:1, Ephesians 2:8, Hebrews 6:4, Hebrews 10:26, James 5:19, Romans 11:21, Romans 6:23, John 3:16, 1 John 2:2

Topics: "God's Sovereignty", "Human Responsibility"

Description

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Transcript

O God in mercy, wash me in the blood of Jesus the Christ, that I might be a vessel of meat for the Master's use. Fill me with the Holy Spirit, anoint unsonized, 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. Please stop them coming in. Thank you, sir.

Ruthless, cruel, 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 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 Theodor 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.

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 Gomorrahus, 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 Warnerfelt, the Remonstrance's leading theologian, was executed, was executed, while the Grotius, with other of their leading theologians, were smuggled from the Niederlande 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. T, total depravity. You 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, T, T, T, total, total depravity of humanity because of the four 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 capacity 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 verse 21, and you that were some time 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. He, 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 and whom he justified, them he also glorified.

Romans 9 verse 10, and not only this, not only this, but when Rebekah also had conceived by one, even by our father Isaac, 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? Hey, but, O man, who art thou that replyest 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 honour and another unto dishonour? 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 Calvin were deeply influenced by Augustine's teachings on the doctrines of grace. Both Luther and Calvin were deeply influenced by Augustine's teachings on the doctrines of grace.

But Calvin's emphasis, Calvin's emphasis on predestination greatly differed from that of Luther's. But Calvin'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 be, 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, Calvin gave very little space to the topic of

predestination in the Institutes. Calvin gave very little space to the topic of predestination in the Institutes.

But after his death, Theodore Beezer, who had been Calvin'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 Calvin, 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 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 is mine, from beginning to end, apart from telling you to sit down and hurry. So don't you judge me because you'll be stunned who you're judging in the end might be your favorite theologian, your bias, an ancient 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 a state of sin and that this decree must be traced finally to the unquestionable and inscrutable will of God, conditional election. But suppose a man should come who was not chosen, would 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. But if man is totally depraved as a result of the fall 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, though.

That 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 formula. 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 shed 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 concerneth 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? God before 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, rather than is risen again. Who is leading 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, as it is written, 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. L, limited atonement.

But may I not tell men that Jesus Christ died for every one of you? No, you may not, spurts 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 are daring to have the impudence to say so. Spurgeon cried from his famous pulpit in the next day 2 million copies of the sermon before there was radio, before there was all these media.

2 million in one day. Goodness knows what happened by the end of the week. He was sold here 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 anything. We want to get through, don't we? Without you leaving here with your hero intact. Limited atonement.

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 Arminianism's teachings. Wesleyan Arminianism follows John Wesley's later modifications of Arminianism's teachings. He, 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 ye 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 together. 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, such as Wesley, believe that God has granted us libertarian freedom over which he does not exercise control. Julep tea, John Calvin taught as depravity. John Wesley, depravity as deprivation.

But man has, in spite of it all, for God can't judge him righteously, Wesley said, man has preveni ante gres, universally to choose or reject God's offer. Tea. Unconditional election, John Calvin.

Unconditional election, John Wesley. Unconditional, 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.

Eternity past, eternity future. There's no time with God. We're limited to it.

God with middle knowledge saw from the beginning who would freely choose to accept his grace and predetermined to offer such grace to them. Tea, John Calvin. Total depravity.

John Wesley. Depravity is deprivation, but man has preveni ante gres, universally. You, John Calvin.

Unconditional election, John Wesley. Conditional election. EI, 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 far too rending way as is seldom, if ever, been witnessed in the history of the church. Wesley's initial response, or should I say retaliation, to Whitefield's newfound doctrine 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, for that is 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 every one 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, And he is the propitiation 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.

Will too, in the light of all, John 12 verse 32, Go ye into all the world and preach the gospel to every creature, that is literally every living being. Go ye into all the world and preach the gospel to every creature, to every living being. Go 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, for there were many who would not come that same night. 19 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. Parse yal to ward all ye, I perceive that God is no respecter of persons. But in every land he that feareth him and worketh righteousness is accepted in him.

Romans 2 verse 11, O God, there is no respecter of persons of God may be. Paul said, God is no respecter of persons. God is impartial toward all men.

Romans 2 verse 11. T. John Calvin, Mortal depravity. John Wesley, Depravity as deprivation man has erased universally.

U. John Calvin, Unconditional redaction. John Wesley, Conditioning, Conditioning redaction. L. John Calvin, Limited atonement.

Limited atonement. John Wesley, Unlimited atonement. Unlimited atonement.

I. John Calvin, Irresistible grace. John Wesley, Resistible grace. The great question here is, Can man resist the will of a sovereign God? In some circles that would be sacrilege or thinking.

Even if it serves history. So I'm saying, Resistible 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 to read Romans 1, 2, 3, 4, 5, 6, 7, and 8 so he would know what he was speaking about in 8, 9, and 10. But 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. Dispensational means taking over everything that cancels out your bias interpretation. Wait before you go.

Let me finish. Please. Okay.

Concerning the Gentiles. 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.

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 are, gave them over to a reprobate mind to do those things was not convenient.

Being filled with all unrighteousness and fornication, wickedness, the wickedness that 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 believe not the truth. The Gentiles. And concerning the Jew, Acts 7, verse 51, And uncircumcised in heart and ears, we do always resist the Holy Ghost.

And man resists the will of a sovereign God. Oh yes, every kind. The scriptures are full of it.

He is stiff-necked and uncircumcised in heart and ears, we do always resist the Holy Ghost. As your fathers did so do ye. Oh Jerusalem, Jerusalem.

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. How often would I, God's will, have gathered but ye.

Wait a minute, sir. And ye will not come to me that ye may have life. John 5, verse 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. Listen carefully. Hebrews 3, verse 15.

Today, if ye will hear his voice, harden not ye. As in the provocation, the day they provoked him in 60,000 was struck dead. The chosen race, with whom I doubt, won in him.

See. John Calvin, total depravity. John Wesley, depravity as deprivation that man has prevenient grace.

Universally. You. John Calvin, unconditional election.

John Wesley, conditional. Conditional election. El.

John Calvin, limited atonement. John Wesley, unlimited atonement. Unlimited atonement.

I. John Calvin, irresistible grace. John Wesley, irresistible grace. Irresistible grace.

The eternal security of the saints. John Wesley, conditional security. Conditional.

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 is 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 is impossible, seeing they crucify to themselves.

The word there, he said in the Greek, is wire. Wesley cried, there is grace no matter how far you may fall back, if you just come back. So he modified the grace.

2 Peter 2, verse 20. But if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled, they are in an 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 had 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 had known it to turn from the holy commandment delivered unto them. Hebrews 10, verse 26. For 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, should he be thought worthy, who hath trodden underfoot 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. Hebrews 3, verse 12.

Take heed, brethren, lest any of you, take heed, brethren, 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 confidence steadfast unto the end.

Romans 11, verse 21. For if God spared not the natural branches, that is, the Jews, take heed, lest the old truth 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 20. 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. Of course, this is eschatology in this context. The love of the most, the masses will barricade.

Oh, 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. It's not life-taking either.

Ezekiel 18, verse 24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man need doeth, shall he live? All 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, and then 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, for 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. New Testament, James 5, verse 19. Brethren, if any of you do err 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 err astray 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. Now listen carefully. You are.

You didn't leave. Yes, you are. There you are.

I don't wear my glasses. Why do I want to see your faces? Angry, looking at your 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 in love. You watch what happens through this sermon.

No one will get away with sides unbiasedly. What am I? I'm glad you don't know. Because for some reason the Calvinists and the Wesleyanomaniacs flock to hear the old man talk.

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 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! Sometimes in the same verse, Paul says, an angel of the Lord appeared. I believe God. No life would be lost.

I believe God. Don't fear. So what did he say the next verse? We all want to jump out.

You cannot be saved except if you abide in the ship. It's conditional. He was a Wesleyan.

Sometimes. 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 sentence. 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 this 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. Here I say hypocrisy.

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. His book's out now. Wesley, the greatest heretic that ever lived.

Do you want to hear one of his 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. 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 throat. 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 else, then he wouldn't be God.

Don't try. What would this accept as a reason for both doctrines? Couldn't this mean 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.

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 back there, 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 in the perfect of the whole Bible and you'll be a hypocrite. Don't cut off a 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'll Be in the Faith. 200 verses.

I marveled 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. Knowing not that to him ye yield yourselves seven to obey his sevens, ye are to him that ye obey, whether the sin and the death or the obedience and the righteousness.

But God detended 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 3 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 got in 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 am 65.

I'm nearly dead. It might as well be now. So that's why I think I'm preaching this sermon now at this point of my life.

I've had a good inning. And don't doubt it. You laugh.

What's going on in your heart? For daring to quote the scriptures I trample on your toes unbiased. Well, sir, I am a Calvinist. Don't doubt that.

Fully fledged. Don't say amen. That would fuck me.

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 to need to for the soul.

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 yet the soul. I 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. I'm limited. What I couldn't understand 46 years ago when I was first saved and went through this book.

I understand 99% 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 Arminius when a man talks with me and says I'm once saved, always saved, and he gives me scriptures, I will give him 40 scriptures that every one person 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 once saved, always saved.

If you stay saved! And then I give him and each one howled. I can't be the one that didn't howl and run howling away from this. I'll give a man what he needs, sir.

I will not nail my colors to the mask 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 if God is sovereign. And we haven't got a hope if man has no responsibility dealing with a God who gave us a conscience to know right from wrong but hasn't got one himself. Wesley said that.

Goodness me, look at the time. I've got three minutes, brother. You can't stop me.

The bibliography. Listen carefully. These are the men who made these statements in Herc's history.

The Story of Christianity by Michael Collins and Matthew A. Price. Excellent book. Get it or you're virtually illiterate.

What Wesley believed and taught Arthur Atwell. I knew him. Godly man.

John Wesley and His World by John Pudney. Excellent book. The Cambridge Dictionary of Christianity edited by Daniel Patter.

Probably the best book I've ever read apart from Pilgrim's Focus in my life about God. The Cambridge, not the old ones, sorry. This man's done an excellent job.

The Cambridge Dictionary of Christianity edited by Daniel Patter. Get it, get it, get it. It is so balanced it actually gives both use.

Well, it's different writers, you know, not the same one. But they actually allowed their stuff. So the Doctrines of Grace by James Montgomery Boys and Philip Graham Riker.

Excellent book. The Spurgeon Pulpit. Sermon 52, Free Will a Slave.

You want to read Spurgeons even if you're a Calvinist. I mean a Wesleyan. Man, I would bypass every Wesleyan in the world to hear Spurgeon.

I don't think so, wait a minute. But the Spurgeon Pulpit, Sermon 42, Free Will a Slave. The Forgotten Spurgeon by Ian Murray, C.H. Spurgeon.

Excellent. The Forgotten Spurgeon. You think it was the downgrade controversy or the infant baptism, you know, baptismal regeneration that made him be barred from 90% of the world's pulpits, that most of those pulpits wouldn't have had a following unless it would have been his preaching across America and much of Britain.

Well, no, it wasn't that. Actually, it boiled down to this if you really want to be honest. The reason you closed the door, sir, to read the book, was because you started straggling about some of his statements, the Forgotten Spurgeon, Ian Murray, the Forgotten, the Conveniently Forgotten Spurgeon, sorry, the other book there, The Hero of Our Faces, and it's Arminian Theology.

Arminian Theology, Myths and Realities by Roger E. Olson. Excellent. He's a wild Arminian, but he's excellent.

There, anyway, you try to get both sides. Wesley's sermons entitled Saving Faith and Free Grace, Theological Guide to Calvin's Institutes, edited by David W. Hall, Peter A. Lilbeck, Essays and Analysis, the Calvin 500 series. Excellent.

The Theological Guide to Calvin's Institutes. Goodness me. You didn't hear it.

There, now. The Institutes of Christian Religion by John Calvin. Most, many millions believe the most important document ever written of our faith.

I disagree. The Institutes of Christian Religion by John Calvin, edited by Tony Lorraine and Hilary Osborn. They did an excellent job.

It's thrilling reading. C.S. Lewis, Beyond Shadowlands. Notes by Dennis Bratcher.

Whoever he is, he's on the website. He's a total Arminian, but he's very good. There you are.

Fifteen seconds over time. They can't do that. Can we stand, please? So, what do I do? I walk out here with the whole Bible.

Can 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, the least of all thy servants and at my best. And I know it, God, that thou didst choose the base things of the world, the weak things of the world, the things that are despised, that no less should glory in thy presence for I am base, I am weak, I am despised.

I acknowledge that it's not before man, but before God. Therefore, have mercy and spare this old man and protect this message in our hearts, even in those that right now are angry. Break down that they walk up here and act 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, united in this, of our Father in heaven, we are dismissed.

Video: <https://sermonindex2.b-cdn.net/utJuPJTd4I8.mp4>

Source: <https://sermonindex.net/speakers/keith-daniel/the-war-with-the-most-casualties-the-war-between-the-saints/>

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