



## Who Gets Elected? - By the Spirit, that is!

Ephesians 1:4: (NASB) *Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love.*



It's election time in America! This coming Tuesday many will stream to cast their ballots for whatever candidate they believe will do the best job in public office. This exercise gives a voice to the common man. Well, what about the election to the office of "sons of God?" Who "votes" for that? Has God, as some Christians believe, had

that all in hand in a predestined fashion for all of the ages of time, or is there some level of choice involved in the matter, as other Christians believe? Stay with us as we look into the election process for the highest office ever available to sinful man!

### What are the two opposing viewpoints on this?

Calvinism and Arminianism represent the two extreme points of view.

#### Calvinism:

(Source: Wikipedia) Calvinism stresses the total depravity or total inability of humanity's ethical nature against a backdrop of the sovereign grace of God in salvation. It teaches that fallen people are morally and spiritually unable to follow God or escape their condemnation before him. It is seen as the work of God (divine intervention) in which God changes their unwilling hearts from rebellion to willing obedience.

In this view, all people are entirely at the mercy of God, who would be just in condemning all people for their sins, but who has chosen to be merciful to some. Thus, one person is saved while another is condemned, not because of a foreseen willingness, faith, or any other virtue in the first person, but because God sovereignly chose to have mercy on him.

In other words, you are not saved unless God chose you before you were born to be saved.



Calvin Radio, Best Calvinist Answer, *Alpha and Omega Ministries*

- ... Paul in Ephesians said that God predestined us in adoption of sons through Jesus Christ according to His will and to the praise of His glorious grace.

This deals with today's theme scripture, Ephesians 1:4 as well as verse 5.

Romans 8:29-30: (NASB) <sup>29</sup>For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup>and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Here we also see a predestination - a decision made before creation.

1 Peter 1:1-2: (NASB) <sup>1</sup>Peter, an apostle of Jesus Christ, To those who reside as aliens... who are chosen <sup>2</sup>according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

God knew ahead of time, but how does free will fit into this? A Calvinist would say that it doesn't.





## Arminianism:

(Source: Wikipedia) Jacobus Arminius was a Dutch pastor and theologian in the late 16th and early 17th centuries. He was taught by Theodore Beza, Calvin's hand-picked successor, but after examination of the Scriptures, he rejected his teacher's theology that it is God who unconditionally elects some for salvation. Instead Arminius proposed that the election of God was of believers, thereby making it conditional on faith. Arminius's views were challenged by the Dutch Calvinists, especially Franciscus Gomarus, but Arminius died before a national synod could occur.

In other words, salvation is conditional and includes choice.

 **God rejects Calvinism, a testimony from an Ex-Calvinist at a Southern Baptist Convention**

- *If I were to walk away from this conference, I'm not sure I would walk away with the understanding that there is a definitive line to say, Jesus Christ truly does love every single person and gave his life, because I would walk away understanding you were very strong in limited atonement. If I was perhaps 2.3 Calvinism, that would be okay, we just need to get along and we can agree to disagree.*
- *As a former Calvinist, the Lord made very clear to me that He has no association with that type of thinking.*

## Let's look at a few Scriptures that indicate there is a choice:

1 Timothy 2:3-4: (NASB) <sup>3</sup>This is good and acceptable in the sight of God our Savior, <sup>4</sup>who desires all men to be saved and to come to the knowledge of the truth.

Calvinism would say that most men are doomed.

Matthew 16:24: (NASB) Then Jesus said to his disciples, If anyone wishes to come after me, he must deny himself, and take up his cross and follow me.

This shows a personal choice is available to decide to follow after Jesus.

Matthew 11:28: (NASB) Come to me, all who are weary and heavy-laden, and I will give you rest.

The Biblical teaching of election - predestination - is controversial and there are verses that seem to indicate things both ways. How do we harmonize all of these?

## What are these approaches based upon?

 **Calvinism vs. Arminianism, five points of Calvinism, [marshallchurch.org](http://marshallchurch.org)**

- "Total depravity" - We are all sinners by nature and choice; as a result we don't have free will and cannot choose God.
- "Unconditional election" - God chooses to love and save some people, regardless of their works, not because they were going to be good or choose Him, because all people are bad and no one seeks Him.
- "Limited atonement" - Jesus went to the cross and died not for everyone, but for the elect.
- "Irresistible grace" - If God wants to love you, God wants to save you, God wants you to meet Jesus, you can fight and argue, but eventually He will change your heart and you will meet Jesus.
- "Perseverance of the saints" - Everyone who does meet Jesus perseveres and is with him in the end. They may sin, they may stray, but they always repent and come back.





## Calvinism vs. Arminianism, five points of Arminianism, [marshillchurch.org](http://marshillchurch.org)

- "Free will" - We have the ability to choose or not choose God.
- "Condition election" - It is conditional upon God seeing who will choose Him. Those people that choose Him are those that God, likewise, chose.
- "Universal atonement" - Jesus Christ died in the place of every sinner to forgive all of their sins so that anyone and everyone can be saved.
- "Resistible grace" - God could desire for you to be saved, but you could ultimately resist Him and choose not to be a Christian.
- "Perseverance of some saints" - Some people who become Christians can later choose not to be Christians.

Let's start with the depraved condition of mankind. Both sides are actually very similar on this point. To grasp the who and the how of "election" we need to know where we are starting from:

### The command for obedience was given:

Genesis 2:17: (NASB) *but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.*



Command  
for  
Obedience



### The command was broken:

Genesis 3:6: (NASB) *When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.*

### The consequences were then implemented:

Genesis 3:23: (NASB) *therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.*

Genesis 5:5: (NASB) *So all the days that Adam lived were nine hundred and thirty years, and he died.*

The history of mankind took a dramatic turn at this point because of their choice. Sin happened.



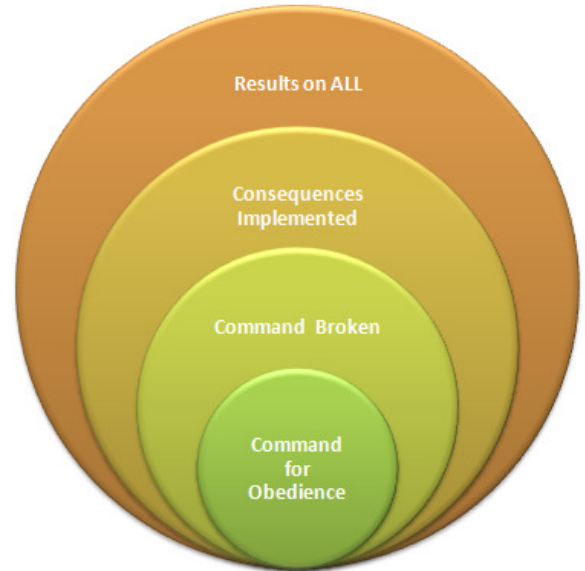




### The results fell upon ALL:

Romans 6:23: (NASB) *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

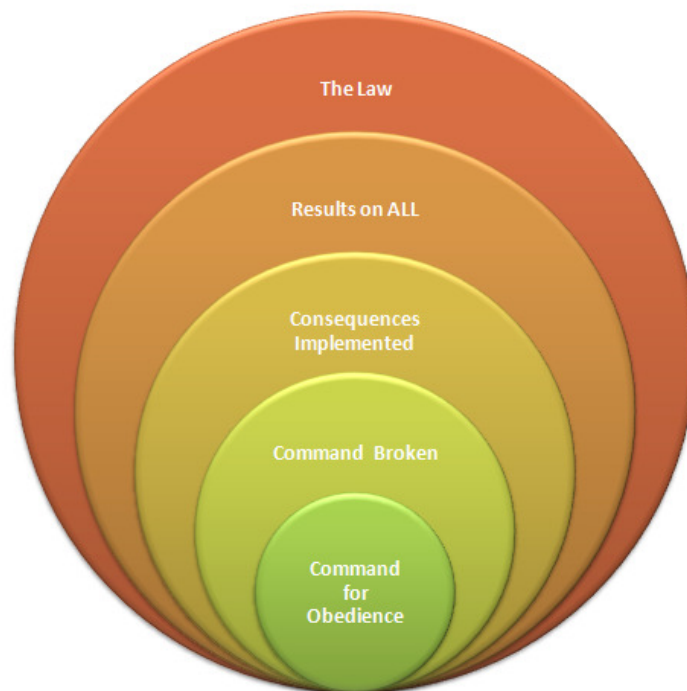
As a result of Adam's sin, the penalty fell on the rest of us. The payment - the consequence - for sin is death.



### The Old Testament Law was brought into play as a means to label sin and could not lift any man out of sin:

Romans 5:12-14: (NASB) <sup>12</sup>*Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—* <sup>13</sup>*for until the Law sin was in the world, but sin is not imputed when there is no law.* <sup>14</sup>*Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.* Romans 3:20: (NASB) *because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

Even before the written Law was introduced through Moses, death still reigned. It didn't matter if the Law was there or not - sin still reigned. What the Law did was to clearly label sin.







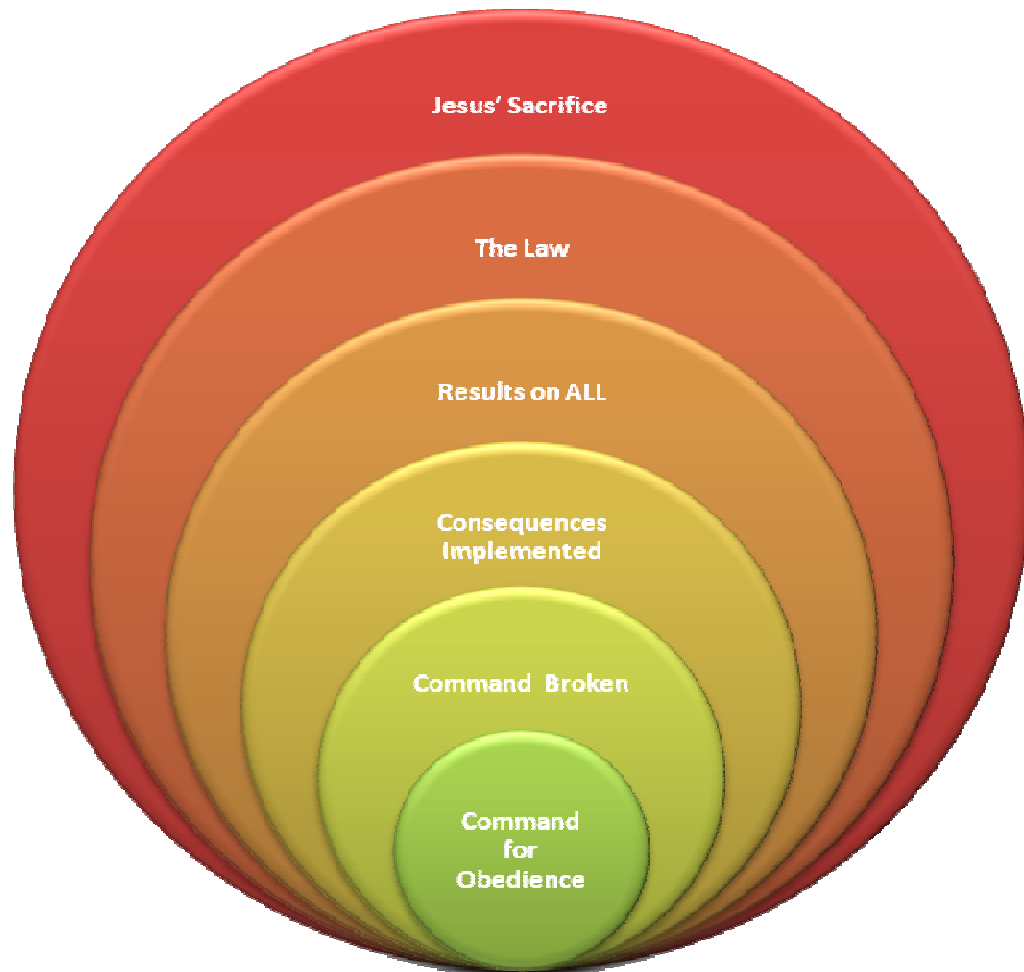
Are we predestined by God or is it a choice?  
Were you personally set up by God before the foundation of the world to fail?  
Or were you set up to succeed - not because you deserve it -  
but because you were chosen?

**Finally, righteousness found its voice in Jesus and his sacrifice and opened a door to sinful man:**

**Romans 3:21-25:** (NASB) <sup>21</sup>But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

We all need the gift of God's grace, but who receives it? If it is a gift, how do you earn God's favor in a sinful state? Can one seek it out?

The path of sin is traced right up to justification in Christ - but WHO does WHAT at this point? What role does God play and what role, if any, do we play?







## What does the sovereignty of God really mean??

Mind Tension, unconditional election, *John Piper Interview with Rick Warren*

- *Do you embrace the doctrine of unconditional election? In other words, God can and does choose who will be saved before the foundation of the world?*
- *Yes, my qualifier on that is that I say if I find a "whosoever will may come" verse, I believe them both. My faith does not demand that I correlate every verse...I am able to hold tensions in my mind rather than having to explain them.*

So Rick Warren embraces both views simultaneously.

- The "sovereignty of God" is a teaching of Calvinism, but is not a scriptural phrase, per se. "Sovereignty" means "supreme excellence or supreme power especially over a body politic." We definitely believe in the sovereignty of God, but we don't extend it to only a pre-determined, pre-stated will of God. God IS sovereign, but does that mean he disallows all choice?

### A few scriptures that help define God's sovereignty:

Psalms 91:1-7: (KJV) *He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. <sup>2</sup>I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. <sup>3</sup>Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. <sup>4</sup>He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. <sup>5</sup>Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; <sup>6</sup>Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. <sup>7</sup>A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.*

We get a sense of God's great power.

### God compared (by way of experience) to the "sovereignty" of a world ruler:

Daniel 3:26: (NASB) *Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, Shadrach, Meshach and Abednego, come out, you servants of the Most High God, and come here! Then Shadrach, Meshach and Abednego came out of the midst of the fire.*

The sovereignty of man is faulty. We believe the sovereignty of God is so great that He can allow free choice and His perfect will will still be done.

### God acknowledged by demons:

Mark 5:5-8: (NASB) *<sup>5</sup>Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. <sup>6</sup>Seeing Jesus from a distance, he ran up and bowed down before Him; <sup>7</sup>and shouting with a loud voice, he said, What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me! <sup>8</sup>For he had been saying to him, Come out of the man, you unclean spirit!*

 My (Calvinistic) Message to you Heretics - Part 1, [lovingcalvinist15, youtube.com](http://lovingcalvinist15.youtube.com)

- ... you proclaim that people on this God-forsaken world have free will choices, but this is merely an illusion that your wicked little mind has invented so you can take credit for your own salvation...

### God's own description of himself through the words of a prophet:

Isaiah 55:8-11: (NRSV) *<sup>8</sup>For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. <sup>9</sup>For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. <sup>10</sup>For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth*





and sprout, giving seed to the sower and bread to the eater, <sup>11</sup>so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

### God's sovereignty:

- Does this authority take away the possibility for choice in the created?
- Does this authority cancel any variation in the accomplishing of His plan?
- Does this authority reduce the past, present and future to the mere playing out of a pre-determined script?

**So, what does election really mean?  
Is it from God entirely or do we play a part?**

### The Doctrine of Election Defined, John Piper

- Election means God chooses before the foundation of the world (Ephesians 1:4) who will be rescued from sin through faith and thus undeservingly be saved, and who will NOT be rescued from continuing in their rebellion, and therefore who will deservingly perish.

### Debate - Election - Arminian view, Christian Answers

- 2 Thessalonians 2:13: (KJV) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- Chosen you - but how? Through sanctification of the spirit and BELIEF of the truth.

He is saying belief is the key part. God has chosen you, but you must play your part and believe.

### What exactly was predestined?

Definition of Predestine: 1) to predetermine, decide beforehand 2) in the New Testament of God decreeing from eternity 3) to foreordain, appoint beforehand

1 Corinthians 2:6-8: (NASB) <sup>6</sup>Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; <sup>7</sup>but we speak God's wisdom in a mystery, the hidden wisdom which God **predestined <4309>** before the ages to our glory; <sup>8</sup>the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory;

God preset or predestined particular wisdom for revealing at a specific time. Wisdom is not a person. The rulers of the age didn't understand it because if they had, Jesus would never have been crucified.

Ephesians 1:9-11: (NASB) <sup>9</sup>He made known to us the mystery of His will, according to His kind intention which He purposed in Him...

That wisdom would reveal his "kind intention" for His creation.

...<sup>10</sup>with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth...

This "intention" is to be revealed at the "fullness of times" and it is for ALL CREATION.





...In Him <sup>11</sup>also we have obtained an inheritance, having been **predestined <4309>** according to His purpose who works all things after the counsel of His will,

"We also" - not individuals, but a collective class - an "administration" to proclaim reconciliation. An administration is a group of individuals who govern. It talks about the governing power at the "fullness of times." What is that?

2 Corinthians 5:18-19: (NASB) <sup>18</sup>Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, <sup>19</sup>namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

If it was predetermined before the foundation of the earth that the vast majority of humanity perishes, then why does this scripture say, "through us - those who are given God's grace - God is reconciling the world to Himself, not counting their trespasses against them"? The only individual predestined was Jesus. This seems to refer to a group - a class of individuals - that will be an administration to reconcile the world.

So Election/Predestination is to the sons of God inclusive, revealed way back in the Old Testament.

**This is the most often repeated promise in the entire Bible:**

Genesis 22:17-18: (KJV) <sup>17</sup>That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; <sup>18</sup>And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

**Let's see if a predestined class and not specific individuals "fits" with other texts that show a predestination:**

Romans 8:28-30: (NASB) <sup>28</sup>And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. <sup>29</sup>For those whom He foreknew, He also **predestined <4309>** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup>and these whom He **predestined <4309>**, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Again this is a group - a class that was predestined and is spoken of here as already complete, for that was what was predestined - the complete true church.

Ephesians 1:4-7: (NASB) <sup>4</sup>just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love <sup>5</sup>He **predestined <4309>** us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, <sup>6</sup>to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. <sup>7</sup>In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

God's grace is free and unmerited, but this again talks collectively and not individually. Both Jews and Gentiles are included as a complete class and not as individuals.





## Does man have any choice?

))) My (Calvinistic) Message to you Heretics - Part 2, [lovingcalvinist15, youtube.com](https://www.youtube.com/channel/UClovingcalvinist15)

- In your ignorance you say things about Calvinism that you do not even grasp.

2 Thessalonians 2:13: (NASB) *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.*

Chosen you brethren - plural. Faith must be your chosen way. You have to chose to follow through.

Revelation 17:14: (NASB) *These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.*

Called: Up to God

Chosen: Up to God

Faithful: Up to YOU - our responsibility is to be thou faithful unto death.

Matthew 22:13-14: (NASB) <sup>13</sup>Then the king said to the servants, Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth. <sup>14</sup>For many are called, but few are chosen.

Many called but few chosen - according to Calvinism, God would NOT call many - He would only call those who were "predestined."

))) Who are the Elect, whosoever will, Adrian Rogers

- The elect are the "whosoever wills" - you want to be saved, come to Jesus. He is reaching out his outstretched hands to you and saying, "Come!"

Just a few of the MANY texts that talk about our free moral agency:

Psalms 119:30: *I have chosen the way of truth: thy judgments have I laid before me.*

Psalms 119:173: *Let thine hand help me; for I have chosen thy precepts.*

Joshua 24:15: (NASB) *If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD.*

We have a personal choice as to whether we serve the Lord.

How do God's sovereignty, election and choice all work together?

Did God call specific INDIVIDUALS from before the foundation of the world?

NO! Examples of those "called from their mother's womb:"

Jeremiah 1:5: *Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations.*

God chose Jeremiah in the womb.

Isaiah 49:1: *Listen to me, O islands, And pay attention, you peoples from afar. The LORD called me from the womb; From the body of my mother He named me.*

God chose Isaiah in the womb, not from before the foundation of the world.





**Galatians 1:15-16:** (NASB) <sup>15</sup>*But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased <sup>16</sup>to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood...*

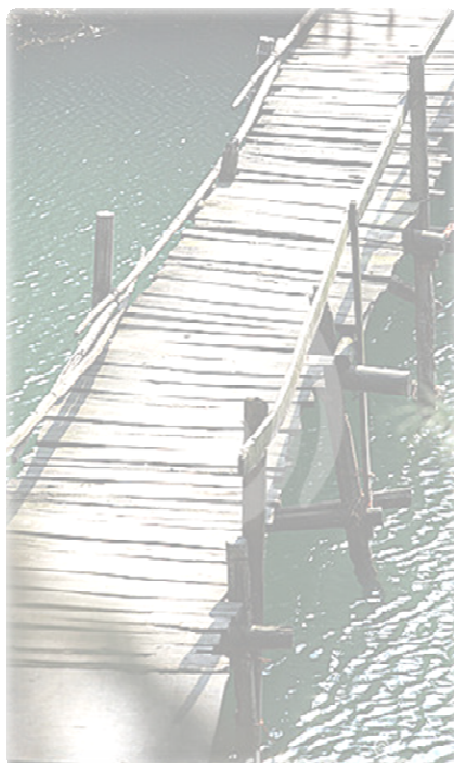
God chose the Apostle Paul in the womb.

So we see that there were a few chosen in the womb to do a specific work at a specific time.



**Calvinism or Arminianism - Wide vs. Narrow Bridge, Dr. Michael Brown**

- *Some have said the Arminians preach a wide bridge to salvation for all men, but it only goes half way across the river. Calvinists preach a more narrow bridge - Jesus died to save the elect and it goes across the whole river.*



**Let's use the picture of two bridges - the first:**

**Matthew 7:13-14:** (NASB) <sup>13</sup>*Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. <sup>14</sup>For the gate is small and the way is narrow that leads to life, and there are few who find it.*

This bridge spans the whole river - it is the bridge of Jesus' sacrifice. It is narrow and difficult and leads to heaven, but you still have to get up and walk across it, along with all of your sinful baggage. The "narrow way" is not a "highway."

**There is a second bridge that doesn't lead to heaven:**

**1 Timothy 2:3-4:** (NASB) <sup>3</sup>*This is good and acceptable in the sight of God our Savior, <sup>4</sup>who desires all men to be saved and to come to the knowledge of the truth.*

**Isaiah 35:8-10:** (NASB) <sup>8</sup>*A highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it, but it will be for him who walks that way, and fools will not wander on it. <sup>9</sup>No lion will be there, nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk there, <sup>10</sup>And the ransomed of the LORD will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away.*

This second bridge also spans the whole river, but it is wider and easier and leads to paradise restored on earth. You still have to walk across it - only now Satan is not hindering man's progress. This way also includes accountability.

The picture of a bridge fits in two different parts.  
For the Christian now, your job is to walk that narrow way, walk over that bridge of Jesus' sacrifice, and that reward is heaven.

What do you do after that?

You are part of the "administration" talked about in **Ephesians 1** to reconcile the world.

You are being fashioned for that particular job.

Your reward is different and higher because you walk a harder way.

But justice (and love!) still prevails for the rest of mankind.





### Calvin Radio --God would have no choice, *Alpha and Omega Ministries*

- *If there was universal salvation, then God's grace would not be seen because there is nothing to contrast it with. Not all of the attributes of God would be demonstrated - his wrath and justice as well as his grace and his love. Under universalism or if God saves no one, God would have no choice, no freedom of action.*

However, we do not believe that man gets a "free ride" in any way. Consequences exist for sin.

Isaiah 55:6-9: (NASB) *<sup>6</sup>Seek the LORD while He may be found; Call upon Him while He is near. <sup>7</sup>Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, and He will have compassion on him, and to our God, for He will abundantly pardon. <sup>8</sup>For My thoughts are not your thoughts, nor are your ways My ways, declares the LORD. <sup>9</sup>For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.*

Verses 6-7 tell us that the wicked and unrighteous can call upon Him and return to God. He isn't going to say "you're not a predetermined one."

God calls out a people for his name, not at the exclusion of the world, but because of the world! He abundantly pardons. The sovereignty of God allows our choice to work within His perfect will. Let us choose to be scriptural in our approach to the will of God.

*So...who gets elected by the spirit?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



#### *Calvinism continued...*

Although the person must believe the gospel and respond to be saved, this obedience of faith is God's gift, and thus God completely and sovereignly accomplishes the salvation of sinners. Views of predestination to damnation (the doctrine of reprobation) are less uniform than is the view of predestination to salvation (the doctrine of election) among self-described Calvinists.

"Total depravity": This doctrine, also called "total inability," asserts that as a consequence of the fall of man into sin, every person born into the world is enslaved to the service of sin. (The term "total" in this context refers to sin affecting every part of a person, not that every person is as evil as possible.)

"Unconditional election": This doctrine asserts that God has chosen from eternity those whom he will bring to himself not based on foreseen virtue, merit, or faith in those people; rather, it is unconditionally grounded in God's mercy alone. God has chosen from eternity to extend mercy to those He has chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive the just wrath that is warranted for their sins against God.

"Limited atonement": Also called "particular redemption" or "definite atonement", this doctrine asserts that Jesus's substitutionary atonement was definite and certain in its design and accomplishment. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is designed for some and not all.





"Irresistible grace": This doctrine, also called "efficacious grace", asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and, in God's timing, overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that every influence of God's Holy Spirit cannot be resisted, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ."

"Perseverance of the saints": Perseverance (or preservation) of the saints (the word "saints" is used in the biblical sense to refer to all who are set apart by God, and not in the technical sense of one who is exceptionally holy, canonized, or in heaven). The doctrine asserts that since God is sovereign and His will cannot be frustrated by humans or anything else, 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.

#### *Arminianism continued...*

Arminius's followers, not wanting to adopt their leader's name, called themselves the Remonstrants. When Arminius died before he could satisfy Holland's State General's request for a 14-page paper outlining his views, the Remonstrants replied in his stead crafting the Five articles of Remonstrance. After some political maneuvering, the Dutch Calvinists were able to convince Prince Maurice of Nassau to deal with the situation. Maurice systematically removed Arminian magistrates from office and called a national synod at Dordrecht. This Synod of Dort was open primarily to Dutch Calvinists (Arminians were excluded) with Calvinist representatives from other countries, and in 1618 published a condemnation of Arminius and his followers as heretics. Part of this publication was the famous Five points of Calvinism in response to the five articles of Remonstrance.

Man has free will to respond or resist: Free will is limited by God's sovereignty, but God's sovereignty allows all men the choice to accept the Gospel of Jesus through faith, simultaneously allowing all men to resist.

Election is conditional: Arminius defined *election* as "the decree of God by which, of Himself, from eternity, He decreed to justify in Christ, believers, and to accept them unto eternal life."<sup>[17]</sup> God alone determines who will be saved and his determination is that all who believe Jesus through faith will be justified. According to Arminius, "God regards no one in Christ unless they are engrafted in him by faith."

Atonement is intended for all: Jesus's death was for all people, Jesus draws all people to himself, and all people have opportunity for salvation through faith.

Grace is resistible: God takes initiative in the salvation process and His grace comes to all people. This grace (often called *prevenient* or pre-regenerating grace) acts on all people to convince them of the Gospel, draw them strongly towards salvation, and enable the possibility of sincere faith. Picirilli states that "indeed this grace is so close to regeneration that it inevitably leads to regeneration unless finally resisted." The offer of salvation through grace does not act irresistibly in a purely cause-effect, deterministic method but rather in an influence-and-response fashion that can be both freely accepted and freely denied.

Eternal security is also conditional: All believers have full assurance of salvation with the condition that they remain in Christ. Salvation is conditioned on faith, therefore perseverance is also conditioned. Apostasy (turning from Christ) is only committed through a deliberate, willful rejection of Jesus and renunciation of saving faith. Such apostasy is irremediable.





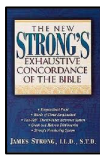
## If there is no sacrifice for "the everyone else," then what does this text mean?

**Romans 8:18-21:** (NASB) <sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. <sup>19</sup>For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup>that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

The children of God are "the elect;" "the creation" is everyone else!

More on Ephesians 1:10-11:

**Ephesians 1:10:** (NASB) with a view to an **administration** <3622> suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him...



**Administration:** Strongs #3622 oikonomia oikonomia oy-kon-om-ee'-ah 1) the management of a household or of household affairs, 1a) specifically, the management, oversight, administration, of other's property, 1b) the office of a manager or overseer, stewardship, 1c) administration, dispensation

**Ephesians 1:11:** (NASB) also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will.

So the "we" is in direct relation to the purpose of God - the administration - the managing and stewardship that the true church is given at the fullness of times - THAT is what was predestined.

**A bit more on the two bridge illustration:**

**Romans 5:17:** (NASB) For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

**The narrow bridge to heaven - notice those in this text will REIGN in life!**

**Romans 5:18-19:** (NASB) <sup>18</sup>So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

The wide bridge to paradise lost on earth - all die as a result of Adam - all granted justification of life (must pass through the day of Judgment) through Jesus.

**One more reminder about this promise:**

**Genesis 22:17-18:** (KJV) <sup>17</sup>That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; <sup>18</sup>And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

This is the most often-repeated promise in the Scriptures, and it clearly shows God's blessing of ALL nations of the earth.