

NATIONAL PASTOR DEVELOPMENT MINISTRY

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SESSION #1: FINDING THE BALANCE

Exploring the Roles of Divine Sovereignty & Human Responsibility,
Foreknowledge & Foreordination

I. What Does the Bible Teach about Divine Sovereignty? (Romans 11:36 cf. 1Co. 8:6)

A. Introductory Comments:

1. While many good and godly men embrace the saving work of Christ, some differ on how it is applied to believing sinners.
2. Calvinism and Arminianism represent differing human perspectives based on some presuppositions and some misconceptions that must be identified.
3. When carried to their logical conclusion, Arminianism is a doctrine of works and Calvinism is a doctrine of fatalism.
4. As for "sovereignty," though the word may not occur in our English Bibles, the concept permeates the Scriptures from Genesis to Revelation.
5. "Sovereignty" means "Chief or supreme." It speaks first of position (God is the Chief Being in the Universe); then of power (God is the Supreme Power in the Universe); and how He exercises that power as revealed in Scripture.

- B. God is *before* all things (**Gen. 1:1**; Col. 1:17; Psa. 90:2; Rev. 1:8, 17; John 17:5, 24), and before all time (**2Ti. 1:9**; Heb. 1:2; 1Ti. 6:16).

(Gen 1:1) **In the beginning God** created the heaven and the earth.

(Col 1:17) And he is **before all things**, and by him all things consist.

(Psa 90:2) **Before** the mountains were brought forth, or ever **thou hadst formed the earth** and the world, even **from everlasting to everlasting**, thou *art* God.

(Rev 1:8) **I am Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, the Almighty.

(Rev 1:17) And when I saw him [Christ], I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not; I am the first and the last:**

(Joh 17:5) **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

(Joh 17:24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me **before the foundation of the world.**

C. God has *created* and *sustains* all things. (Gen. 1:1; John 1:3; Col. 1:16-17; Heb. 2:10)

(Joh 1:3) **All things were made by him;** and without him was not any thing made that was made.

(Col 1:16) **For by him were all things created,** that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**

(Col 1:17) And he is before all things, and **by him all things consist.**

(Heb 2:10) For it became him, for whom *are* all things, and **by whom *are* all things,** in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

D. God is *above* all things and *over* all things. (Psalm 8:1; 57:5; 97:9; 108:5; Eph. 4:6)

(Psa 8:1) **To the chief Musician upon Gittith, A Psalm of David.** O LORD our Lord, how excellent *is thy name in all the earth!* who hast set **thy glory above the heavens.**

(Psa 57:5) **Be thou exalted, O God, above the heavens; let thy glory be above all the earth.**

(Psa 97:9) For thou, LORD, *art high above all the earth:* thou art exalted **far above all gods.**

(Psa 108:5) Be thou exalted, O God, **above the heavens:** and thy glory **above all the earth;**

(Eph 4:6) One God and Father of all, **who is above all,** and through all, and in you all.

E. God *knows* all things. (Psalm 147:5; Isa. 46:10; Heb. 4:13; Rom. 11:33)

(Psa 147:5) Great *is* our Lord, and of great power: **his understanding is infinite.**

(Isa 46:10) **Declaring the end from the beginning,** and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

(Heb 4:13) **Neither is there any creature that is not manifest in his sight:** but all things *are* naked and opened unto the eyes of him with whom we have to do.

(Rom 11:33) **O the depth of the riches both of the wisdom and knowledge of God!** how **unsearchable are his judgments,** and **his ways past finding out!**

F. God can *do* all things. (Gen. 18:14; Jer. 32:27; Luke 1:37; Gen. 17:1; Isa. 9:6)

(Gen 18:14) **Is any thing too hard for the LORD?** At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

(Jer 32:27) Behold, I *am* the LORD, the God of all flesh: **is there any thing too hard for me?**

(Luk 1:37) For **with God nothing shall be impossible.**

(Gen 17:1) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God;** walk before me, and be thou perfect.

(Isa 9:6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God,** The everlasting Father, The Prince of Peace.

G. God *accomplishes* all things. (Isa. 14:24, 27; Isa. 46:9-11; Eph. 1:11; Acts 4:28 cf. 2:23)

(Isa 14:24) The LORD of hosts hath sworn, saying, **Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:**

(Isa 14:27) For **the LORD of hosts hath purposed**, and who shall disannul *it*? and his hand *is* stretched out, and **who shall turn it back?**

(Eph 1:11) In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things** after the counsel of his own will:

(Act 4:28) For **to do whatsoever thy hand and thy counsel determined** before to be done.

(Act 2:23) Him, being delivered **by the determinate counsel** and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

H. God is in *control* of all things. (Psa. 29:10; 1Ch. 29:11-12; Job 42:2; Psa. 115:3; 135:6)

II. What Does the Bible Teach about Human Responsibility?

A. Mankind was free to choose obedience or disobedience to God's commands prior to the fall. (**Gen 1:26-28 cf. 2:16-17**). The fact that he ought to obey God implies he could obey God.

B. In the Fall, mankind chose to disobey God's command, and was held responsible for that choice. (Gen. 3:6, 11, 13 cf. Rom. 5:15, 16, 19; 1Ti. 2:14)

(Gen 3:6) And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(Gen 3:11) And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

(Gen 3:13) And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

(Rom 5:15) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

(Rom 5:16) And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

(Rom 5:19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(1Ti 2:14) And Adam was not deceived, but the woman being deceived was in the transgression.

C. After the Fall, mankind had the power to choose obedience or disobedience to God's commands. (Gen. 3:9-10; 4:7; Rom. 1:18-19; 2Pe. 3:5; Rom. 6:16; Mat. 23:37; John 1:12; Acts 16:31)

(Gen 3:9) And the LORD God called unto Adam, and said unto him, Where *art* thou?

(Gen 3:10) And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

(Gen 4:7) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

(Rom 1:18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

(Rom 1:19) Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

(2Pe 3:5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(Rom 6:16) Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

(Mat 23:37) **O Jerusalem, Jerusalem, *thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!***

(Joh 1:12) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

(Act 16:31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

D. God does not coerce man to believe but invites him to do so. (John 3:16, 18; 6:37; Rev. 22:17; John 8:24)

(Joh 3:16) **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

(Joh 3:18) **He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

(Joh 6:37) **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

(Rev 22:17) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(Joh 8:24) **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.**

III. How Do Divine Sovereignty and Human Responsibility Relate?

- A. Calvinists subordinate human responsibility to Divine sovereignty in varying degrees (from moderate to extreme).
- B. Arminians subordinate Divine sovereignty to human responsibility in varying degrees (from moderate to extreme).
- C. The Bible neither diminishes Divine sovereignty nor human responsibility. One is not subordinate to another but, rather, both are coordinate one with another. Neither violates or diminishes the other.

IV. What Is the Difference between the Foreknowledge of God & Foreordination?

- A. **Two different English Words:** Foreknowledge & Foreordination - (Gk. verb SR#4267 - *proginosko* - "to know beforehand;" & Gk. noun SR#4268 *prognosis* - "the act of knowing beforehand") - Our election stemmed from and is according to His foreknowledge. (1 Peter 1:2) Do not confuse "foreknowledge" with "foreordination."

(1Pe 1:2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

B. Two Common Misconceptions:

1. *That a Biblical word's meaning in a particular verse is primarily determined by a dictionary definition.*
 - a) Dictionary definitions are manmade definitions and can sometimes reflect one's preconceived theological stand.
 - b) It is a word's usage within a context which determines a word's meaning.
 - c) This is then verified by the analogy of the Scriptures as a whole.
2. *That all forms of a verb are to be translated the same, and have a synonymous meaning.*

(Rom 8:29) 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.

(1Pe 1:20) Who [**Christ**] verily **was foreordained** before the foundation of the world, but was manifest in these last times for you,

One must distinguish between the KJV translators' rendering of *proginosko* (S.R.#4267) in Rom. 8:29 versus 1Pe. 1:20. Why did they distinguish the two usages?

The root word *proginosko* occurs 5X in the N.T., in the following verb forms:

- a) Acts 26:5 - *proginoskontes* - a present participle – There were Jews still alive in Paul's present day, who knew beforehand his conduct as a youthful Pharisee of the Jews.

(Act 26:5) Which **knew me from the beginning**, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

- b) Rom. 8:29 - *proegno* - 1st aorist indicative verb - Where Paul points out that God at some point in the past knew who were the ones He would call to salvation (cf. Rom. 8:28). This call would be based on His foreknowledge.

(Rom 8:28) 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.**

(Rom 8:29) **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.

- c) Rom. 11:2 - *proegno* - 1st aorist indicative verb - Paul refers to the elect of Israel, saying that God knew beforehand who they were. There remains an election according to grace (cf. Rom. 11:5-6).

(Rom 11:2) God hath not cast away his people which **he foreknew**. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

(Rom 11:5) Even so then at this present time also there is a remnant **according to the election of grace**.

(Rom 11:6) And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

- d) 2Pe. 3:17 - *proginoskontes* - a present participle - Peter is speaking of his readers now prior knowledge, through this letter and some of Paul's letters, that false prophets would come, they should not be swept away by such wicked men.

(2Pe 3:17) 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 stedfastness.

- e) 1Pe. 1:20 - *prognosmenou* - perfect passive participle - Where Paul refers to God's predetermined plan to send His Son to die for man's sin. The use of the perfect tense emphasizes that God ordained this at some point in the past, with the result that it was still ordained. God's purposes shall stand! The fact that His plan had been already manifested in the Cross proves it!

(1Pe 1:20) Who [**Christ**] verily **was foreordained** before the foundation of the world, but was manifest in these last times for you,

NOTE: In the above passages, the present tense was used twice and the aorist tense twice, in each case rendered "foreknew" or "knew before." Only when the perfect tense was used, was the verb translated "foreordained", and that only with reference to the crucifixion of Christ (1Pe. 1:20). This should point out to us that we should beware of forcing the definition "to determine beforehand" on every occurrence of the Greek word.

C. Two Different Meanings:

1. Foreordination (1Pe. 1:20) means that something is "ordained beforehand", i.e., "ordered or decreed beforehand." It includes within it not only a "previous knowledge", but also the idea of a "decree" or "order", and is very similar to "predestination" in meaning (cf. Acts 4:28).

(Act 4:28) For to do whatsoever thy hand and **thy counsel determined before** to be done.

2. Foreknowledge simply refers to God's knowing that something would happen before it happened. (Rom. 8:29) The occurrence of *prognosis* (the Gk. noun, SR#4268) in the very same verse as "determinate counsel" in Acts 2:23, strengthens the conclusion that "foreordination" is not inherent in the word "foreknowledge", otherwise its usage would be redundant. Any decree made was separate from the act of foreknowledge. Is predestination a decree? Yes! (see below) Is election a decree? Yes! (see below) But both acts are separate from and based on His foreknowledge! (Rom. 8:29-30; 1Pe. 1:2)

(Rom 8:28) 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.**

(Rom 8:29) 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.

(Act 2:23) Him, being delivered **by the determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain:

(1Pe 1:2) **Elect according to the foreknowledge** of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[NOTE THAT IN THESE VERSES (Rom. 8:29; Acts 2:23; 1Pe. 1:2) the more passive act of knowing beforehand is followed by a determinative act, making the two separate. They cannot be synonymous by their very nature.]

V. **What Is Biblical Predestination? - Rom. 8:29, 30; Eph. 1:5, 11**

A. **Biblical predestination is limited to the elect (those who will be saved) and ensures their present position and their future destiny.**

1. The noun form does not occur in the N.T.
2. The verb form (SR#4309 - *proorizō* - "to limit beforehand") is used 2X of Christ's work in procuring salvation in general, i.e., His crucifixion as being predetermined (Acts 4:28 & 1Co. 2:7).

(Act 4:28) For to do whatsoever thy hand and **thy counsel determined before to be done.**

(1Co 2:7) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, **which God ordained** before the world unto our glory:

3. The verb form is used 4X of the benefits of His crucifixion in the life of the believer in particular, all revolving around the work of adoption. It was predetermined that

we would be placed as adult sons (Eph. 1:4), given an inheritance (Eph. 1:11), and that we will be conformed to the image of HIS SON! (Rom. 8:29-30).

- B. Biblical predestination is **never used of the non-elect** (those who will reject salvation). **[NOTE ALSO THAT EACH OCCURRENCE HAS TO DO WITH THE BENEFITS OF SALVATION & THE ACT OF ADOPTION]**
- C. Double-predestination, taught by Theodore Beza and his disciples, is a wholly unbiblical doctrine. Rather, the Bible supports “preterition,” the passing by of the non-elect. **[NOTE: ONE MUST ACTUALLY BE CAUTIOUS ABOUT THE DOCTRINE OF PRETERITION BECAUSE IT MAY DIMINISH GOD’S GRACIOUS INVITATION TO ALL MEN.] QUESTION: HOW CAN ONE RESIST CHRIST’S CALL IF IT ISN’T AN ACTUALLY DRAWING? (CF. ACTS 7:51; 2TI. 3:8)]**

(Act 7:51) Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

(2Ti 3:8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

[NOTE: IN REGARD TO HARDENING THE HEART: (Psa. 95:8; Pro. 28:14; 29:1; Heb. 3:13, 15; 4:7 compare John 12:40; Rom. 9:18) MAN HARDENS HIS OWN HEART IN REBELLION BEFORE GOD JUDICIALLY HARDENS THE HEART AND BLINDS THE MIND.]

(Psa 95:8) Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

(Pro 28:14) Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

(Pro 29:1) He, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

(Heb 3:13) But exhort one another daily, while it is called To day; lest any of you **be hardened through the deceitfulness of sin.**

(Heb 3:15) While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

(Heb 4:7) Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

(Joh 12:40) He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

(Rom 9:18) Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

[NOTE: BEFORE GOD JUDICIALLY HARDENED PHARAOH'S HEART, PHARAOH ALREADY GRADUALLY HARDENED HIS OWN HEART TO THE POINT OF NO RETURN.]

Exo 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. [**Piel Imperfect – an intensified incomplete act**]

Exo 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. (**Hiphil Imperfect – I will be causing Pharaoh's heart to be hardened**)

(**Exo 7:13**) And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. (**Qal Imperfect – “was hardening”; but note Pharaoh's rebellion**)

(**Exo 7:14**) And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go. (**adjective: “hard”**)

(**Exo 7:22**) And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. (**Qal Imperfect – “was hardening”**)

(**Exo 10:1**) And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: [**Hiphil Perfect – now a complete (judicial) hardness**]

SESSION #2: EXPOSING THE EXTREMES

A Critical Examination of the Tulip Theory

VI. Total Depravity? or Universal/Spiritual Depravity!

A. Total Depravity Stated: “Our first parents ...fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all parts and faculties of soul and body. ... From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil Man ... hath wholly lost all ability of will to any spiritual good ... is not able, by his own strength, to convert himself, or to prepare himself thereunto” (Westminster Confession, Ch. 6, Art. 1-4; Ch. 9, Art 3)

1. Extreme Calvinists teach the unregenerate man is spiritually dead, as in absence, not only of life, but manifesting an absolute inability to understand and receive anything spiritual, apart from regeneration.
2. “By ‘spiritual death’ they mean the elimination of all human ability to understand or respond to God, not just separation from God.” (Geisler, *Chosen but Free*, pg. 57)
The following chart compares the views of moderate and extreme Calvinists in regard to ‘total depravity.’ (Geisler, pg. 58)

Moderate Calvinist View	Extreme Calvinist View
Corruption of Good	Destruction of Good
Effects of Sin Are Extensive	Effects of Sin Are Intensive
Born with Propensity to Sin	Born with Necessity to Sin
Human Will Is Diminished	Human Will Is Destroyed

B. Total Depravity Critiqued:

1. What really is “Spiritual Death”? (Eph. 2:1; Col. 2:13):

(Eph 2:1) And you *hath he quickened*, who were dead in trespasses and sins;

(Col 2:13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

- a) In the Bible, “death” is not the cessation of life but, rather, separation (Gen. 2:17 cf. Isa. 59:2). Spiritual death is the separation of the human spirit from God.

(Gen 2:17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(Isa 59:2) But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

- b) “Spiritual death” is “the rendering of the God-conscious part of man [i.e., the human spirit] inoperative and, as a consequence, the separation of man from God.” (G. Olson, 29) Cf. Eph. 4:18.

(Eph 4:18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

- c) Spiritually dead persons can perceive God’s general revelation and hear God’s voice (Rom. 1:20; 2:14-15 cf. Gen. 3:10).

(Rom 1:20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

(Rom 2:14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

(Rom 2:15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

(Gen 3:10) And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

- d) “‘Dead’ is only one of many figures of speech used to describe the fallen state.” (e.g., “sickness” – Mat. 9:12) “Depravity involves the *corruption* of life but not its *destruction*.”

(Mat 9:12) But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but they that are sick. [NOT DEAD! STILL HAS LIFE!]**

- e) “The image of God in fallen humans is effaced (marred by sin) but not erased” (Cf. Gen. 9:6; Jam. 3:9).

(Gen 9:6) Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

(Jas 3:9) Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

2. What is the order of “Faith” and “Regeneration”?

- a) The Timing of Regeneration? – This question lies at the core of the debate.
- b) Definition of Regeneration: The act of God by which sins are cleansed, divine life is communicated to the spirit of man, and whereby a new nature is imparted to him, and he becomes a new creature (**Titus 3:5; John 3:1-16**).

(Tit 3:5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- (1) The word “regeneration” occurs only twice in the N.T., and only once in connection with salvation (i.e., Titus 3:5).
- (2) The terms "born again" (3X), “born” (11X), “begat” (2X), and "begotten" (5X), appear to be synonymous with regeneration. The word “quicken” may also refer to regeneration in four passages (John 5:21; Eph. 2:1, 5; Col. 2:13).

(Joh 5:21) For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

(Eph 2:1) And you *hath he quickened*, who were dead in trespasses and sins;

(Eph 2:5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

(Col 2:13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

c) Means of Regeneration (John 1:12-13)

(Joh 1:12) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

(Joh 1:13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

- (1) The new birth or regeneration does not originate out of blood, nor out of the will of the flesh, nor out of the will of man. (vs. 13)
- (2) It must be an act of God, according to His will, by the power of the Holy Spirit through the ministry of His Word (John 3:5-6; Titus 3:5; 1Pe. 1:23-25; Eph. 5:26).

(Joh 3:5) Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

(Joh 3:6) **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

- (3) Regeneration is the result of saving faith placed in the Gospel. – **Rom. 1.7;** Rom. 10:17 (Faith in the Word of God); 1Co. 4:15 cf. **15:1-4** (Faith in the Gospel); and John 1:12 (Faith in the Son).

(Rom 1:17) For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.** (This new life comes by faith; that is, faith precedes life! [regeneration])

(Rom 10:17) So then faith *cometh* by hearing, and hearing by the word of God.

(1Co 4:15) For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus **I have begotten you through the gospel.**

READ 1CO. 15:1-4

(Joh 1:12) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

d) Order of Regeneration – Numerous passages establish faith as preceding and a prerequisite to regeneration in the process of salvation.

(1) John 1:12-13: received/believed → given right to become → children of God (literally, “born ones of God,” implying regeneration)

(Joh 1:12) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

(Joh 1:13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(2) **John 3:3, 5-8 cf. 3:15-18** – While John 3:3-8 present the need for the new birth (regeneration), 3:15-18 present the means of the new birth – faith!

(3) John 4:14 – Drinking (believing) the water of life → “well...springing up unto eternal life” (regeneration).

(Joh 4:14) **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

(4) John 6:35, 40, 58 – Eating/drinking (believing) → spiritual thirst quenched & eternal life bestowed (regeneration)

(Joh 6:35) And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

(Joh 6:40) **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

(Joh 6:58) **This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

(5) John 7:37-39 – Drinking (believing) → dispenses a fountain of living water (regenerating work of the Holy Spirit).

(Joh 7:37) In the last day, that great *day* of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink. [THROUGH CONVINCING MIN. H.S. CREATES THIRST]**

(Joh 7:38) **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. [ONE DRINKS BY BELIEVING WHICH IS FOLLOWED BY THE IMPARTING OF LIFE GIVING WATER—NEW LIFE!]**

(Joh 7:39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) [THE HOLY SPIRIT REGENERATES CF. TITUS 3.5 & JOHN 3.8]

(6) John 20:31 – Believing is a prerequisite to possessing eternal life.

(Joh 20:31) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

3. Result of Regeneration - a new direction of life, new loves, new tendency, new inclination, and transformation of the will **1Co. 2:12-16**; 2Co. 5:17)

(2Co 5:17) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

C. Universal/Spiritual Depravity Espoused:

1. All men (universally) are born spiritually depraved and, therefore, in themselves possess nothing inherently spiritually good, redeemable, or savable. (**Romans 3:9-16**).
2. God sovereignly and graciously makes available sufficient light to enable them to understand and believe the Gospel, if they will. (John 1:4, 9; Titus 2:11; 1Ti. 2:4; 2Pe. 3:9).

(Joh 1:4) In him was life; and the **life** was the **light** of men.

(Joh 1:9) *That* was the true Light, which lighteth **every man** that cometh into the world.

3. God will neither coerce the willing to be saved or prevent the willing from being saved. (John 3:16; Rom. 10:9-10, 13; Rev. 22:16)

(Joh 3:16) For God so loved the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life. [NOT EVERYONE IN THE WORLD WILL BELIEVE, BUT WHOEVER DOES MAY BELIEVE—A GENUINE INVITATION]

(Rom 10:9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. [INDIVIDUAL, EVERY MAN]

(Rom 10:10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. [“MAN”=INDIVIDUAL]

(Rom 10:13) For **whosoever** shall call upon the name of the Lord shall be saved.

4. How can spiritually depraved men understand the Gospel and placing saving faith in Christ? [**THE POWER IS INHERENT IN THE GOSPEL**]
 - a) The Gospel is the power of God unto salvation (Rom. 1:16-17; **1Co. 15:1-4**; 4:15).

(Rom 1:16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(Rom 1:17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(1Co 4:15) For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

- b) The Word of God has the power to quicken and give life to that which I dead
(Heb. 4:12-13; John 6:63).

(Heb 4:12) For the word of God *is quick, and powerful*, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. [LIFE GIVING POWER]

(Heb 4:13) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. [CONVICTING POWER]

(Joh 6:63) *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* [WORDS OF CHRIST ARE LIFE GIVING & MINISTERED BY THE HOLY SPIRIT]

- c) The Holy Spirit can quicken illumine the hearts of men enabling them to understand the Gospel (Eph. 1:17-18; 2Co. 4:3-4)

(Eph 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the **spirit of wisdom and revelation** in the knowledge of him:

(Eph 1:18) The **eyes of your understanding being enlightened; that ye may know** what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, [THIS IS CONSISTENT WITH CHRIST'S TEACHING IN JOHN 14-16]

(2Co 4:3) But if our gospel be hid, it is hid to them that are lost:

(2Co 4:4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. [SATAN SEEKS TO BLIND MEN'S MINDS TO THE GOSPEL. NOTICE IT IS THE GOSPEL THAT SHEDS LIGHT UPON SIN-BLINDED MINDS. THE QUICKENING POWER IS IN THE GOSPEL]

- d) The Holy Spirit can convince the world's unregenerate to embrace Christ (**John 16:7-11**) through the testimony of the Word of God and the child of God.
- e) The preaching of the Word of God opens the willing heart to obey the Gospel (**Acts 10:43-44; 16:14, 30-31; 17:1-4; 1Co. 14:24-25**). [HOW ARE UNSAVED PEOPLE'S MINDS OPENED TO THE GOSPEL? THROUGH THE QUICKENING POWER OF THE PREACHED WORD!]

SESSION #3: EXPOSING THE EXTREMES (CONT.)

A Critical Examination of the Tulip Theory (Continued)

VII. Unconditional Election? or Coordinate Election!

A. Unconditional Election Stated: “God elects a specific people unto Himself without reference to *anything they do*. This means the basis of God’s choice of the elect is solely within Himself: His grace, His mercy, His will. It is not man’s actions, works, *or even foreseen faith*, that “draws God’s choice. God’s election is unconditional *and final*. (Quoted from James White, *The Potter’s Freedom*, 39).

“Predestination” is often used by Calvinists as a synonym for Unconditional Election, considering it to be the active decree God makes to carry out His elective purposes.

In regard to the non-elect: Moderate Calvinists believe in Preterition, the passing by of the non-elect, leaving them in their sins. Extreme Calvinists embrace Double Predestination in varying degrees, believing that God actively and arbitrarily chose some unto salvation and others unto reprobation. Double predestination is usually attributed to Theodore Beza, Calvin’s disciple and his followers at the Synod of Dort. (See Geisler’s chart below, 217)

Hyper-Calvinists	Other Calvinists
God also elects unbelievers.	God elects only believers.
God also elects to hell.	God elects only to heaven.
God’s election of unbelievers is active.	God’s election of unbelievers is passive.

B. Unconditional Election Critiqued:

1. God’s purposes are all interpreted [BY CALVINISTS] as unconditional, active decrees. (**Eph. 1:5-11** is interpreted from this presupposition.). **Scripturally, there is no evidence for their system of decrees.**
2. God predestines or predetermines to carry out His purposes without regard to human responsibility. (election=predestination) **[ACCORDING TO CALVINISM]** God arbitrarily carries out His decrees. In short, they confuse the Scriptural use of the terms election and predestination.

3. The **most significant error** of unconditional election is the ignoring of express statements which **condition God's choices upon His foreknowledge**. One such passage is cited at this point, while others will be dealt with in the following point. Note that the key words in **1 Peter 1:2** are "elect *according to* the foreknowledge of God the Father." Consequently, neither Divine sovereignty or human responsibility are subordinated one to another, but rather are **coordinated** without violation of either. **[COMPARE CALVINISM, ARMINIANISM & BIBLE. ALSO POINT OUT THERE ARE THREE OPTIONS. WE SHOULD BE BIBLICISTS!]**

C. **Coordinate Election Espoused:** God's elective purposes have always been undertaken in coordination with His foreknowledge (or omniscience) of all things, including man's responses to His elective purposes. (1 Peter 1:2 cf. Eph. 1:4-11; Rom. 8:28-30).

(1Pe 1:1) Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

(1Pe 1:2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. [NOTE: IN THE GREEK TEXT "ELECT" IS IN VERSE 1]

1. 1 Peter 1:1-2: **COORDINATE ELECTION & SANCTIFICATION OF THE SPIRIT → OBEDIENCE [LIT., SUBMITTING, HEARING UNDER, I.E., BELIEVING] THE GOSPEL → SPRINKLING OF THE BLOOD OF CHRIST [FORGIVENESS & CLEANSING AS A PART OF REGENERATION]**
2. **Eph. 1:4-11 – NOTICE ALL IS ACCORDING (COORDINATE) TO GOD'S PURPOSES.**
3. **Rom. 8:28-30: WHOM HE DID FOREKNOW → HE PREDESTINED → HE CALLED → HE JUSTIFIED → HE GLORIFIED (POSITIONALLY)**
NOTE: THE NON-ELECT ARE NOT IN VIEW IN THIS PASSAGE. NOTE ALSO: THIS IS GOD'S PART. PAUL PRESENTS MAN'S PART EARLIER (ROM. 3-6)

VIII. Limited Atonement? or Unlimited Atonement!

A. **Limited Atonement Stated:** "The Reformed position is that Christ died for the purpose of actually and certainly saving the elect, and the elect only. This is the equivalent to saying

that He died for the purpose of saving only those to whom He actually applies the benefits of His redemptive work. (Louis Berkhof, *Systematic Theology*, 394)

1. Berkhof also says, “Scripture repeatedly qualifies those for whom Christ laid down his life in such a way as to point to a very definite limitation.” (Berkhof, 395)
2. John Owen flatly said, “The Scripture nowhere says Christ died for all men.” (“The Death of Christ, Vol. 10, *The Works of John Owen*, 245)
3. Some Proof Texts: Mark 10:45; 14:24; Rom. 5:19 – The use of the phrase “for many” is interpreted to refer only to the elect. Other passages include Mat. 1:21; 1Co. 15:3; Eph. 5:25.

(Mar 10:45) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(Mar 14:24) And he said unto them, This is my blood of the new testament, which is shed for many.

(Rom 5:19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[CALVINISTS TYPICALLY SET THE “MANY” HERE IN CONTRAST TO THE [ALL] AND MAKE THEM TO BE THE ELECT]

B. Limited Atonement Critiqued:

1. Most theologians agree that this doctrine was not espoused by John Calvin, and was not introduced until Theodore Beza did so at the Council of Dort many years later. Many avowed Calvinists struggle with this teaching, and rightly so in light of Scripture.

(1Ti 2:5) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

(1Ti 2:6) Who gave himself a ransom for all, to be testified in due time.

2. Mark 10:45; 14:24; Rom. 5:19 contrast 1 Timothy 2:5-6 – THE LATTER PASSAGE MAKES IT CLEAR THE CALVINIST INTERP. IS FALSE, GRAMMAR CONFIRMS THAT THE “MANY” ARE IN CONTRAST TO “FEW.” IN OTHER WORDS, THE RESULTS OF CHRIST’S REDEMPTIVE WORK WON’T BE PALTRY. **CHRIST DIED FOR ALL!**

(Eph 5:25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

(Heb 2:9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

(1Ti 4:10) For therefore we both labour and suffer reproach, because we trust in the living God, who is the **Saviour of all men, specially** of those that believe. [efficiency vs. sufficiency]

3. Eph. 5:25 contrast Heb. 2:9; 1Ti. 4:10 – CALVINISTS SAY ONLY THE BRIDE (ELECT) ARE EXTENDED THE ATONEMENT OF CHRIST, WHILE SCRIPTURE TEACHES

C. Unlimited Atonement Espoused: While Christ's atoning death was sufficient for the salvation of all men, enabling Him to legitimately and graciously offer salvation to all men, His atoning death is only efficient in those who believe.

(1Jn 2:2) And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

(Rom 3:24) Being justified freely by his grace through the redemption that is in Christ Jesus:

(Rom 3:25) Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1. 1 John 2:2 cf. Rom. 3:24-25 –

1Jo. 2:2 - (Christ's atonement is sufficient for all to be saved but only efficient in those who believe.) [GOD'S OMNIPOTENCE, LOVE & MERCY, & JUSTICE ON DISPLAY]

Rom 3:24-25 - HOW ARE WE JUSTIFIED (DECLARED RIGHTEOUS)? – FREELY, W/O CAUSE IN US! HOW? BY THE REDEMPTIVE WORK OF CHRIST. HIS PAYMENT IS SUFFICIENT FOR ALL BUT ONLY APPROPRIATED BY FAITH!

(Joh 3:16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. John 3:16 – CHRIST DIED FOR THE WORLD, BUT ONLY “WHOSOEVER BELIEVETH” WILL BE SAVED.

(2Pe 2:1) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even **denying the Lord that bought** (AGORAZO – REDEEMED) them, and bring upon themselves swift destruction.

3. 2 Peter 2:1 – A DILEMMA FOR CALVINISM: DO I EMBRACE LIMITED ATONEMENT OR PERSEVERANCE OF THE SAINTS] ONLY SOLVED BY REJECTING LIMITED ATONEMENT.

SESSION #3: EXPOSING THE EXTREMES (CONT.)

A Critical Examination of the Tulip Theory – A Continuation

IX. Irresistible Grace? or Undeserved Grace

A. Irresistible Grace Stated: “All those whom God hath predestinated unto life, and those only, He is pleased ... effectually to call ... enlightening their minds spiritually and savingly ... taking away their heart of stone ... renewing their wills ... and effectually drawing them to Christ: yet so, as they come most freely, being made willing by His grace. ... man ... is altogether passive therein” (Westminster Confession, Ch. 10, Articles 1 & 2)

1. Primary Proof Texts: Rom. 9:15, 19, 21-22; John 6:37, 44

(Rom 9:15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(Rom 9:19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

(Rom 9:21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

(Rom 9:22) *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

(Joh 6:37) **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

(Joh 6:44) **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

2. Other Texts include: Luke 14:23; John 1:13; Jam. 1:18; John 3:27

(Luk 14:23) **And the lord said unto the servant, Go out into the highways and hedges, and **compel** them to come in, that my house may be filled. [REF TO CONVINCING MINISTRY OF THE HOLY SPIRIT]**

(Joh 1:13) Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of **God**. [ONLY TEACHING THAT GOD INITIATES; SALV A WORK OF GOD. TIMING OF NEW BIRTH AFTER FAITH]

(Jas 1:18) Of his own will **begat he us with the word of truth**, that we should be a kind of firstfruits of his creatures. [ONLY SAYING THE WORD OF TRUTH ABLE TO REGENERATE; WHY PREACHING & READING GOSPEL IMPORTANT]

(Joh 3:27) John answered and said, A man can receive nothing, except it be given him from heaven. [THE SOURCE OF SALVATION IS HEAVEN. DON'T READ INTO THE PASSAGE MORE THAN IS THERE. HOW DOES ONE RECEIVE? BY BELIEVING! GOD IS NOT GOING TO GIVE SALVATION AGAINST SOMEONE'S WILL.

B. Irresistible Grace Critiqued:

READ TEXT:

1. Romans 9:15, 19, 21-22 –

READ TEXT:

2. John 6:37, 44 –

- Context: The Lord is addressing those who have seen Him and yet have not believed. (John 6:36)
- Who are set in contrast with the believing remnant of Israelites who belonged to the Father, but now have been committed into Christ's hands. (see next point)
- He refers to them in vss. 37 & 39 as **“all that the Father gives Me.”**
- He keeps stressing faith as the distinguishing feature of this remnant (6:35, 40, 47), who were taught by the Father (6:45).
- *This is the reference to the early disciples, who had readily responded to Him when they met Him (cf. Jn. 1) because they were already regenerate.*
- This becomes clear in His high priestly prayer in John 17:6, 9 & 24, where He clearly identifies them as His early disciples set in contradistinction from those who were to later come to faith through their word (17:20), thus not all the “elect.” [only those who had believed upon Him during His earthly ministry]
- Although John 6:65 is a part of the same context, there are some additional considerations here.

(Joh 6:65) And he said, **Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.**

- Apart from the context, this might seem to refer to the “non-elect.” However, many professing disciples had just been grumbling at His words (6:61), and then the immediately preceding verse (vs. 64) is crucial.

(Joh 6:64) **But there are some of you that believe not.** For Jesus knew from the beginning who they were that believed not, and who should betray him.

(Joh 6:66) From that *time* many of his disciples went back, and walked no more with him.

(Joh 6:70) Jesus answered them, **Have not I chosen you twelve, and one of you is a devil?**

Thus it is in reference to these professing disciples, who had walked with Him for an extensive period of time and sat under His teaching and seen His miracles, especially to Judas Iscariot, that the Lord made the statement in John 6:65. **They were rejecting the**

greatest light that anybody could reject. They had professed to believe, but they were counterfeits. These are the ones to whom God was not granting the privilege to come to Him. [reprobates, apostates]

3. Question: What makes the call effectual? Some special form of grace as opposed to common grace? Or is it the willing heart of the individual?
4. This view makes God deceptive and duplicitous. Some receive a genuine wholehearted call, while others only a half-hearted call, purely of God's arbitrary choice.

C. Undeserved Grace Espoused: God has sovereignly chosen to extend His grace freely to all men, desiring that all might be saved, disposed that none should perish, willing to save all who will come to Him in repentance and faith.

(Tit 2:11) For the grace of God that bringeth salvation hath appeared to all men,

(Tit 2:12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

(Tit 2:13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1. Titus 2:11-13; 3:5-7 –

- Titus 2:11 – A reference to the “grace of God” being manifested in the Person of Christ in His incarnation (epiphany) Cf. Titus 3:4 (kindness & love of God our Savior appeared), Luke 1:79 (Christ appeared as a light); Acts 27:20 (stars during tempest)
 - His Grace Past (providing salvation), His Grace Present (developing sanctification), His Grace in Prospect (bringing ultimate glorification)
- Titus 3:4-7 – We are saved **according to His mercy** (not by works). How? “By the washing of regeneration & renewing of the Holy Ghost. Notice that regeneration includes forgiveness & cleansing as well as new life. Therefore it cannot be prior to faith. Verse 6 – It’s poured out by Christ in that Christ gave the Spirit and the Holy Spirit is submitted to Christ as Head of the Church. Verse 7 – When does this take place? At the time of justification which follows faith in the Gospel (cf. Rom. 3:24, 5:1).

(1Ti 2:5) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

(1Ti 2:6) Who gave himself a ransom for all, to be testified in due time.

(2Pe 3:9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2. 1Ti. 2:4-6 cf. 2Pe. 3:9 – Notice that Christ died as the Redemptive Sacrifice for all men, and is willing that all be saved by coming into the knowledge of the truth. God is not willing that any should perish. This teaches unlimited atonement.

X. Perseverance of the Saints? or Eternal Security of the Saints!

A. Perseverance of the Saints Stated & Critiqued: “They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.” (Westminster Confession, Ch. 17, Art. 1)

1. “Some extreme Calvinists seem to imply that none of the elect will die in sin ... that all elect persons will be faithful unto the end.” (Geisler, 101)
2. “The moderate Calvinist hold that no elect person will be lost, even if he dies in sin.” They hold that “even if some true believers are not faithful until death, nonetheless, God will still be faithful to them. (2Ti. 2:13)” (Geisler, 101)

(2Ti 2:13) If we believe not, *yet* he abideth faithful: he cannot deny himself.

3. The greatest danger of this doctrine of the perseverance of the saints is when an assurance of God’s preservation of the saints does not precede the perseverance of the saints, and when the greatest emphasis is placed on man persevering rather than on God preserving.
4. In practical terms, this doctrine, weakens the doctrines of assurance of salvation and eternal security, rather than strengthening them.
5. Proof Texts: Rom. 10:10; Rom. 5:19; also only two classes of people in 1Co. 2:14-3:3 (REDUCES CATEGORIES FROM THREE TO TWO).

(Rom 10:10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(Rom 5:19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

B. Full Assurance & Eternal Security Espoused: Since the believer is “accepted in the Beloved” purely on the basis of salvational faith in His grace, he is saved forever and a saint in Christ Jesus. His standing is secure and He may have full assurance that which God has secured will abide forever.

1. In Regard to Eternal Security: All who are united to Christ by faith, will continue in a state of grace, and will finally enter into a state of bliss with Christ.
 - a) Positive Scriptural Statements (John 10:28-29; Rom.. 11:29; Php. 1:6; 2Ti. 1:12; 1Pe. 1:5; Rev. 3:10). God preserves and keeps us and our salvation.

(Joh 10:28) **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

(Joh 10:29) My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

(Rom 11:29) For the gifts and calling of God *are* without repentance.

(Php 1:6) Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

(2Ti 1:12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

(1Pe 1:3) Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

(1Pe 1:4) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

(1Pe 1:5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

b) It is in accordance with the nature of God (**Rom. 8:35, 38-39**; Jude 24).

(Jud 1:24) Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

c) It fulfills the purpose of Christ's redeeming work on the cross (Rom. 5:8-9).

(Rom 5:8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

(Rom 5:9) Much more then, being now justified by his blood, we shall be saved from wrath through him. **COMPARE ALSO: 1TH 5:9-10**

(1Th 5:9) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

(1Th 5:10) Who died for us, that, whether we wake or sleep, we should live together with him.

d) It also coincides with the nature of the change in the believer (2Co. 5:17).

(2Co 5:17) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2. In Regard to Assurance of Salvation: **TURN TO 1JO. 5**

a) The Witness of the Holy Spirit (1Jo. 5:6b, 10a)

b) The Evidences of New Life (1Jo. 5:11-13)

(1) Fellowship with God and His People (1Jo. 1:3)

(2) Obedience to God (1Jo. 2:3)

(3) Doing Righteousness (1Jo. 2:29)

(4) Love for God's People (1Jo. 3:14)

(5) Confessing Christ (1Jo. 4:15)