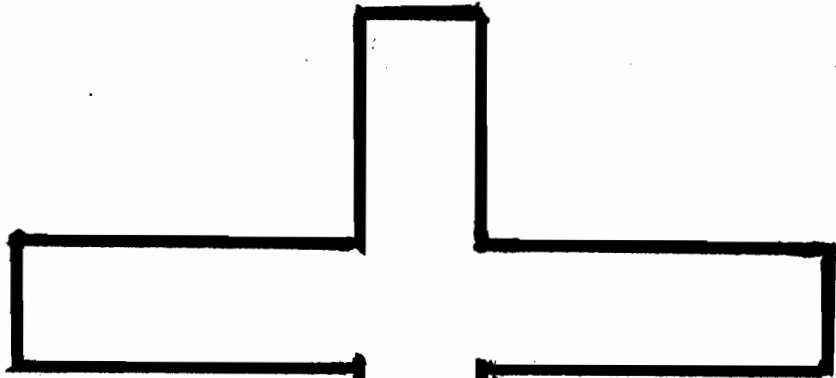


FIVE SENTINELS OF THE CROSS

Limited Atonement



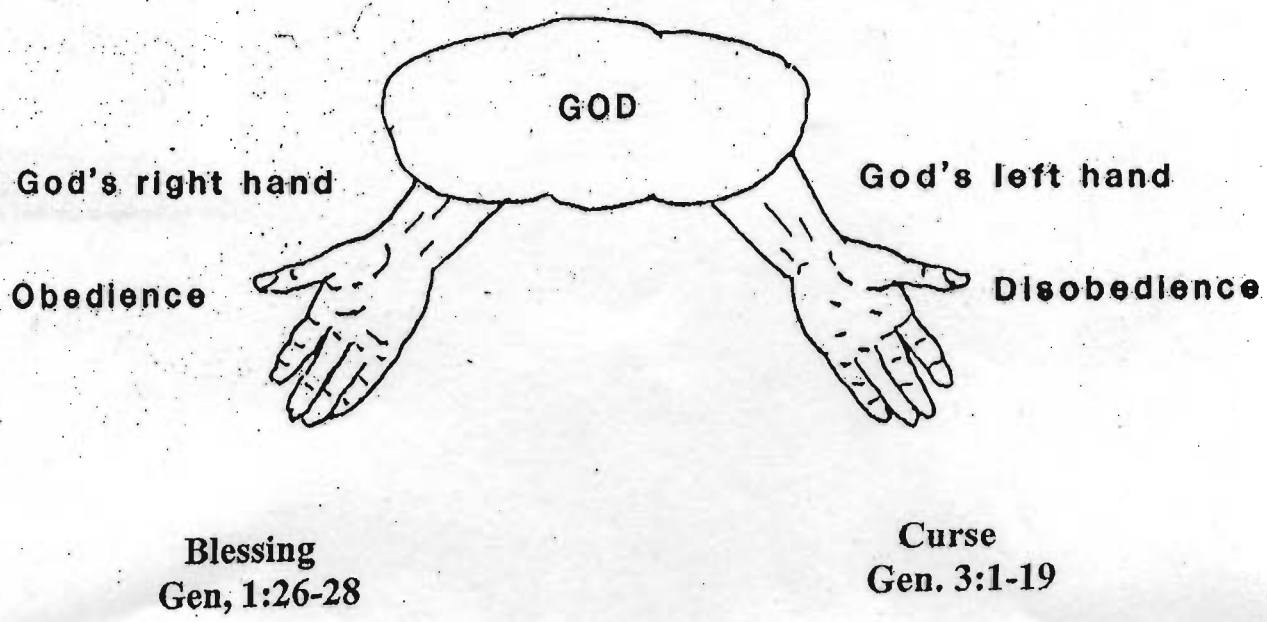
Unconditional Election

Irresistible Grace

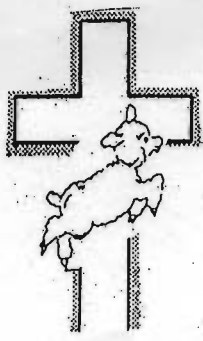
Total Depravity

Perseverance of the Saints

THE TWO ARMS OF GOD



The Cure



The Lamb of God

Further Blessing
Deut. 28:1-14

Further Curse
Deut. 28:15-46

...

HOW TULIP CAME INTO EXISTENCE

Tulip came into existence over the five points of the Arminians, which became known as the REMONSTRANCE.

It was at the time that the Reformers were hammering out Bible truths.

Jacob Arminius (1560-1609) was a professor of theology and was ordained in 1588.

In 1610 one year after Arminius died, his followers presented to the State of Holland, a statement of five articles in the form of a Remonstrance. They wanted them to be a part of the law of Holland. (J. Agar Beet).

On Nov. 13, 1618 the Synod of Dort convened for five months until May 8, 1619. They were to decide whether or not the Remonstrance was scriptural.

The Netherlands had 56 ministers attending, 5 were theological professors. Great Britain, Switzerland and Germany had 25 members present.

They held 154 formal sessions plus conferences.
They found the Remonstrance to be unscriptural.
The result was what is now called TULIP.

Tulip --- total depravity.
Unconditional election.
Limited atonement.
Irresistible grace.
Perseverance, (preservation) of the saints.

This came about 50 years after Calvin's death.

HOW TO USE GOD'S WORD AND NOT TO USE IT

There are usually three errors that are made in interpreting God's Word.

1. Addition
2. Subtraction
3. Alteration

We must learn how to know if anyone is saying something about a text that is not in the text.

1. **ADDITION** is reading something into the text that is not there.
This is called eisegesis, putting one's own words into the text thus making it say what they want it to say.

- A. Satan was the first one to do this (Gen. 3:1; 1:29).
- B. Eve was the second one to do it (Gen. 3:2, 3; 2:17).

This is the temptation of many to use the Bible to satisfy their way they want to believe.

2. **SUBTRACTION** taking away from what is written.

3. **ALTERATION** misrepresenting what is written.
God said, 'thou shalt surely die' a certainty (Gen. 2:17).
Eve said, 'lest you die' (Gen. 3:3).

Minimizing the truth makes it mean less than what it says.
A gem with a flaw in it is not as valuable as a pure one.

EXEGESIS is a critical interpretation of the text. Draw out only what is there.

Bernard Ramm says:

The Scriptures are the Word of God written.

Exegesis is the Word of God understood.

Preaching is the Word of God made relevant to time and place.

BIBLICAL LAWS OF INTERPRETATION

1. **1 Cor. 4:6 tells us that we are 'not to go beyond what is written'.**
This is important because when we go beyond that which is written, we always come up personal ideas that are unscriptural.
2. We are never to add or subtract anything to or from God's Word, Deut.4:2; 12:32; Prov. 30:5, 6; Psa. 119:89; Matt. 5:18; 1 Cor. 4:6; Gal. 3:15; Rev. 22:18, 19. The reason behind this is that of John 12:48 which states that at the judgment day we will be judged by the Word of God itself. When we add to a text of Scripture we are taking the place of God Himself and claiming to be equal with God.
3. 2 Pet. 3:16, 17 warns us against twisting a text to make it mean that which we want it to mean. We are not to handle the Word of God deceitfully 2 Cor. 4:2.
4. John 14:17 Since the Holy Spirit is the Inspirer of Scripture, and is the Spirit of truth, He can never be the Author of two doctrines that are diametrically opposite of each other. They may be both wrong, but they cannot both be right.
5. The Bible should never be made to contradict itself that is using one verse to contradict another verse. If we do we make God's Word untenable.
6. Let Scripture interpret Scripture. That is the unclear passages should be interpreted by clear passages on the same subject.
7. The symbolical or figurative should not be interpreted as being literal or vice versa.
8. 2 Pet. 1:20, 21 the Bible affords us no private interpretation.
9. 1 Cor. 2:13 the Bible is a spiritual book therefore we must compare spiritual things with spiritual things, not with carnal things.
10. The Old Testament should be interpreted in the light of the New Testament 2 Tim. 1: 8, 9; 2 Cor. 3:13-16.