

PART 3 (3 of 3)

REFORMED THEOLOGY IS FALSE TEACHING

An Initial Understanding of Reformed Theology's False Teaching Especially As It Relates To Salvation of Soul

Reformed Theology (RT) has been refuted by many Bible teachers as false teaching. This paper only again states some of what has been stated by others. It is important to keep refuting RT's false teaching as long as it continues to exist, even as Paul did with the Galatians and also as Jude contended for "the faith". It is also important because the false teaching of Reformed Theology is being spread in China and the tens of millions of young believers in China are not aware that it is wrong or why. Leave false teaching! Look for a church that teaches the free grace gospel of Christ and His Kingdom to come!

Please note that not all men who accept Reformed Theology believe every aspect of it. Some may only believe parts of it and deny other parts. This paper only points out certain things RT teaches, not all things. The purpose of PART 3 of this paper is to warn believers who have not accepted the false teaching of Reformed Theology to avoid it, leave it. There are Bible teachers who teach the truth. You should not be listening to false teachers. If you listen to false teaching you will start to believe it, be confused by it, and it will not allow you to grow unto maturity. Note Eph 4:12-15.

Some Bible teachers who are very familiar with these things were consulted and they said they have never heard one person who has accepted Reformed Theology and has come out of it to believe the truth. So be warned, you may lose your reward and not enter the Millennial Kingdom, 3 John 8; 2 Peter 3:17; Galatians 5:4. You can never lose your free eternal salvation. Believe the truth that your salvation is a gift, completely free, but that you need to seek the Lord and His Kingdom to come, the 1000 year reign of Christ, to reign with Christ for 1000 years which is the reward and goal of our salvation.

1) The false teaching of Reformed Theology (RT) does not accept a plain literal interpretation of Scripture, which is the most basic principle in understanding the Bible. It gives words of Scripture a different meaning than what the word itself and the context clearly state.

The truth is the literal view of Scripture accepts the plain simple reading of words of Scripture. And when symbols occur in Scripture, which often they do, one must study to find out what the symbol means. God's Word interprets itself.

DETAILED ANSWER TO #1):

One should seek to interpret the Bible literally, that is, to consistently understand the Scriptures in their literal, plain and normal sense, much like we would read and understand the newspaper, a book, a poem, an essay or other types of literature. In theological terms, the study of how to interpret Scripture is called "Hermeneutics."

God is the One who moved in the hearts of certain men to write down His thoughts and words, to give His message to man. He is an all-wise and all-loving God, the creator of languages, and wants man to use language

in its normal sense in order to understand His Word. He uses language and expects people to understand it in its literal, plain and normal sense, 2 Peter 1:20f.

Dr. David L. Cooper, the founder of *The Biblical Research Society*, was proficient in the Biblical languages of Hebrew, Aramaic and Greek. He studied Greek under Dr. A. T. Robertson (a famous Greek scholar). Dr. Cooper is known for his “Golden Rule of Interpretation” which is as follows:

“When the plain sense of Scripture makes common sense, seek no other sense;

Therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic (self-evident) and fundamental truths indicate clearly otherwise.”

A shortened form of the above rule goes like this:

“If the plain sense makes good sense seek no other sense...”

The opponents of dispensationalism (Dispensationalism believes in the plain literal understanding of Scripture and as a result, believe the Word in the Old Testament and New Testament teaches a future literal reign of Christ for 1000 years on earth.) sometimes depart from the plain literal rule of interpretation. RT, although they may not admit it, seem to follow the following rule:

If the plain sense does not fit my theological system, then I will seek some other sense, unless I should end up agreeing with the dispensationalists!

This is illustrated by an amillennialist (one who does not accept the 1000 year future reign of Christ on earth), named Hamilton, who made this remarkable admission:

“Now we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an earthly reign of the Messiah as the premillennialist pictures.” [Cited by Charles Ryrie, *The Basis of the Premillennial Faith*, (Neptune, New Jersey: Loizeaux Brothers, 1981), 35].

In other words, if a person really interprets the Bible prophecies literally, he will of necessity be a premillennialist (and a dispensationalist), according to Hamilton, who himself was not one!

When there is NO literal interpretation, than interpretation is limited to the priests, tradition, men and not to the saints via the Holy Spirit and study. Saints are lazy so they are willing to listen to priests and leaders who teach them and not study.

2) The false teaching of Reformed Theology does not believe the Lord Jesus Christ, the Savior of the world, died for all men. RT falsely believes Jesus Christ only died for the elect (the people God chose before the foundation of the world to believe).

The truth is the Savior of the world died for all men and the Scriptures plainly state this truth. RT twists Scriptures and say those plain words of Scripture do not mean what they say.

John 3:16, “For God so loved the whole that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.”

Romans 5:6b, “....at the right time Christ died for the ungodly.” Who are the ungodly?

All men are sinners and ungodly!

1 John 2:2, “and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

DETAILED ANSWER TO #2):

- A) It is true that God chose certain people to believe in Him before the foundation of the world, Ephesians 1:4,
- B) and it is also true that Jesus Christ died for all men, John 1:29, 3:16, 4:42, Romans 5:6, 1 Timothy 4:10, 1 John 2:2.
- C) and it is also true that all men from a human perspective can believe in Christ as their Savior if they choose to do so. If you don't believe this, go to the streets and find a stranger or an unbelieving friend, tell them the simple Gospel message, and ask them if they will believe it. If they do not believe, then ask them “If you want to believe, you could choose to believe in Christ, right?” If they are honest, they have to say “Yes.” I have done this many times, and every time, the person admits he could believe if he wanted to believe. Now you may have to help the person be honest, but he has to admit the fact he has a free will from a human perspective to believe. But he does not want to believe at the time, Acts 16:31,
- D) and it is also true that the Bible never says or teaches that God chose some men to go to the Lake of Fire forever; there is no such verse,
- E) and it is also true that all men who choose not to believe in Christ will go to the Lake of Fire forever, it is their choice from a human perspective. There will be no one in the Lake of Fire who will believe God is unfair or unjust regarding them being there for eternity. They will know they belong there as sinners and they will also know they had a choice to believe in Christ and chose not to believe Him and that God is just, The Revelation 20:15.
- F) The death of Christ for all men, that all men can believe Him and be saved AND that only some men will believe Christ and others will be lost forever are two plain truths in the Bible. This is called an “antinomy.” Antinomy by definition means “an apparent contradiction between valid principles or conclusions that seem equally necessary and reasonable.” Man's finite mind can not always comprehend God's infinite wisdom.

Jesus Christ died for all men and tasted death for every man that is born into the world, from Adam to the very last person born into the world.

The language of the Bible is very clear. Read the following verses in the Bible:

the whole world (John 3:16; 6:33,51)

the whole world (1 John 2:2)

all (1 Timothy 2:6)

us all (Isaiah 53:6)

all men (Romans 5:18)

every man (Hebrews 2:9)

Does God really mean what He says? Can we take Him at His Word? Or, are we going to let our theology force us to change the meaning of words that by themselves are very clear?

Theology is the study of God. We learn about God from the Bible, God's Word. A theology should come from our study of the Word of God.

Sir Robert Anderson, a Christian writer in the preface of his book "Forgotten Truths," has written the following:

"In the early years of my Christian life I was greatly perplexed and distressed by the supposition that the plain and simple words of such Scriptures as John 3:16; 1 John 2:2; 1 Timothy 2:6 were not true, save in a cryptic (hidden meaning) sense understood only by the initiated. For, I was told, the over-shadowing truth of Divine sovereignty in election stopped our taking them literally. But half a century ago a friend of those days—the late Dr. Horatius Bonar—delivered me from this strangely prevalent error. He taught me that truths may seem to us irreconcilable only because our finite minds cannot understand the Infinite; and we must never allow our faulty apprehension of the eternal counsels of God to hinder unquestioning faith in the words of Holy Scripture. [Sir Robert Anderson, *Forgotten Truths* (Grand Rapids: Kregel Publications, 1980), preface, xi-xii.]"

Richard Baxter (1615-1691) was a godly saint, a Reformed Theologian himself, who is highly esteemed among Reformed men. He wrote the following about this very matter:

"When God tells us as plain as can be spoken, that Christ died for and tasted death for every man, **men will deny it**, and to that end subvert the plain sense of the words, merely because they cannot see how this can stand with Christ's damning men, and with his special Love to his chosen. It is not hard to see the fair and harmonious consistency: But what if you cannot see how two plain Truths of the Gospel should agree? Will you therefore deny one of them when both are plain? Is not that in high pride to prefer your own understandings before the wisdom of the Spirit of God, who indicted the Scriptures? Should not a humble man rather say, doubtless both are true though I cannot reconcile them. So others will deny these plain truths, because they think that all that Christ died for are certainly Justified and Saved: For whomsoever he died and satisfied Justice for, them he procured Faith to Believe in him: God cannot justly punish those whom Christ has satisfied for, etc. But does the Scripture speak all these or any of these opinions of theirs, as plainly as it says that Christ died for all and every man? Does it say, as plainly any where that he died not for all? Does it any where except any one man, and say Christ died not for him? Does it say any where that he died only for his Sheep, or his Elect, and exclude the Non-Elect? There is no such word in all of the Bible; Should not then the certain truths and the plain texts be the Standard to the uncertain points, and obscure texts?" [Richard Baxter, *Universal Redemption of Mankind by the Lord Jesus Christ* (London: Printed for John Salusbury at the Rising Sun in Cornhill, 1694) 282-283, the archaic spelling of the original has been conformed to current English usage for the purpose of ease of understanding.]

Richard Baxter then skillfully applied these principles to the case at hand:

'Now please tell me dear man,' "would you believe that Christ died for all men if the Scripture plainly says so? If you would, do tell me, what words can you devise or would you wish more plain for it than are used?"

Is it not enough that Christ is called the Savior of the World? You will say, but is it of the whole World? Yes, it says, He is the propitiation for the sins of the whole World.

Will you say, but it is not for All men in the World? Yes it says he died for All men, as well as for all the World.

But will you say, it says not for every man? Yes it does say, he tasted death for every man.

But you may say, It means all the Elect, if it said so of any Non-Elect I would believe. Yes, it speaks of those that denied the Lord that bought them, and bring upon themselves swift destruction.

And yet all this seems nothing to men prejudiced.” [Ibid., 286-287. The verses that are alluded to in this quote are John 4:42; 1 John 2:2; 1 Timothy 2:4-6; Hebrews 2:9; 2 Peter 2:1).]

I knew of a man who was not committed to the belief that Christ died for all men and yet he made this remarkable concession: “If Christ really did die for all men, then I don’t know how the Bible could say it any clearer than it does.” How true! This same man later embraced the doctrine of unlimited atonement because he could not deny the literal force of the clear and plain statements of Scripture.

3) The false teaching of Reformed Theology does not accept The Revelation 20 as teaching the Millennial Kingdom, the future literal 1000 year reign of Christ on earth. This is a result of RT not accepting a plain literal interpretation of Scripture.

The truth is there is a future literal 1000 year reign of Christ on earth, The Revelation 20:1-7 clearly states it and says it is 1000 years long. The Revelation 20:4 “...and they came to life and reigned with Christ for 1000 years.” The Revelation 20:5,6 “The rest of the dead did not come to life until the 1000 years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a 1000 years.”

DETAILED ANSWER TO #3):

Many Reformed men today have joined the preterist camp (accepting most prophecy of Scripture has already been fulfilled in the past, a completed action). They believe that most or all prophecy has already been fulfilled in the past, especially in connection with the destruction of Jerusalem in 70 A.D. They claim that these great prophecies about the great tribulation and the second coming of our Lord are not FUTURE, but are already FULFILLED. They claim these major prophetic events have already happened! What about the Great Tribulation? They say it has already taken place, in 70 A.D. What about the Lord’s Second Coming? Some even say, it has already taken place, invisibly in 70 A.D.

Since Reformed Theology believes most of the prophecy of Scripture has already been fulfilled, the result is that most of the Bible becomes irrelevant, meaningless and useless if their theology is accepted. Why? Because most of the Bible is prophetic, most prophecies in the Bible have not yet been fulfilled. Biblical prophecy not only deals with Christ’s Second Coming to the earth, but also encompasses prophecies regarding the future literal reign of Christ on earth for 1000 years, prophecies regarding the future literal state of Israel and prophecies regarding the future role of the faithful Christian in Christ’s Kingdom.

RT’s approach is the result of a non-literal interpretation of prophecy. The Bible has many things to say about our Lord and His Kingdom to come on earth. Consider the following and notice how they completely contradict the notion that Christ came in His kingdom in 70 A.D.:

(<http://www.middletonbiblechurch.org/proph/matt16.htm>)

A. When Christ comes in His kingdom, He will return to earth and be seen by every eye (Matthew 24:25-30 and The Revelation 1:7).

This did not take place in 70 A.D. In 70 A.D. Christ was not seen by anyone.

B. When Christ comes in His kingdom, the Jewish people will be regathered from every country on earth and brought into their promised land (Matthew 24:31; Jeremiah 16:14-15; Isaiah 43:5-7; Jeremiah 23:7-8; Jeremiah 31:7-10; Ezekiel 11:14-18; Ezekiel 36:24).

This did not take place in 70 A.D. Instead of being re-gathered, the Jews were killed and scattered.

C. When Christ comes in His kingdom, there will be no wars on earth (Isaiah 2:4; Micah 4:3; Psalm 46:9; Zech. 9:10).

This did not take place in 70 A.D. 70 A.D. was a time of fierce warfare carried out by the powerful Roman army.

D. When Christ comes in His kingdom, the kingdom will be restored to Israel (Acts 1:6) and the Messiah will sit on the throne of David which will be located in Jerusalem (Isaiah 9:7; Jeremiah 17:25; 23:5-6; 33:15; Hosea 3:4-5; Amos 9:11-15; Luke 1:32-33).

This did not take place in 70 A.D. In 70 A.D. Jerusalem was destroyed, the temple destroyed and no King from the line of David was reigning on the throne!

E. When Christ comes in His kingdom it will be a time of great deliverance and great blessing for the Jewish people (Jeremiah 30:7-9; Ezekiel 34:25-31).

This did not take place in 70 A.D. which was a time of great judgment upon the Jewish people who decades earlier had crucified their Messiah and rejected Him (although some Jews did believe on Him).

F. When Christ comes in His kingdom, God's sanctuary (His temple) will be in the midst of His people (Ezekiel 37:26-28; Ezekiel 40:5 - 43:27).

This did not take place in 70 A.D. because it was then that the Jewish temple was destroyed resulting in the Jews having no temple at all.

G. When Christ comes in His kingdom, there will be a priesthood operating in the temple and animal sacrifices will be offered (Ezekiel 44:1 - 46:24).

This did not take place in 70 A.D. because when the Romans destroyed the temple they put an end to a functioning priesthood and they put an end to animal sacrifices.

H. When Christ comes in His kingdom, "the Jews will possess and settle in all of the Promised Land, and it will again be subdivided into the twelve tribal divisions. But these tribal divisions will be different than those described in the book of Joshua" (Arnold G. Fruchtenbaum, *Footprints of the Messiah*, p. 328). The description of the location of all of the 12 tribes during the kingdom is described in Ezekiel 47:13 - 48:29. Seven tribes will be situated to the north of the temple (Ezekiel 48:1-7) and five tribes will be situated to the south of the temple (Ezekiel 48:23-29).

This did not take place in 70 A.D. After the Roman destruction of Jerusalem the surviving Jews were scattered throughout the world until the 20th century when a small remnant returned to the land of Israel and a Jewish state was established.

I. When Christ comes in His kingdom, there will be a message of good news that will be declared to Jerusalem (Isaiah 52:7-10). This message will consist of the following elements:

- a) The good news of peace;
- b) The good news that Messiah will reign in Zion;
- c) The good news that God has comforted His people;
- d) The good news that God has redeemed Jerusalem.

This did not take place in 70 A.D. In 70 A.D. there was only bad news for the Jewish people. It was the bad news of judgment and destruction and ruin and death, not the good news of comfort and peace.

J. When Christ comes in His kingdom there will be joy and gladness (Isaiah chapter 35). This joy and gladness will result from the following conditions:

- a) The desert will become fertile (verses 1-2,6f);
- b) Messiah will come to deliver Israel (v.3-4);
- c) Those who are lame or blind or deaf will be healed (v.5-6);
- d) Wild vicious animals will no longer be a problem (v.9);
- e) It will be a time of great rejoicing (v.10).

This did not take place in 70 A.D. In 70 A.D. the Jews who were fortunate enough to survive the Roman invasion did not have joy and gladness, but only sorrow and sighing (compare Isaiah 35:10).

4) The false teaching of Reformed Theology does not accept that a believer can have 100 percent assurance of salvation now. RT believes one must wait until he is ready to pass on into eternity and see that he has endured to the end in his faith to be assured he has eternal life.

The truth is all believers in the Lord Jesus Christ may know now that they have the assurance of eternal life. 1 John 5:11-13 says, “And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.”

DETAILED ANSWER TO #4):

The teacher, John MacArthur Jr., a pastor-teacher, writer and author, who is one of the foremost proponents of Reformed Theology today, said a believer can not be assured of his salvation now. This is false teaching! Believers can not know they are saved? This is a lie that RT promotes. 1 John 5:11-13 clearly teaches one can know he has eternal life now! But if one twists those Scriptures, don't see them literally, than one can come up with anything from the Bible.

At the annual meeting of the Evangelical Theological Society, December 1989, San Diego, CA, USA the following transcript of a conversation between John F. MacArthur, Jr. and Bob Wilkin on Assurance of Salvation is given for your perusal:

Wilkin:

I was wondering if I understood you correctly to suggest that we should test ourselves to see if we are in the faith (2 Cor 13:5) - if that is something we should continue to do throughout our lives.

MacArthur:

I think the answer to that would be generally yes. The assumption of 2 Corinthians 13:5 is that that is not limited to some one-time event. Particularly I Corinthians 11 comes to mind also, where even gathering at the Lord's table (which is by virtue of biblical revelation to be a continual exercise for the believer, in the ordinance) demands a self-examination process also. I also think a corollary to that, and something I would want to add to what Dr. Saucy said in taking this thing further (and of course I tried to limit it to one area because there's so much to cover) is this whole matter of treating the ministry of the Holy Spirit's work within us demands a certain kind of self-examination or at least a certain kind of communion process going on as we experience, as Berkhof would put it, the multiplicity of ways in which the Spirit of God communes to us the witness affirming our salvation. So I think it is an ongoing situation - we're really kinda getting over into the whole matter of assurance at that point, and I think as we become assured of our salvation, that self-examination process might diminish, but I do think it can be more than certainly one occasion.

Wilkin:

I guess on the assurance issue then, when would we be 100 percent sure that we passed the test?

MacArthur:

Well, again you're back to those quantifying situations. I don't know what 100 percent means. If you...

Wilkin:

Completely.

MacArthur:

Yeah, if you read say, some of the Puritans, if you read Brooks or Hooker on this, if you read Berkhof's book Assurance of the Faith, you will find that all of them will speak of the fact that a person can be redeemed, to use your term, 100 percent and never necessarily experience the fullness of assurance. So there is no way to quantify that because everybody is different, and there are a myriad of factors which deal with that. I personally believe that since the fruit of the Spirit is love, joy, peace, and so forth, inherent in that is certain confidences about my position before God. And if I am exercising my flesh and living in disobedience, I may not enjoy the fullness of that. **So to say that you could reach a point that you are 100 percent sure of your salvation permanently would be very difficult to deal with scripturally.**

Wilkin:

Thank you.

In Dr. Earl Radmacher's conversations with Dr. John MacArthur, Dr. John MacArthur 'had to admit he was not sure whether he was saved or not, because he did not know whether or not he would persevere to the end.' RT "doctrine asserts that ...those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return." Of course, this is false teaching because

God's Word in 1 John 5:11-13 states we can know once and for all that we are saved as Christians. We can believe in Jesus Christ as the Lord and our Savior now and can know now that we are saved eternally.

5) The false teaching of Reformed Theology does not believe in the tripartite nature of man; spirit, soul and body. RT does not believe that man has a distinct, separate soul and spirit. RT falsely believes the soul and spirit are one and same thing. Therefore by denying the truth of the tripartite nature of man, RT also denies the truth of the need for a believer's soul to be saved.

The truth is man does consist of three parts, spirit, soul and body, as 1 Thessalonians 5:23 and Hebrews 4:12 clearly teach. The tripartite nature of man corresponds with God being one God, but three persons, a Trinity, God the Father, God the Son and God the Holy Spirit. Three in Scripture is a perfect number. Man is a tripartite being, complete having three parts. And it follows that the command of God for a believer's soul to be saved is seen in James 1:21, 5:20 and 1 Peter 1:9.

DETAILED ANSWER TO #5):

Deuteronomy 6:4f “Hear O Israel! YHVH (Yaweh) is our God, YHVH is One. And you shall love YHVH with all your heart (spirit), with all your **soul** and with all your might (body). (YHVH is the memorial name of God often rendered “The Lord” in English.)

1 Thessalonians 5:23 “**May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.**”

帖撒罗尼迦前书 5:23 愿赐平安的神亲自使你们全然成圣！又愿你们的灵与魂与身子得蒙保守，在我主耶稣基督降临的时候，完全无可指摘！

James 1:21 “**Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls.**”

雅各书 1:21 所以你们要脱去一切的污秽，和盈余的邪恶，存温柔的心领受那所栽种的道，就是能救你们灵魂的道。

James 5:20 “**let him know that he who turns a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.**”

雅各书 5:20 这人该知道：叫一个罪人从迷路上转回便是救一个灵魂不死，并且遮盖许多的罪。

1 Peter 1:9 “**receiving the result of your faith, the salvation of your souls.**”

彼得前书 1:9 并且得着你们信心的果效，就是灵魂的救恩。

See Part 2 for teaching on need for your soul to be saved.

May the Lord Jesus Christ who created you for the purpose to reign in the Millennium and through all eternity give you grace to see your need for your soul to be saved! May you as a believer in the Lord Jesus Christ pray and ask God to give you grace to confess your sins, repent (turn from your sins), overcome your sins, and seek the Lord Jesus Christ and His Kingdom, the Millennial reign of Christ on earth, to come! To the glory of God of Heaven alone may He forever be praised!

<http://www.zhangdaderen.com>