

Chapter 6:1-10 Practical address;

- the law of liberty,
- sowing and reaping, and
- the conclusion.

I. Galatians 6:1-6 do, *prasso*, the law of Christ!

A. The law of Christ is the law of liberty; it is also referred to in James as the royal law. It means that we are to love God and love others as we love ourselves but the law of liberty requires action.

*Note: Requirement for action is not associated in any way or tied into salvation or proof of salvation, it is required because it is commanded by the Lord, "love one another..." John 13:34.

1. The law of Christ is defined in Luke 6:27-38 by Jesus.
2. Jesus instructs the disciples that they should be known to the world by their love John 13:34-35
 - a. Love does not mean tolerance of error, we are commanded to judge, 1 Cor. 2:14-15,.
 - i. Judging with the intent to discern good and evil, Heb. 5:14, Rom. 16:17.
 - ii. Spiritual judging is called discerning and it applies to doctrine and situations.
 - iii. Judging with the intent to demean, Rom. 14:1-13. It would be called being judgmental.
 - b. God's love was displayed through the sacrifice of His Son.
 - c. God's love is displayed by His judgment of the lost. It reveals the certainty of His words – He means what He says, Num. 23:19.
 - d. Cults replicate this to draw and deceive and are very effective. They have the brotherly love but not the love of Christ. Their love efforts are directed at the temporal, the things of the world. **The Godly love of the believer to all others is eternally focused, Heaven, salvation, e.g., then temporal.**
3. The perfect law of liberty is James 1:22-25, 2:12; this is the thrust for James that we be not hearers but doers, demonstrate your faith to men as a way to win them to Christ not to prove that you're saved. Jesus did not browbeat sinners into trusting Him for salvation, He won us with love. Love was the driver for the hopelessness of man's condition, but without explaining that condition while witnessing, the lost man can't truly appreciate that love.

B. Verse 1;

1. To be overtaken means to be caught or taken unaware.
2. Fault – means to stumble fall or blunder, sin.
 - a. This qualifies the intent of the sin by the brother, it was not deliberate.
 - b. It also demands wisdom and discernment from the brother who is judging.
3. So then, the response and qualification of this believer to restore the one who has fallen is that he must already be spiritual and must do so with meekness.
 - a. Considering his own fallibility, "There but by the grace of God go I" a quote from John Bradford who was executed in AD1555 for preaching the Gospel in England.
 - b. Pride goeth before destruction, Pro. 16:18.

-
- c. However, you must consider the attitude of the one who fell. You can't restore someone that does not desire restoration.
 - 4. The tempting and temptations of God, James 1:12-15;
 - a. James 1:13, Tempted of God; *peirazo*, means to solicit to sin; to test one maliciously, not sent by God. God does not tempt believers with sin.
 - b. James 1:14, Everyman is tempted; *peirasmos*, means testing of character and faith, sent by God. God tests believers through circumstances and relationships.
 - C. **Verse 2**; burdens in this verse **means problems or troubles**. It is different than the word used in verse 5.
 - D. **Verse 3**; If a man think himself to be something, "I'm somebody!" Pride referenced here is referring back to verse 1.
 - 1. What is the first sin noted in Pro. 6:17?
 - 2. What does pride bring in Pro. 13:10?
 - E. **Verse 4**; prove or examine your own work
 - 1. To whom do you ultimately answer, to others or to God, Rom. 14:12?
 - 2. Paul's advice on comparing ourselves with others; it's not wise, 2 Cor. 10:12.
 - 3. And who gives approval of our work, 2 Cor. 10:18?
 - F. **Verse 5**; burden in this verse is different than the word used in verse 2, **it means task or responsibility**.
 - 1. We bear other's problems and concerns, (law of Christ) verse 2.
 - 2. While we bear our own tasks, ministries or responsibilities, the great commission, verse 5.
 - G. **Verse 6**; communicate unto him is referring to stewardship, it means, "to share with." See 1 Tim. 5:17.

II. The law of sowing and reaping is a principle of cause and effect.

- A. **Verse 7**;
 - 1. Paul uses the word deceived in two applications.
 - a. Don't be deceived by the Judiazers. The false teaching that grace is a license to sin meaning there is no consequence – anti-nomianism.
 - b. And, don't be deceived by your own judgments. Sometimes the effects of our actions are not quick and can cause us to believe we might have gotten away with it, Ecc. 8:11.
 - 2. God is not mocked!
 - a. Mock means to sneer at God without fear of consequences. Without consequence is essential to the definition.
 - b. We know that God's word is sure, He will do what He says, Num. 23:19, so who attempts to mock God?
 - c. Unbelievers mock God by failing to heed the warnings of His judgment, 1 Thess. 5:3, Matt. 24:37-38, Luke 17:26-29.
 - d. And believers mock God by believing that they can live as they please without consequence, Heb. 12:6.

3. What a man sows he reaps; is a physical principle that Paul uses to explain spiritual truth.
 - a. A farmer reaps **what he sows**, if he wants corn then he needs to plant corn. If the believer wants rewards in Heaven he must choose to sow to the Spirit.
 - b. A farmer reaps what he expects he is not surprised. If he plants corn he expects corn not wheat. Why are Christians surprised by what they reap when they sow to the flesh?
 - c. A farmer **does not reap immediately after he sows**, the farmer must wait and sometimes it requires the farmer's intervention in the process.
 - d. A farmer always reaps **more than he sows**.
- B. **Verse 8**; this verse speaks to the quality of life rather than quantity, length. Eternal life has duration and a quality, much like the fruit of the Spirit.
1. The believer that sows to the flesh will reap corruption – temporary condemnation, James 5:12. To walk in the flesh will bring chastisement. Heb. 12:5-7
 - a. Loss of fellowship with the Lord,
 - b. Loss of grace, Heb. 4:16
 - c. Loss of fullness of rewards, 2 John 8,
 - d. Loss of life. I Cor. 11:30
 2. The unbeliever that sows to the flesh will reap corruption – eternal condemnation, 1 Thess. 1:8-9.
 3. There are 3 tenses of salvation illustrated through sowing to the Spirit;
 - a. Past - when the believer trusts Christ and receives eternal life, he is sowing a seed of righteousness, (doeth righteousness, 1 John 3:7). It is past tense looking back to having received eternal life, positional. **The seed was sown.**
 - b. Present – we receive some of the benefits of our position by continuing to sow righteousness, John 10:10. **The seed is being sown.**
 - c. Future - when we receive or take possession of our full inheritance, 1 Pet. 1:4-5.
 - d. The other 3 tenses discussed in chapter 1 are referring to salvation from sin; the penalty, the power, and the presence.
- C. **Verse 9**; in due season, if we faint not. The season is the harvest time. Well doing is the repetitive acts that nurtures the seed that was planted, watering, fertilizing, weeding, etc.
1. Follow Paul for an example, Acts 20:17-20, 31.
 2. Because God is faithful to remember our labor, 1 Cor. 3:8, 15:58.
- D. **Verse 10**; as we have opportunity
1. Opportunities are temporary and conditional
 - a. Temporary because they might not always be there.
 - b. Conditional because your effectiveness is based upon your preparedness.
 2. Do good unto all men
 - a. Jesus went about doing good, Acts 10:38.
 - b. Especially to believers, 1 Cor. 6:1,6, James 2:14-16, 1 Tim. 5:8.
 - c. To influence the lost in the day of visitation, 1 Pet. 2:12

Galatians 6:11-18; the conclusion

- A. **Verse 11**; how large a letter could be referring to the actual size of the script within the letter. It was believed that Paul suffered from an eye condition hence his need to write larger, Gal. 4:15.
1. Was this his thorn in the flesh, **2 Cor. 12:7-9**?
 2. A hindrance to his testimony, Acts 9:8-12, 18, "I thought you were healed?"
 3. Paul usually dictated his letters, Rom. 16:22, 1 Cor. 16:21, Col. 4:18, 2 Thess. 3:17.
 4. His decision to personally write the letter given his handicap reveals his deep love for the believers in Galatia and the seriousness of the errors. He did not want to leave it to someone else and wanted them to know it was from him.
- B. **The Motives of the Judiazers.**
1. **Verse 12**; They push circumcision because it satisfies the heresy of demanding to see **evidences**, Matt. 23:27 contrasted with 1 Sam. 16:7. **The law uses fear to restrain the old man, but the Spirit uses love to motivate the new man.**
NOTE: If a lost man must turn from sin to be saved then there must be a WORKS INSPECTOR for outward verification that this has been accomplished. If a lost man must commit his life to Christ to be saved, there must be a FRUIT INSPECTOR to accurately verify the internal fruit of the Spirit and the external righteousness of each saint.
 2. To avoid persecution/suffering for the cross of Christ. They were offended by the cross, Gal. 5:11. Here is a summary of the cross;
 - a. The Gospel and the cross are used to mean the same thing, 1 Cor. 1:17 because one cannot exist without the other.
 - b. Paul said there were some who professed Christ but were enemies of the cross of Christ; Phil. 3:18.
 - c. The preaching of the cross is the dividing line between the lost and the saved, 1 Cor. 1:18.
 - d. The preaching of the cross without circumcision was offensive to the **Judiazers**, Gal. 5:11.
 - e. The Jew and the Gentile are joined by the cross, Eph. 2:16.
 - f. Peace between God and man is accomplished through the blood of the cross, Col. 1:20.
 - g. It is the sole reason for us to glory, Gal. 6:14.
 3. **Verse 13**; The Judiazers are hypocrites. They don't keep the law but want to make everyone else keep it. This is typical for all works based religions. They perhaps are not truly aware that they are demanding sinless perfection which makes salvation impossible.
 - a. The "they who are circumcised" is referring to those Galatians that had been circumcised because of the Judiazers. Paul is pointing out that even those people are not keeping the law.
 - b. Paul judges that the Judiazers just want to gain converts, to boast of their following.
- C. **Verse 14-15**; the glory belongs to Christ.
1. Paul glories in Christ whereas the Judiazers gloried in themselves and their works.

2. Paul says the world is crucified unto me and I to it meaning the cross was his divider. Our fellowship or unity with others must be based upon the sufficiency of the cross.
3. Only the new creature (new birth) availeth in Christ - has power - not circumcision. Some wrongly understand that salvation transforms the old man into the new creation or that the old man has passed away in salvation, 2 Cor. 5:14-21.
 - a. In Galatians, the old things are the law and our old practices which could not produce perfection nor motivate a person to love God and others. Both instances are not referring to the sin nature or the old man passing away but the former thoughts of salvation.
 - b. I used to think that doing works was the way to get to Heaven but now I don't think that way anymore. With Christ I realize something new, that it is by grace without works! What I thought was good and valuable I now realize to be wicked and harmful.

*Note: The Greek word for things is *agathos* - something that is good in any sense, a benefit. Strong's compares it to the word *kalos* which means virtuous and beautiful. Therefore, the old things that are passed away cannot be referring to the sin nature.

- c. New things are the fruits of the Spirit, His desires working in us and we are motivated by love to love God and others.
- d. The new creation is the new man being added to the vessel, the believer is a different creation (creature) than he was prior to salvation. This new creation allows the believer to have the ability to please God, whereas he did not through the old nature.

D. Verse 16;

1. Peace and mercy to those who walk according to the rule of the new creation – salvation by grace not works.
2. The Israel of God I believe is referring to the true Israel – those by faith. I believe Paul is mocking the Judiazers.

E. Verse 17; let no man trouble me

1. Paul is stating that he is not troubled by anyone who claims his Gospel message is wrong or troubled by any of the false accusations made against him.
2. Because he bears the marks not the Judiazers. Paul's body was scarred from the beatings and persecutions he was subjected to. Remember, in the early church age, it was the Jews that instigated the persecutions for Christians. Only later, approx. after 70 AD did the Romans begin wholesale persecution of both Christians and the Jews.

F. Verse 18; the epistle closes with grace. All of Paul's epistles contain the same salutation, 2 Thess. 3:17, and 1 Cor. 16:21. It was how the recipient could know that the letter was from Paul.

Supplemental on Calvinism

- I. The history -
 - A. Calvinism is a theology based upon the teachings of John Calvin, (1509 – 1564). He was a contemporary of the Protestant Reformation movement but was only 7yrs old when Martin Luther posted his 95 theses. Though his name bears the theology, most scholars believe the roots of his doctrines came from the teachings of Augustine (354 – 430). Saint Augustine, so named by the Catholic Church and is called the doctor of the Catholic Church because his writings are credited as the source for Roman Catholic theology and doctrine. Many modern day Calvinist theologians reference the writings of Augustine when explaining Calvinist theology. There are striking similarities to the doctrines taught in Catholicism and those of Calvinism. Infant baptism and the illegitimacy of Israel's modern rights to the land are two examples. Terms such as; Reformation theology, Reformer, Presbyterian, and Puritan, are all synonymous with Calvinism. There is a strong push by them to abandon the KJV for the Geneva Bible, which was translated by Protestant reformers such as John Calvin.
 - B. The Cannons and the Synod of Dordt (1618-1619) The official declarations of reformed positions in response to controversies over certain doctrines of Calvinism such as predestination and the resistance/rejection to God's grace. These declarations formed the acronym that is cited universally by all Calvinists, T.U.L. I.P. These are referred to as the five points of Calvinism. Some denominations, who do not accept the label of Reformed or Calvinist, Baptists for example, accept a few of these points. However, all Reformers and Calvinists accept all of them. This acronym will be discussed thoroughly in the body of this segment.
 - C. The Westminster Confession (1646) This creed was an attempt to differentiate itself from the Roman Catholic Church, defend the doctrines of Calvinism, and consider the objections of Armenians. It was developed by a group known as Puritans. It specifically addressed predestination, the sovereignty of God, and the absolute authority of the scriptures. This creed details the beliefs of Calvinism and the Reformation.
- II. **Starting point errors** – The root error in Calvinism is its starting points. When you start from a point of error, everything you build from or upon it will be wrong. They build their theology from wrong assumptions and conclusions. Though no Calvinist would agree, it is eisegetical nor would they agree that these points are wrong.
 - A. **#1 Calvinist doctrine;**
 1. Election, predestination, and calling are all the same words they apply to the salvation of man. They assert that God has chosen, elected, predestined to save some of mankind

and look over the rest. While both are equally deserving of punishment, God sheds His grace and mercy upon His elect, those He selected for salvation, and carries out His wrath upon the non-elect, those He looked over and did not chose for salvation. Listed first because it addresses how a person is saved, starting from God but scripture does not support this.

B. But the Bible says;

1. The Bible uses the words predestinate and predestinated in only two places, Romans 8:29-30 and Ephesians 1:5&11. Neither of these verses support the notion that God chooses who will be saved, rather they speak to how a person will be saved, the purpose of their salvation, and the destiny of their salvation.
2. According to John 12:32, God calls all men.
3. According to 1 Tim. 2:4, it is God's will for all men to be saved.

C. #2 Calvinist doctrine;

1. Faith is the gift of Eph. 2:8&9, not salvation. It is reasoned from English grammatical rules/sentence structure that the verse points to faith as the gift, and that faith is not given by works but by God's grace. Faith is given to the elect so that they will have ability to believe and **then** be saved. Listed second because it addresses what salvation is, from God to man. The Calvinist further states - James 2:20, "...faith without works is dead," to support their assertion that true genuine faith is evidenced by works.

D. But the Bible says;

1. The original language for these verses is Greek. In the Greek, faith cannot be the gift. Faith is in the feminine and gift is in the neuter.
2. Rom. 6:23 says that the gift of God is eternal life - that's salvation.
3. Gal. 5:22 says that faith is a fruit of the Spirit not a gift, and is a consequence of salvation not the cause.
4. Regarding the Calvinist position of [James 2:20, "...faith without works is dead," to support their assertion that true genuine faith is evidenced by works.]
 - a. This makes sense **if** the gift was faith, but James 2 is talking about a man's faith being justified before men. It is about Christian service, not justification of your faith to God, salvation, Rom. 4.

E. #3 Calvinist doctrine;

1. Man does not have a free will. Man does not have the free will to choose to believe God. The free will of man to choose to believe would make him a co-participant of salvation. Rom. 3:10-12 explains that no one seeks God and no one understands. God intercedes and causes the lost man to believe. The Holy Spirit regenerates the heart of the lost man and causes him to believe. Again, man has no part in responding to God because that would make man a co-participant of salvation. Listed third because it attempts to answer questions that may arise from the first two points.

F. But the Bible says;

1. Rom. 3:10-12 is a quote from Psalm 14 and cannot be taken to mean that man does not have the free will to believe God. Man would not be a co-participant by believing, he would simply be responding to God's call – the message of the Gospel. See also Jer. 29:13.
2. A freewill offering is detailed in Leviticus, Numbers, and Deuteronomy as part of the law.
3. Whosoever believeth, John, Acts, Romans, e.g.

G. #4 Calvinist doctrine;

1. The sovereignty of God demands that since the Holy Spirit is present in the believer, there must be fruit. The gift is faith and God the Holy Spirit is sovereign in the life of the believer. Man cannot overrule God and it is God's desire that all His elect do good works. The sinful will of the man is overruled so that a pattern of increasing godliness emerges. Listed last because it addresses the authenticity of true salvation.

H. But the Bible says;

1. Quench not the Spirit, 1 Thess. 5:19. That must mean that a believer has the ability to suppress the rule of God in his life.
2. Grieve not the Holy Spirit, Eph. 4:30. That must mean that a believer has the ability to grieve God by his resistance to obey the rule of God in his life.
3. Give diligence and add to your faith... to make your election sure, 2 Pet. 1:10. If election is by the sovereign choice of God, why does Peter say that I must make it sure?
4. Calvinism misrepresents the sovereignty of God. The Calvinist proclaims;
 - a. Who can question God, hath not the potter power over the clay.
 - b. Man cannot have a free will – are you more powerful than God?
 - c. Presence of God must produce fruit of the Spirit.
 - d. These questions all stem from wrong conclusions about the sovereignty of God. God is still in control when he offers man a choice – believe me and I will do this, don't believe me and I will do this. His sovereignty is clearly seen through the assuredness of His word, "...hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19.

III. T.U.L.I.P.

Total depravity of man - Man is in such a depraved condition that he is unable to save himself. This depravity is a result of sin and rebellion and keeps man from seeking God and understanding the Gospel message. God must change the heart of the unbeliever which then allows man to believe. Rom. 9:11 says that no man understands or seeks God.

- A. It is true that man cannot save himself he is depraved because of sin. However, to say that man is so depraved that he cannot believe what God says assigns shame to God – His creation is defective by His design! He is depraved and unable to attain the condition needed to live in the presence of God, sinlessness.
 1. Isa. 1:18; "Come now and let us reason together..." How could God reason with a creature that was unable to understand Him? Could you reason with a hamster?

2. Regarding Rom. 9:11; it is true that if God left man alone, he would never seek God. However, this does not substantiate the position that man cannot believe what God tells him. Man does not have the knowledge of salvation within him, he must hear it and believe it, Rom. 10:13-17. The Holy Spirit draws all men to Christ through the Gospel message but it is up to the lost man to believe or reject what God has said.

Unconditional election – God elects to salvation without respect or merit of man. He chooses the elect according to the kind intention of His will. God does not choose the elect by looking into the future but by his sovereign will to grant mercy to some and not to others. The ones not chosen will receive the punishment for their sinful deeds. 2 Thess. 2:13 proves that God chooses the elect for salvation from the beginning.

- A. Election is not God choosing who will and who won't be saved. There is no scripture to support that meaning.
- B. The foreknowledge of God is God looking into the future and knowing who would believe him and who would not. See the examples in scripture;
 1. John 6:64; "... For Jesus knew from the beginning who they were that believed not..." Jesus fore knew (from the beginning) who would not believe.
 2. Exodus 3:19; "And I am sure that the king of Egypt will not let you go..." God knew that Pharaoh would not let the children of Israel go easily – not without some plagues! God hardened his heart by causing him to choose to obey what God was telling him through Moses or reject him. Pharaoh, because of his pride chose to not believe God and suffered the consequences.
 3. Rom. 8:29; "For whom He did foreknow he also did predestinate..."
- C. 2 Thess. 2:13 – God chooses for all men to be saved, 2 Pet. 3:9, 1 Tim. 2:4, but not all men will believe. Not because they can't believe but because they choose not to believe.

Limited Atonement – Christ only died for the sins of the elect. His blood and sacrifice was not wasted. Though Christ's death was sufficient to pay for all of mankind's sin, God chose to apply His death specifically to the elect. Therefore His death was only for the elect and not for all men. The word all means all of the elect not all of mankind. Jesus died for the many, as in a specific group, not the whole world, Isa. 53:12, Matt. 26:28.

- A. Calvinists qualify the word all, stating that all really refers to those within a group – all of the elect. This thought negates the meaning of word whosoever. They are selective on applying this restriction and ignore verses like, Rom. 5:18, e.g.
- B. 1 John 2:2 states clearly that Jesus died for the sins of the whole world.
- C. 1 Tim. 4:10 says that Christ is the Saviour of all men but specially to those that believe, verse 2:6, a ransom for all.
- D. It is tragic that anyone will go to hell because the offer of righteousness is available to all men, Rom. 3:22.

- E. No Calvinist explaining limited or "specific atonement" as they prefer to call it, will use Rom. 5:12-19.
1. Verse 12; "...death passed upon all men, for that all have sinned." Does all mean all mankind or just the elect? Of course it applies to all mankind because all men die. The context dictates the group that the word all is referring to.
 2. Verse 15; "...for if through the offence of one many be dead...the gift of grace...hath abounded unto many." Does this mean that many are dead because of sin and not all men, and that the gift of grace only abounds to many and not all men? This verse makes the Calvinist position that many only refers to the elect untenable.
 3. Verse 18; "...judgment came upon all...the free gift came upon all men..." If all men means just the elect, why wouldn't Paul clarify his statement by pointing this out? Clearly Paul is saying that the judgment of death came upon all men meaning all of mankind, and the free gift came upon all men, all men being those who believe. The context dictates the meaning.
 4. Verse 19; "...many were made sinners...many be made righteous." Again, the Calvinist position is untenable with this verse.

Irresistible Grace – The calling of the Holy Spirit to salvation is irresistible by man. It is impossible for him to not respond favorably – believe. God overcomes man's resistance and rebellion and His will to save them cannot be denied. Rom. 9:16 says that it is not of him who wills nor of him who runs but of God who has mercy.

- A. Rom. 9:16 is not talking about salvation but the purpose of election defined in verses 11-12, "the elder shall serve the younger." The context is service as God chose Jacob, the younger to rule over Esau, the older. It is how God chooses to deal with mankind and is not based upon how man wants God to deal with him, nor upon how he lives. So, He deals mercifully with some and with others he hardens by causing them to choose.
- B. Acts 7:51, "...ye do always resist the Holy Ghost: as your fathers..."
- C. Matt. 23:37, "...ye would not!" Jesus explains that He would have gathered them together but they **would** not believe him, not that they **could** not believe. They resisted the calls of Jesus.

Perseverance of the saints – God's sovereignty cannot be frustrated by man so His elect will continue in the faith, persevering to the very end, thus securing his eternal salvation, Matt. 24:13. Those who fall away were never truly saved to begin with. If the truly elected man does fall away, he will return after the chastening of God. It is God who perseveres through the elect thus providing eternal security. Matt. 7:23 explains that many will profess to be Christians but Jesus will explain that He never knew them because they were never part of His invisible church.

- A. God does not persevere through the believer. The Holy Spirit guides and directs the new birth within the believer to do the works. God expects all His children to do good works but salvation or evidence of salvation is not dependent upon the believer's perseverance.

B. The usage of Matt. 7:21-23 is used by both John MacArthur and R.C. Sproul. There interpretation of this tragic verse is proof of Isa. 8:20, "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Sadly, these verses will be spoken to many who call themselves Calvinist. The people in this passage that Jesus is talking about are those that look to works as evidence of their salvation. This is the very doctrine of Calvinism – where the Spirit of the Lord is there must be works. These people are listing those points as evidences for why they were saved. On his radio program R.C. Sproul stated that at one time he had doubts as to whether he was truly of the elect. Continuing he said that after he'd analyzed his life and found that even though he'd slipped at times, there was a consistent return to the Lord, he calmed his concerns recognizing that his return to the Lord was evidence of being the elect of God. His security was in works not in God's promise. The security of the true believer is based upon the promise of God to save those that believe, John 5:24, 1 John 5:13, not the evidentiary works that the Holy Spirit performed through the believer.

IV. Little known doctrines found in Calvinism and Reformation Theology;

A. Automatic universal salvation for the children of the elect – Children of the elect are automatically elect and can be baptized as infants. Parents can rest assured in their election by virtue of the covenant of grace and therefore have no reason to doubt of their children's salvation. Cannon of Dordt, Article 17.

1. According to the Bible, Acts 8:36-37 this is heresy, but it is accepted by the Reformers because it agrees with their doctrines. That is eisigetics!

B. Replacement Theology – Israel does not have a Biblical basis for being in the land.

1. The illegitimacy of Israel's modern day right to the land; John Piper, R.C. Sproul, the chief promoters and scholars of modern day Reformers and Knox Theological Seminary, have attested through written documents of their position that there is no scriptural support for ethnic Israel to lay claim on the modern state of Israel. Reformation theologians uniformly deny the term Replacement theology which asserts that the church has replaced Israel. They qualify their position by saying that the true Israel is the spiritual seed of Abraham not the ethnic seed. As such, they believe that ethnic Israel has no scriptural basis to be in the land today. This is also the position of covenant theology, a heretical doctrine.
2. This is heresy and is directly contradicted in the Bible.
3. Gen. 13:15; *"For all the land which thou seest, to thee will I give it, and to thy seed forever."* The land is physical not spiritual, Abraham could see it and it is promised to his physical seed forever.
4. 2 Chron. 7:14; *"If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."* This land that God will heal is not spiritual, it is physical.

5. Israel is the wife of God, Isa. 54:5 and the church is the bride of the son, Rev. 21:9. This doctrine absolutely perverts these clearly defined groups.

- V. Is the God of the Calvinist consistent with the God of the Bible?
 - A. The Calvinist God appears to be confused and operates against his declared will, 1 Pet. 3:9. If His will is that none perish why doesn't He give everybody the faith they need to believe?
 - B. Is the Calvinist God truly omnipotent? If he chooses to salvation by random process without respect of person, why does he limit himself? Is there not enough room in Heaven, is He not strong enough to deliver everyone?
 - C. How can the Calvinist God choose the foolish, the weak, the base, and despised, 1 Cor. 1:26-29, and not be a respecter of persons? How did He know they would have these qualities if He didn't look ahead in time to see? Does He make them weak, base, and foolish?
 - D. The God of the Calvinist is cruel, spiteful and negligent in his creation. Example below;
 1. God creates a group of men who possess no ability to see. To this group of blind men God holds up a poster with a message written on it. He says that everyone who tells him what is written on the poster can go into Heaven. Realizing that all the men are blind he gives sight to half of them. They in turn read the message and are allowed to enter into Heaven. God now turns to the rest of the group who are still blind and declares that since they did not read the message, he is sending them to Hell for eternal punishment. Whose fault is it, the blind men or the creator that designed them with the ability to lose their sight? If God created man with a capacity to lose the ability to believe Him, whose fault is it? The creator!
 - E. This God cannot love the lost, John 3:16.
 - F. At worst this God is a liar. At best he doesn't mean what He says, John 7:37 "if **any** man thirst..."

End of Calvinism Supplemental