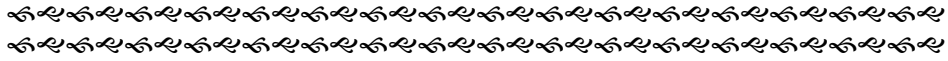


Leighton Flowers' Manmade Faith

A review of "Calvinism in India" by Leighton Flowers on youtube.com
Donald Perry Postmillennial Calvinist 9/24/23

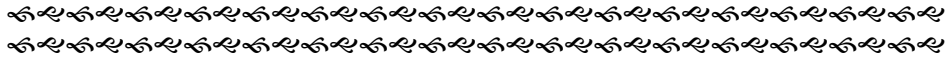
Augustine And His Departure



1:00-22:00 Flowers: Calvinism started with the departure of Augustine from the church.

The first 22 minutes are what boils down to an ad-hominem. Nothing can be proven from this kind of an argument.

Man The Creator



23:00-24:00 Flowers: God has made a creature that can make his own determination.

28:07 Flowers: Are they more powerful than God, no. God has given them the authority and the power that they have.

What Flowers is saying here is that men are not blind at birth; they can see and choose for themselves to love God or hate Him or love the Devil. It is rather that God is blind, and He has chosen nothing at all. God has an empty head and finds that life is full of surprises the same way Leighton Flowers does. And he may change His mind. God has done everything for you, all you have to do is believe it. The conclusion in all this is that man is free as a bird, and to be as God to create himself into anything he desires. And this fulfills the prophecy of the Serpent in Genesis 3:5 "*Ye shall be as Gods*". To choose the things of the Spirit of God or to choose the wicked and be in bondage to the Serpent. And the System will now interpretate the Scriptures and the will of man

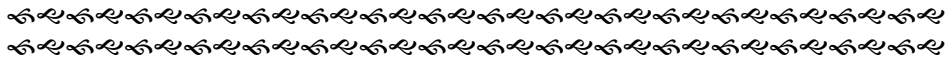
However, to believe this you have to be a very long way from God and from reading the His word so as to understand God. Jesus in fact said in John 6:

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles [God making Bread for you.], but because ye did eat of the loaves, and were filled.

The natural man's home is in Egypt, he simply does not receive the things of the Spirit of God at all, unless he does so to be a hypocrite. This is seen in John 8:29ff and Luke 8 and where the faith of the flesh will not resurrect anyone from the deadness they are in. Luke 8:13 "*They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*".

Flowers assumes salvation is where God is waiting for man to give Him dominion, he believes John 1:12 but rejects verse 13 which is the verse that really takes true faith. True faith is where one leaves election up to God, picks up his cross and follows Christ, and if the man is in Christ, he exercises the same faith that Christ had by which faith he is also resurrected. This is something that the faith of man simply cannot do.

Postmillennial Eschatology



22:00 Flowers has made an analogy that the Calvinist interpretation of Scripture is equivalent to God playing on a chess board against himself.

24:00 Praveen's Answer to Flowers: God is not even playing both sides of a chess board to win. He is not in a competition with anybody. He has a definite plan in view, and decrees the end from the beginning, Isaiah 46:10. God does not change, Malachi 3:6.

26:00 Flowers defends his position, that God is indeed playing chess with Himself in the Calvinist sense of it, and quotes 1 Cor. 15:24-26 to show just how God is not playing against Himself: *"Then comes the end, when He has abolished all rule and authority and power,"*

What Flowers is trying to argue here is that Calvinism is a false doctrine because God loves the whole world and is trying to save all men. That free will is a problem with God because He is in fact playing on a chess board to win, but the sad truth of the matter is that God does not always win souls and people go to Hell. It's a tough game out there.

However, concerning the state of mankind, what the Scriptures teach is that there could be no chess board match because there is no one to play with but yourself. How do you play chess with a dead person who wants nothing to do with a game where he is guaranteed to lose? You don't. Yet, God is the one with an overarching plan, and He simply allows unsaved men to go their own way, Acts 14:16. Or as Soloman says in Eccl. 7:29 says *"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."* Concerning man's will, Calvin in fact says in his commentary on Genesis III:1 *"I hold it as a settled axiom, that nothing is more unsuitable to the character of God than for us to say that man was created by Him for the purpose of being placed in a condition of suspense and doubt; wherefore I conclude, that as it became the Creator, he had before determined with himself what should be man's future condition. Hence the unskilful rashly infer, that man did not sin by free choice. For he himself perceives, being convinced by the testimony of his own conscience, that he has been too free in sinning."* Note that later Flowers will accuse Calvin of not having thought through free will. But indeed, he has, Calvin has never denied that man had free will. But Scriptures teach that the will of man is not the solution in the way Flowers wishes it so.

There are no distinctions Flowers makes between the free will of saved men and the free will of unsaved men. But rather, he combines both the righteous and the wicked, the sheep and the goats together into one new man when they are not the same.

The distinctions are as follows. Men are not free to be freely inclined toward God if they do not have the special work of Holy Spirit working in a new heart, Ezekiel 36:26. Or else if they have the Holy Spirit, they are not freely inclined to sin, they cannot sin or love the world, but are inclined toward the good works of the new man. 1 John 3:9 says *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."* When we are talking about saved or unsaved men then they either have limited free will as those who tend toward greater evil to become more conformed to the image of this world, or that they are becoming more conformed to the image of Christ (Rom. 8:2) if they are born from above baptized in the Holy Spirit:

Acts 1:5-8 *"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*
Romans 14:17 *"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."*

BTW Note here in passing that the kingdom is not in the millennium in the way dispensationalists suppose it is.

As for Adam, he died on the day he ate, Genesis 2:17. Thereafter when he ate he did not have the will to return to God, God had to seek him out having found him enslaved to sin. Adam demonstrated that man at his best will recognize nothing, avoid God and hide, blame someone else and even his wife, and in the end blame God for his sin. This is because man has his own agenda. Indeed Romans 3:11 says *“There is none that understandeth, there is none that seeketh after God.”* Matthew 10:39 *“He that findeth his life shall lose it.”* Therefore, God must take a man out from under the dominion of sin (Romans 3:9 *“they are all under sin;”*) and out from the dominion of the devil who catches them to bring them into captivity to do his will (2 Tim. 2:25 *“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”*) And, for as many as are ordained to eternal life, they are the ones who will believe, Acts 13:48.

As for Flowers, he complains at 1:20:22 about Calvinism: *“What you want is determined by the nature and circumstances that God has convergingly decreed.”* Flowers is trying to say, if God is truly Sovereign, God makes potentially good men evil sinners by leaving out the part about man’s free will. The point of true Sovereignty is that man, even man born perfect like Adam will by the nature of free will eventually wander into to the bondage of sin and the dominion of Satan through pride and greed, Ezekiel 37.

Concerning God’s elect, it could be said that God gives life to born-again individuals, and God plays chess with them. Flowers can be seen to mock the work of the Holy Spirit in his chess board analogy. But such an explanation as a game of chess is still inefficient because God has a definite plan in view, to accomplish His plan alone. So He allows history to take place. If we wish to say God plays chess, it must be said that He never loses the game. Jesus said in John 6:39 I lose nothing. And that Christ loved the church and gave his life for it. Eph 5:25. The point of this life is that Christ’s church should be sanctified to become like Him, Ephesians 1:9-14; 2:10; 1 Cor. 15:25-28; Hebrews 13:20. The Father is not making a robot for His son but a compatible partner. Election has to do with glorifying Christ.

Concerning verses like 1 Cor. 15, do these oppose Calvin in the way Flowers imagines that they do? Is God losing battles to win some and only finally one at the end? Rather what 1 Cor. 15 teaches is that God is conquering ideas and exposing lies by the light of His word consistently. It is 2 Corinthians 10:4-5 that gives us more insight into 1 Cor. 15:

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: 2But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 3For though we walk in the flesh, we do not war after the flesh: 4(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Calvin agrees and said the same in his commentary on 1 Corinthians 15:26: *“Christ has not yet subdued all his enemies. Now that must be brought about, because the Father has placed him at his right hand with this understanding, that he is not to resign the authority that he has received, until they have been subdued under his power. And this is said for the consolation of the pious, that they may not be impatient on account of the long delay of the resurrection. This statement occurs in Psalm 110:1”*

It was the rich man in Luke 16 who supposed that men would believe if one should rise from the dead. But even with the resurrection of Lazarus, the Pharisees only wanted to murder him, John 12:9-11.

It is a simple truth that Flowers has a problem with the Scriptures. The book of Job proves that nothing happens outside of God’s plan, which plan is to teach man right from wrong. Nothing happens to Job unless God allowed it and first planned it. The book of Job is what Calvin is referring to when he speaks of God’s Sovereignty in the right way when Flowers mocks and says: *“Oh, your battle is not with flesh and blood, your battle is with the Divine Sovereign Decree of God”*, 27:50. The book of Job proves that in one sense it is and another sense it is not what Flowers says, but the truth is God is in the same battle with us

But who would Flowers admit Jesus was in battle with at the cross, was it with the *“Divine Sovereign Decree of God”* from the beginning of creation? How did Jesus pray in Luke 22 *“And he was withdrawn from them about a*

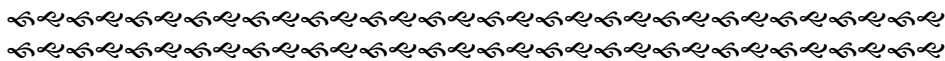
stone's cast, and kneeled down, and prayed, 42Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43And there appeared an angel unto him from heaven, strengthening him. 44And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.” And Jesus said of us in the book of Luke 22:28 Ye are they which have continued with me in my temptations. 29And I appoint unto you a kingdom, as my Father hath appointed unto me; 30That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke 22:28 Ye are they which have continued with me in my temptations. 29And I appoint unto you a kingdom, as my Father hath appointed unto me; 30That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. 31And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Was Christ's battle merely with the Devil? And if so why did Christ allow the Devil to temp Peter in the first place? Flowers Theology skips over Luke 22:42 “not my will, but thine, be done” or Matthew 4 where Christ is confronted with temptations according to the will of God. Therefore, when Flowers says “your battle is not with flesh and blood, your battle is with the Divine Sovereign Decree of God” (referring to Eph. 6:11) he demonstrates a complete rejection of Biblical Theology.

The book of Job reads:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. [7] And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. [8] And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? [9] Then Satan answered the LORD, and said, Doth Job fear God for nought? [10] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. [11] But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. [12] And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

The conclusion is that God obviously is involved with His plan to bring it to completion, that we may be link him, Romans 8:29. Flowers leaves out a very important piece of the puzzle when he argues against Calvinism. God gives men free will, and He gives the Holy Spirit to His elect even as Calvin said in his commentary on Genesis 3. But Free will is not the solution, rather it is in fact the problem, as can be seen in Matthew 16:13-28.

Total Depravity 28:30-



28:31 Praveen: Praveen says that Flowers agrees with him that Adam has the ability to do good, even while he is dead. That is, while he is in the state of Total Depravity.

29:52 Flowers: However, Flowers says the eyes are not born blind, but they can become more and more blinded by sin and the things of this world if they continue to shut their eyes and ignore the truth of God.

30:29 Praveen: Men can see light for what it was and reject it. We are not saying man cannot see at all.

31:40 Praveen: Man can do a lot of good, but he can do no good that is of salvific value. Note [1.]

42:31 Praveen: “with man it is impossible” quoting Jesus in Matthew 19:26.

32:00 Flowers: We agree that faith in Christ is not meritorious salvific. Faith does not earn a thing. If it did than we would not need Jesus to atone for sin. Flowers implies that meritorious faith would be works salvation. Grace does that, His imputed work imputed to you does that.

34:00 Praveen: Can man ever see enough or change his heart enough to be saved? No.

42:31 Flowers: With man it is impossible, therefore the conclusion must be mankind cannot believe in Jesus, so as to be saved by His grace. A non-sequitur.

34:00 Flowers: Do we as Revisionists believe that we can change our own heart, No. We believe that we can confess that our hearts need changing.

42:24 Flowers: Saying that man cannot be saved by himself is not the same as saying that man cannot recognize his need for salvation and confess in the one who is offering to save him by His grace.

Flowers has made the claim that faith is not meritorious. And that saving faith is not repentance, rather it is merely a desire to repent. And that by this faith one may please God.

In that it is not meritorious, Flowers has demoted faith down to the lowest possible denominator, where faith has no works but only a desire. It is fair to compare this kind of faith to envy, possibly to the envy of the Pharisees, Matthew 27:18.

Flowers believes that as with men all things are possible, ironically contradicting Matthew 19:2 which is about a works producing faith, Matthew 19:27. When he cries “non-sequitur” concerning verse 26 he proves that he cannot allow the Word to speak. “Flowers says we can *“confess that our hearts need changing”*, that this is the catalyst of saving faith. But rather for those who know the Scriptures, this kind of faith is that which will just as easily send a man to Hell: Luke 12:43-47 says, *“And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.”* Flowers believes a man can be saved merely by a well-wishing faith that can save no one. It is not a God-Works faith, it is a man works faith, therefore it cannot raise him from the dead unto good works. And to add insult to injury Flowers insinuates that faith does not produce work.

In that it can do no good, Flowers is claiming that this faith is a dead faith (James 2:17), yet it moves man from death to life and into salvation. Which is something the Bible says is impossible Genesis 2:17, John 3:3, Romans 8:8.

However, if Flowers was a saving faith it will be the living faith of Christ **[2.]**. Therefore, saving faith or the new life in Christ are inseparably equal. Faith and works (the work of God) are one in the same thing. This is established in the following verses:

1. Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
2. John 6:28-29 Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
3. Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
4. Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
5. Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
6. Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness ...
7. Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.
8. Roman 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised:
9. Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
10. John 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
11. Hebrews 11:6 “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

While it is true that faith does not earn one's salvation, it cannot (for works-salvation sake if it be from man) do anything at all. In other words, the faith that Flowers is talking about is like the emperors new cloths.

It is a non-existent faith. And if you have believed Flowers you have been sold a bill of goods, a dead faith. Living faith has works because it comes from God.

Notes [1.]

John 1:5 *And the light shines in the darkness, and the darkness did not comprehend it.*

John 3:3 *Except a man be born again, he cannot see the kingdom of God.*

John 3:19-20: *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Romans 1:21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

Notes [2.]

Romans 3:3 “For what if some did not believe? shall their unbelief make the faith of God without effect?”

Romans 3:22 “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:”

Galatians 2:16 “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, ...”

Galatians 2:16 “... even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

Galatians 3:22 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

Revelation 14:12 “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

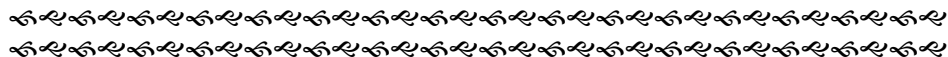
Ephesians 2:8 “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Titus 1:1 “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;”

Christ's atonement was accomplished by the same faith that will raise us from the dead, if it be that we so have that kind of a faith, Romans 8:11 “*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*” True faith involves the death of the man, which by the faith that Flowers preaches is not willing to do, exemplified by his interpretation of Matt. 16:23. If Flowers is correct about his manmade saving faith, he could keep on rejecting Christ as Lord because this is the very kind of faith that saved him in the first place! —In other words, if one is saved by a dead faith then they should just remain dead because by it they have gained favor with God.

Faith Precedes Life

28:30-



36:51 Flowers quotes Colossians 2:12 to try and show that faith proceeds salvation. However, the verse Flowers quotes (Colossians 2:12 “*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*”) does not prove an order of belief preceding salvation. Additionally, it says right in the text that faith is “... of the operation of God...”.

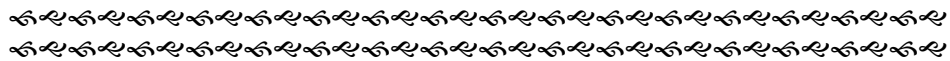
36:51 Flowers quotes John 30:31 “... these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” to try and show that believing precedes life and in that order. However, believing does not have an order, believing encompasses the new life given in Christ. You do not

get life by believing, in fact John 3:16 is not about how to get saved, it is about what believers (or the righteous or the sheep or he that doeth truth John 3:21) do, that they believe. The word “whosoever” is not in the Greek, and the word “believes” is in the present tense. —That means believing does not get you to another level. If searching and seeing and understanding the Scriptures precedes believing (contrary to John 3:3), so that thereafter there is life in His name what does this imply? If this is the case, then reading and believing can end without life, and without any more reading what is written. John 30:31 is not teaching an order in the new creation. This method would imply that you should never get to life, because if you did then believing would be irrelevant. If Flowers is correct, then his life is in fact death or something completely new. This is because the person understanding was seen to already have life in order to understand in the first place.

John 6:33-40 (another version of John 3:16) testifies that John 3:16 is about Jesus and His believers and not about a random whosoever. The whosoever of John 3:16 does not sit outside the rest of the chapter or the rest of the book of John, and as one reads through the book it becomes clear just who the “whosoever” are and who they are not.

Distorted Hermeneutics

37:40 -57:57



A better place to start with Flowers might be with The Romans Nine Debate with James White Alpha & Omega Ministries. The main point that Flowers makes in his debate is that he does not wish to exegete Scripture, but rather explain a system that explains scripture, 1:07.50 and 1:35.30. Flower admits that his method doesn't work for exegeting but insists that he cannot do it in the time given. Yet his opponent was able to do it. He refuses to follow the debate rule and goes off in his own direction and derails the debate. But this is typical for Flowers. **He loves to switch things up rather than give straightforward answers. And this is in effect how he wins the argument, through confusing the Scriptures.**

2 Peter 3 is a good Scripture to consider in all these things which reads: *And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

The Free will of the Pharisees may save them in John 5?

36:51 Flowers quotes John 5:40 to say that Jesus would like the Pharisees to come to Him to have life, not that they cannot come to Him to have life. However, Jesus makes it plain what He is saying later in 6:65 “no man can come unto me, except it were given unto him of my Father.”. Flowers is using his system to interpret Scripture rather than let the Scriptures interpret themselves.

Romans 1 teaches men may be saved by their will?

37:29 Flowers says that by Romans 1 all men have the ability to believe. However, Romans 1 does not prove this to be the case, the end of the chapter reads “*knowing the judgment of God, that they which commit such things are worthy of death they not only do ...*” which proves only that there is no hope for man in chapter 1. If one keeps reading he will see “*there is none that seeks for God*”, Romans 3:3. Romans 1 is about those in bondage to sin who cannot escape it, it is not about the ability of man to know God and believe. Or perhaps 2:10 is a solution for Flowers concerning the “man that worketh good”? If it is with man Paul is teaching salvation by works.

Is John 3:16 about how God creates failing responders?

38:00 Flowers says God gives His Son to the world, so that all will believe; that being His failed intention. God having created all those in the world “*to be responders to Him*”. However, if this is truly the case then God should not have taken the job of creating humans, because most of the time it ends in failure. And not only in individuals but with whole nations. How does John 3:16 prove God so loved the world when 99% of the world He creates goes to Hell?

God is trying to save everyone who is willing?

40:00 Flowers says Calvinists need to stop saying that non-Calvinists believe salvation happens on your own. That is that God is always been trying to bring all the world to Himself as best He can. However, the point that Calvinists are making is about what Flowers says nothing about here. That is that when it comes to salvation is **not something that happens within the natural man in the first place.**

Man must save himself:

43:16 Flowers quotes Acts 2:40 “*Peter says save yourself from this corrupt generation*” to prove that men must save themselves. However, see the context of Acts 2 and the previous verse “*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*” 47. *And the Lord added to the church daily such as should be saved. ... 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Note how this verse is fully explained in chapter 4:

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28For to do whatsoever thy hand and thy counsel determined before to be done.

Men are not saved by God’s choice, that would be luck.

43:26 Flowers says: We believe God has brought salvation to the world, not just to lucky individuals He has picked **for reasons unbeknownst to us**. God has ultimately rejected them (the non-elect) before they were born for reasons we are just not told.

Ironically it is actually Flowers that is preaching about a God who should believe in luck.

Equating man’s ability with God’s ability as the same.

45:33 Praveen “Without God first giving you the ability, you have no ability to do that.

45:17 Flowers: “*That is not the point of contention. We all agree that without God’s initiative you would not have that ability. That is not the point you are arguing Calvinist. The point you’re arguing is that without God’s initiative, effectively causing you to believe, you would never believe. Without God giving you the ability, no that is not what you are saying. You’re saying that without causing you to believe by irresistible grace no one would believe.*”

Flowers God has an initiative to fail a lot, this is not the same kind of initiative that the God of the Calvinist has. Not only has Flowers reversed the meaning of God’s initiative, but he has also tried to reverse the intention of the Calvinist to make him agree with something he never will. That Adam has an initiative.

Calvinist have the Same Points of Contention?

Flowers says more than once “*This is not the point of contention*” when the Calvinist is talking about Calvinism. Flowers already knows what Calvinists and non-Calvinists define as ability. Either it is first in God or first in man. We all agree about nothing. Flowers interpretes the Scriptures by his system. **And sometimes he even interprets his opponent by the Flowers system rather than by their own system.** As Flowers becomes more consistent it becomes more obvious how his method it not necessarily trying to prove anything. But rather to unravels itself, cause confusion, and exit the argument altogether.

There is no Glory in faith?

46:54 Praveen *God get's all the glory.*

46:45 Flowers says: *God get's all the glory in the gifts that He gives.* In the flowers definition man does not get the glory when he exercises faith because in his definition man is essentially already saved, he just has to realize and confess it, he can receive the gift or reject it, there is no glory for man that can be involved. However, if salvation has to do with one man's decision over another then one must be said to be better than another. In this way man is glorified in his own work of salvation, a man is saved because of something he did. Flowers gets around this by his system which seeks to dominate common sense.

In the Calvinist system man is not saved by his own will as clearly seen in John 1:13 and Matthew 16:15.

God is equally Helping All Men Come to Salvation.

1:01 Praveen We are commanded to believe, and we have the responsibility to obey. Which we are not able to preform. Grace comes to help us to fulfill our responsibility which we are not able to preform with ourselves.

1:01 Flowers: Notice he is not hitting the point of contention. Notice he is saying we are not able to do this of ourselves. As if we believe we are able to do this of ourselves, and not without his help. No. We need God's help.

Flowers is again trying to conflate Calvinism with his own belief in the same way he does with the Scriptures. The Calvinist is in fact hitting on a point of contention because he is talking about a different kind of faith which is married to works. The faith of Flowers has no intended works and does not qualify as any kind of Biblical faith at all.

Winning Arguments Through an Erroneous Calvinism

1:02 Praveen quotes Paul's dilemma in Romans 7:18; I mean even being saved, the Apostle Paul had to cry out and say "... *for to will is present with me; but how to perform that which is good I find not.*" He knows his responsibility; he also has the will toward that which is good. But on his own he was unable to do what he knew was the right thing.

1:02 Flowers: So he can have the will to do the right thing but not the ability to carry out that which he wills. Isn't that what we are saying as Provisionists? You do not have the ability to save yourself, but you do have the ability to confess your need for salvation and your need for help to get there.

Confused Calvinist: The Calvinist here has given the argument to Flowers because he is using a quote from Paul about salvation life, about the war within the new man between the flesh and the Spirit of God. Romans 7:18 is not about how to get saved. The unsaved man does not have the new nature, the unsaved man does not cry out in Romans 7:18 "... *for to will is present with me; but how to perform that which is good I find not.*". Here Flowers says the Calvinist finally and truly agree. **Flowers should have pointed out that to agree with Praveen would be inconsistent and misinterpreting Romans 7, but instead he runs with Praveen's error to try and force Calvinism into it as well.**

Systematizing Calvinism

1:04 Flowers quotes from John McAuthor (dispensationalist) and RC Sproul (ecumenicalist), who says "*Responsibility connotes the ability to respond.*" But he provides no citations. We can assume that these quotes exist, but they are not Calvinistic. Someone has made a mistake is the point Flowers is inadvertently making, his point generates confusion, he does use citations to prove his points.

Flowers should know better than to try and say Calvinism says responsibility connotes response: This is another one of his attempts to win an argument but twisting another belief to match his own.

Grace Is Manipulation

1:05 Flowers compares God to a gift giver, and by giving gifts He is glorified.

Revelation 5 shows God is not giving gifts to be used in the will of man. The glory that is the subject matter has to do with giving gifts to Christ alone.

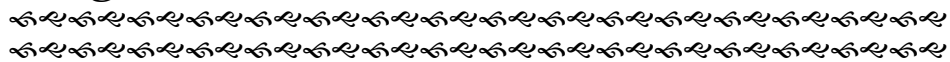
God is the Author of Sin.

1:12 Praveen: Man is responsible for his own sin.

1:12 Flowers, we agree.

Flowers does not agree that Calvinism proves that man is responsible for his own sin. Rather Flowers rejects Calvinism because he says it teaches God is the only one responsible for sin. Flowers believes Calvinism teaches God made men sinners so he could judge them as sinners, 54:40-1:44:10-End. And he does this because he leaves out man's free will which the Scriptures show never work where Flowers thinks and says that it will.

Examining Calvin's Quotes About Double Predestination.



59:16 Quote *"I admit that in this miserable condition wherein men are now bound, all of Adam's children have fallen by God's will."* (John Calvin, Institutes of Christian Religion, Book 3, Chapter 23, Paragraph 4)

Flowers is bearing false witness to make Calvin say, *"Adam's children have fallen by God's will"*, nothing more nothing less. But rather, Calvin is answering an argument where he starts off with an admission. That is that God is God. But this alone is not the focus of Calvin. In the same paragraph he says rather it is *"... there is a depth in which all the minds of men must be engulfed if they attempt to penetrate into it [i.e. into the subject of creation. D.P.]. But he also shows how unbecoming it is to reduce the works of God to such a law as that we can presume to condemn them the moment they accord not with our reason."* Calvin says that he does not understand why God made men, but that since He did, that we should not question Him. Not that God loves to make sinners. Which is a ridiculous argument.

Flowers is trying to say that questioning God's reasoning is irrelevant because men are the ones who have the reasoning and God must have no reasoning at all. In doing so Flowers blasphemes God because God will always be the responsible Creator and Flowers hates Him for that.

Flowers supposes that God can only be wise and benevolent if He gives all His power and glory to men to see and choose heaven or hell for themselves. Ironically if God can give man the ability to choose as he will then man is saved already because he can already see the kingdom of God and is born again according to John 3:3. To continue in the vein of Flowers, man must be able to continue to choose and so then Hell is only a place where men choose to go to or may choose not to go at any time they will.

58:45 Quote: *"The first man fell because the Lord deemed it meet that he should."* (John Calvin, Institutes of Christian Religion, book 3, Chapter 23, Paragraph 8)

Flowers is changing the subject. This is only part of the sentence. In my version Calvin reads as follows: *"The first man fell because the Lord deemed it meet that he should: why he deemed it meet, we know not."* I believe that Calvin is speaking of the making of men with free will. As born out by other quotes from Calvin, Calvin did not believe that God strictly made sons of Adam for sin. But rather that God knew that this would be the outcome of His creation. Flowers would like to suppose that God made Adam to do whatsoever he pleased before, during, or after the fall. And God should have nothing to do with it.

Calvin goes on to say in the same paragraph the exact opposite of what Flowers would have him say:

Man therefore falls, divine providence so ordaining, but he falls by his own fault. The Lord had a little before declared that all the things which he had made were very good (Gen. 1:31). Whence then the depravity of man, which made him revolt from God? Lest it should be supposed that it was from his creation, God had expressly approved what proceeded from himself. Therefore man's own wickedness corrupted the pure nature which he had received from God, and his ruin brought with it the destruction of all his posterity. Wherefore, let us in the corruption of human nature contemplate the evident cause of condemnation (a cause which comes more closely home to us), rather than inquire into a cause hidden and almost incomprehensible in the predestination of God. Nor let us decline to submit our judgment to the boundless wisdom of God, so far as to confess its insufficiency to comprehend many of his secrets. Ignorance of things which we are not able, or which it is not lawful to know, is learning, while the desire to know them is a species of madness.

59:00 Quote: “With Augustine I say: the Lord has created those whom he unquestionably foreknew would go to destruction. This has happened because he has willed.” (*John Calvin, Institutes of Christian Religion, book 3, Chapter 23, Paragraph 5*)

Calvin continues in paragraph 5 to say “Let us not, therefore, be ashamed to stop their mouths after the example of Paul. Whenever they presume to carp, let us begin to repeat: Who are ye, miserable men ...” God decided to make men who will by nature have free will, and in their free will love not God. Flowers would like to believe that God makes all men are essentially born again, who where after can only choose their salvation. What Flowers has done is elevated man in a place somewhat equal to God, where after God would be unjust and wicked to take a stand against him.

59:12 Quote: “Individuals are born, who are doomed from the womb to certain death, and are to glorify him by their destruction.” (*John Calvin, Institutes of Christian Religion, book 3, Chapter 23, Paragraph 6*)

59:18 Quote: “Salvation is freely offered to some while others are barred from access to it.” (*John Calvin, Institutes of Christian Religion, book 3, Chapter 21, Paragraph 5*)

59:27 Quote: *By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death. (John Calvin, Institutes of Christian Religion, book 3, Chapter 21, Paragraph 5)* Flowers is quoting from a different version starting with “We call predestination God’s eternal decree, by which He compacted with Himself what He willed to become of each man ...”.

59:40 Quote: *We say, then, that Scripture clearly proves this much, that God by his eternal and immutable counsel determined once for all those whom it was his pleasure one day to admit to salvation, and those whom, on the other hand, it was his pleasure to doom to destruction. (John Calvin, Institutes of Christian Religion, book 3, Chapter 21, Paragraph 7)* Flowers is quoting from a different version that starts with “Therefore, those whom God passes over, he condemns; ...”.

1:00 Quote: *Those, therefore, whom God passes by he reprobates, and that for no other cause but because he is pleased to exclude them from the inheritance which he predestines to his children. (John Calvin, Institutes of Christian Religion, book 3, Chapter 23, Paragraph 1)* Flowers is quoting from a different version that starts with “Therefore, those whom God passes over, he condemns; ...”.

1:00 Quote: “Many professing a desire to defend the Deity from an individual charge admit the doctrine of election, but deny that any one is reprobated. This they do ignorantly and childishly, since there could be no election without its opposite, reprobation.” (*John Calvin, Institutes of Christian Religion, Book 3, Chapter 23, Paragraph 1*)

1:35:22 Quote: “From this it is easy to conclude how foolish and frail is the support of divine justice afforded by the suggestion that evils come to be not by [God’s] will, but merely by his permission. Of course, so far as they are evils, which men perpetrate with their evil mind, as I shall show in greater detail shortly, I admit that they are not pleasing to God. But it is a quite frivolous

refuge to say that God permits them, when Scripture shows Him not only willing but the author of them.” (John Calvin, *The Eternal Predestination of God*, 176 (or 10:11)).

MW from the Puritan Board emphasis mine:

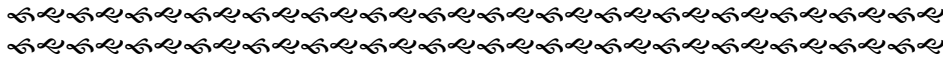
God is the first cause of all events. In Him we live, and move, and have our being. No person lifts a finger without the will of God. Not one sparrow falls on the ground without our Father. To claim there is some other first cause would set up a dualistic worldview.

It is because God is the first cause of all events that we must distinguish between the action and its morality. God has decreed all things which come to pass, and nothing can come to pass without Him as the first cause of all events. Nevertheless the evil quality of an action proceeds from the heart of the human agent who chooses to do evil and acts accordingly, and this is what makes the human agent fully responsible and culpable for it. The soldiers who cast lots for the vestment of Christ were fulfilling the wicked desires of their heart, but God was fulfilling the Scripture and testifying to the divine calling of His beloved Son in the midst of His sufferings.

I would add that God allows certain groups of evils to take place a certain way. For example His son would be crucified. We see this kind of predestination in Acts 4:27ff or with Joseph in Exodus 50:20 “*But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*”. This kind of Sovereignty should be what Calvin is referring to.

God will judge every man and each one shall have their just reward.

Calvinism And Prayer



Flowers has a YouTube video Prayer & Calvinism with Ronnie Rogers on Calvinism and prayer to say that Calvinism and prayer are not Biblical because man’s will is involved. Flowers has a problem with God’s will because he sees man’s will (“*that your joy will be made full*”, John 15:11) and God’s will as two separate things. What Flowers assumes is that men may pray outside of the new man, outside of the work of the Holy Spirit in Christ and should have their prayers answered.

Romans 8:27-29 says:

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. [28] And we know that all things work together for good to them that love God, to them who are the called according to his purpose. [29] For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Therefore, this being the case God will answer our prayers when we pray in the Holy Spirit as we are being conformed to the image of Christ. Praying not by the will of man but by the will of the Holy Spirit. Our desires become His desires. That we might align our wills with God’s Sovereign decree, 9:00. Having your prayers answered is not so much conditional as it is about location. Obviously if this is the case then prayer is not about changing God’s will or influencing God, or even about fate. Luke 11:1-13 speaks about prayer. But many people ignore verse 13 which says “*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*” It is about being in the Holy Spirit. Therefore, if one is not in the Holy Spirit when they pray they may or may not have their prayers answered.

On the other end of this argument is a Hyper-Calvinist interpretation which would say that Prayer is not about having our requests answered, which is just as incorrect as well. Answering this Ronnie Rogers wants to know if Calvinism is true, does prayer even matter.

Flowers and Rogers worry about how God’s predestination. However, understanding this doesn’t change anything in how man sees prayer work or how we should pray. If you don’t pray for something it may not come to pass or have an effect because the Holy Spirit may not be involved. Flowers and Rodger consistently try to work through prayer without the indwelling and cooperative work of the Holy Spirit in the believer which is astonishing to watch. Rather they believe that they personally, separated from the will of God, should have true and meaningful impact in the way things end up in the world through their prayers, 53:00. This kind of thinking can be seen in Matthew 7:21ff

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [22] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [24] Therefore whosoever heareth these sayings of mine, and doeth them, ...”.

Here the difference between these two groups is not their works so much as that one group is doing the will of God in the Holy Spirit to glorify God as the Bride of Christ, and the other group is doing good works without Him determining the good works by their own will.

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