

Fall Bible Conference

October 30, 2010

"Dead"

I. Intro.

Subjects we will be covering today.

INHERITED SIN
IMPUTED SIN
FEDERALISM
ELECTION
PREDESTINATION
REPROBATION
DIVINE DECREE
FREE WILL
SOVEREIGNTY OF GOD
GLORY OF GOD
GRACE
DOES GOD LOVE EVERYONE EQUALLY?
THE RIGHTS OF THE CREATOR/POTTER
THE ORDER OF THE PLAN OF GOD
THE EXTERNAL CALL OF GOD
THE INTERNAL CALL OF GOD
GOD CENTERED VS. MAN CENTERED THEOLOGY
EPH. 1,2; ROM. 3:10-18; 5:12-21; 9:1-24
3 PILLARS OF ELECTION

PELAGIANISM
SEMIPELAGIANISM
PELAGIUS, JACOB ARMINIUS, CHARLES FINNEY
IS GOD FAIR?
IS GOD JUST?
ARE WE ROBOTS?
WHY SHOULD I PRAY?
WHY SHOULD I EVANGELIZE?
DOES GOD HAVE 2 WILLS?
2 PETER 3:9
1 TIM. 2:4
THE DIVINE FOREKNOWLEDGE VIEW
IS MAN SPIRITUALLY SICK OR IS HE DEAD?
THE PRIMARY AND SECONDARY WILLS OF GOD
MAN'S ABILITY/INABILITY TO SIN
THE PRE-SALVATION PROGRESSION OF THE
WORKING OF GOD
THE PLAN OF GOD FROM ETERNITY TO ETERNITY
3 PILLARS OF FREE WILL

Your journey.

The Authority of the Word

2 Tim 3:16-17

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

17 so that the man of God may be adequate, equipped for every good work.

2 Tim 2:15

15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

Deut 29:29

29 "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

Is. 55:8-9

8 "For My thoughts are not your thoughts,
Nor are your ways My ways," declares the LORD.

9 "For as the heavens are higher than the earth,
So are My ways higher than your ways
And My thoughts than your thoughts.

II. Definitions.

Federalism - Based on Rom. 5:12-21. Adam serves as the representative for all mankind. Adam is our federal head. When Adam sinned, all of mankind was imputed with Adam's sin. Jesus Christ serves also as a federal head. When an individual trusts Christ as Savior, he is imputed with the righteousness of Christ achieved by Christ by His life and death.

Imputed Sin - The sin of Adam that is directly imputed to every member of the human race who was born after Adam. Imputed sin makes man guilty and condemned regardless if man commits individual acts of sin or not. The possession of imputed sin is demonstrated by the common denominators of personal sin and death.

Inherited Sin - The sin nature originating from Adam that is passed directly from parents to children at conception.

Personal Sin - Acts of sin committed by every member of the human race demonstrating the possession of Inherited Sin and the Old Sin Nature.

Sovereignty of God - God is the Almighty, the Possessor of all power in Heaven and earth so that no one can defeat His decree, thwart His purpose, or resist His will. It is absolute and infinite. God is sovereign in all of His attributes. He is sovereign in the exercise of His power. His power is exercised as He wills, when He wills, where He wills. He has the right to govern the universe, which He made for His own glory, just as He pleases. THE SOVEREIGNTY OF GOD IS TO DECLARE THAT GOD IS GOD"

Election - The sovereign and eternal act of God whereby, according to the good pleasure of His will and without any foreseen merit in man. God has chosen a certain number of individuals out of mankind to be the receivers of His grace and eternal salvation in Christ with all its blessings, with the result that it all may be "to the praise of His glory".

Reprobation - God's passive attitude in passing over some men in their regeneration, which expresses His divine justice in condemning them to eternal punishment for their sins.

Fatalism - We are the result of and under the control of blind, powerful forces about which nothing can be done. There is no intelligent end, purpose or motive. "What will be, will be".

Chance - We are the result of haphazard chance. No intention, direction, forethought, or plan. Only (good or bad) luck, fortune, and/accident.

Luck - That which seems to happen or come to one by chance.

Free Will - The belief that the will of man is without restraint or restriction. Nothing externally nor internally hinders the free exercise of the will to choose what it may.

Free Agency - Man is free to make choices based on his strongest inclinations. Although fallen, he still has reason, conscience, can recognize moral distinctions, and choose or reject as he may so decide.

3.

God's Eternal Decree - A predetermined plan by the sovereign God of the universe, conceived in eternity past, which serves to accomplish a divine and holy purpose, including all things pertaining to time and eternity. It is wise, unchangeable, absolute, infinite, eternal, unconditional, and free.

Foreknowledge - The knowledge possessed by God in eternity past, prior to the actuality of the acts or events which occur in time. Foreknowledge is based on God's Eternal Decree which is based on His omniscience.

Predestination - The sovereign act of God whereby He determines the destiny of all who would believe in Him, with the acts and events that serve to bring about that end.

Pelagianism - The belief that there is no such thing as original sin. All men are born as Adam was before the Fall. Man may remain sinless. Grace is not necessary for salvation. Man can achieve salvation by obedience to the law. Christ serves as an example.

Semi-Pelagianism - The belief that there is original sin. Man is not spiritually dead but gravely ill. Man still has an "island of righteousness" within him which has the ability to seek and choose God. Man must cooperate with God's grace to bring about salvation.

Prevenient Grace- The term used by followers of Jacob Arminius to describe the grace given by God to a spiritually dead man which allows the dead individual to regain enough consciousness to make a free-will decision.

III. Rom. 5:12-21

Gen 3:1-6

1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

4 The serpent said to the woman, "You surely will not die!

5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 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.

Rom. 5:12-21

12 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 --

13 for until the Law sin was in the world, but sin is not imputed when there is no law.

14 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.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

17 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.

18 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.

19 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.

20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

I. Sin came into the world by one man - Adam. (12a)

12 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 --

A. Adam becomes a type (pattern) which Paul uses to compare what Adam did in one act with what Christ did in one act.

II. Death was the consequence to everyone for sin. (12b)

A. Death is the common denominator of the entire human race. No one escapes. The ratio is 1 to 1.

III. Why? Because all have sinned. (12c)

A. NOTICE HE DID NOT SAY "all sinned individually".

B. But rather "all sinned (in Adam).

C. That is important when making the comparison with the "gift of righteousness" because it is not our individual righteous acts that we do that justify us.

D. We are condemned then because we are in Adam and his act of sin was imputed to each of us which resulted in death and curse.

E. Therefore my problem is my connection with Adam (imputed sin) which seminally passes to me from my parents in my Old Sin Nature (inherited sin) and manifests itself in me by my individual sins (personal sin).

IV. The delay in giving the Law illustrates the truth of Adam's imputed sin to the human race. (13, 14)

13 for until the Law sin was in the world, but sin is not imputed when there is no law.

14 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.

A. The Law reveals personal sin and is counted (imputed) against us. So why did babies die (consequence of sin) who had not sinned, before the law was given? (13)

6.

B. Because of the imputed sin of Adam to those babies (14)

V. The Superiority of the Second Adam. (15-21)

A. One transgression (sin) calls for condemnation. The gift of Christ's righteousness came from grace - giving us what we did not deserve. (15)

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

B. Many transgressions call for great judgment and great condemnation. Condemnation is not only removed but the gift of Christ's righteousness provides and is the ground for my justification.

16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

17 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.

FIRST ADAM

- Romans 5:12a: "Through one man sin entered into the world, and death through sin."
- Romans 5:14: "Death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam."
- Romans 5:15a: "By the transgression of the one [Adam] the many died."
- Romans 5:16a: "The judgment arose from one transgression [Adam's] resulting in condemnation."
- Romans 5:17a: "By the transgression of the one [Adam], death reigned through the one."
- Romans 5:18a: "Through one transgression [of Adam] there resulted condemnation to all men."
- Romans 5:19a: "Through the one man's disobedience the many were made sinners."

SECOND ADAM

- Romans 5:15b: "Much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many."
- Romans 5:16b: "The free gift [of Christ's righteousness, verse 17] arose from many transgressions resulting in justification."
- Romans 5:17b: "Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."
- Romans 5:18b: "Even so through one act of righteousness [of Jesus] there resulted justification of life to all men."
- Romans 5:19b: "Even so through the obedience of the One [Jesus] the many will be made righteous."
- Romans 5:21b: "So grace would reign through righteousness to eternal life through Jesus Christ our Lord."

C. So which Adam are you connected to?

1. First Adam - Condemnation.
2. Second Adam (Christ) - Justification.

18 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.

19 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**.

3. What act of righteousness (18) by Christ gives us justification?
- a. If you say the life that He lived, do you mean His sinless life, or His love for the Father, or His 100% dependence on the Holy Spirit, or His prayer life, or His evangelism, or His disciplining others, or His acts of kindness, or His doing miracles, or His confrontation with and victory over Satan in the face of temptation, or His confronting and exposing a false religious system?
 - b. If you say His obedience in death, would you mean the obedience at Gethsemane, or the obedience when the mob took Him away, or His obedience when He was interrogated, or the obedience when He was crowned with thorns, or the obedience when He was flogged, or the obedience when He was nailed to the cross, or the obedience when prayed for forgiveness for His enemies, or the obedience when He offered up His spirit to His Father?

Matt 3:13-15

13 Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him.

14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"

15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to **fulfill all righteousness.**"

****Note:** It is not "many acts of righteousness" but "all righteousness" - treating it as if it were one whole.

John 19:30

30 Therefore when Jesus had received the sour wine, He said, "**It is finished!**" And He bowed His head and gave up His spirit.

- D. The Law turned us into "little Adam's" - manifesting the fact that we are sinners (imputed from Adam), with Old Sin Natures (inherited from our parents), and demonstrated in millions of transgressions (personal sins from our OSN).

20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

9.

1. No amount of our righteous acts can ever justify us - we need a second Adam!
2. When our depravity (sinful nature) meets the Law of God, transgressions spill out all over the place.
3. The function of the Law is to turn our imputed sin from Adam into actual transgressions which demonstrates our connection of being in the seed of Adam.
4. The increase in sin (transgressions) caused the grace of God to be displayed in an even greater way.

E. The 4-fold purpose of this entire plan of salvation:

21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

1. Grace would reign. (21a)
2. The righteousness of Christ would be the basis of justification. (21b)
3. Eternal life would be the possession of the believer. (21c)
4. The Lord Jesus Christ would be praised and worshipped for all eternity. (21d)

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Imputed Sin - The sin of Adam that is directly imputed to every member of the human race who was born after Adam. Imputed sin makes man guilty and condemned regardless if man commits individual acts of sin or not. The possession of which is demonstrated by the common denominators of personal sin and death.

Inherited Sin - The sin nature originating from Adam that is passed directly from parents to children at conception.

Personal Sin - Acts of sin committed by every member of the human race demonstrating the possession of Inherited Sin and the Old Sin Nature.

Result: The fallen "dead" nature of man.

Rom 3:10-18

10 as it is written,

"THERE IS **NONE RIGHTEOUS**, NOT EVEN ONE;

11 THERE IS **NONE WHO UNDERSTANDS**,
THERE IS **NONE WHO SEEKS FOR GOD**;

12 **ALL HAVE TURNED ASIDE**, TOGETHER THEY HAVE **BECOME USELESS**;
THERE IS **NONE WHO DOES GOOD**,
THERE IS NOT EVEN ONE."

13 "THEIR **THROAT IS AN OPEN GRAVE**,
WITH THEIR TONGUES THEY **KEEP DECEIVING**,"
"THE **POISON OF ASPS IS UNDER THEIR LIPS**";

14 "WHOSE **MOUTH IS FULL OF CURSING AND BITTERNESS**";

15 "THEIR FEET ARE **SWIFT TO SHED BLOOD**,

16 **DESTRUCTION AND MISERY ARE IN THEIR PATHS**,

17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

18 "THERE IS **NO FEAR OF GOD BEFORE THEIR EYES**."

Ps 51:5

5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.

Jer 17:9

9 "The heart is more deceitful than all else
And is desperately sick;
Who can understand it?"

Isa 64:6

6 For all of us have become like one who is unclean,
And all our righteous deeds are like a filthy garment;

John 8:44

44 "You are of your father the devil, and you want to do the desires of your father.

Mark 7:21-23

21 "For from within, out of the heart of men, proceed the **evil thoughts, fornications, thefts, murders, adulteries,**

22 deeds of **coveting and wickedness**, as well as **deceit, sensuality, envy, slander, pride and foolishness.**

23 "All these **evil things** proceed from within and defile the man."

Matt 15:19

19 "For out of the heart come **evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.**

Eph 4:18

18 being **darkened in their understanding,**

1 Cor 2:14-15

14 But a natural man **does not accept the things of the Spirit of God**, for they are foolishness to him; and he **cannot understand** them, because they are spiritually appraised.

IV. Eph. 2:1-3

Eph 2:1-3

1 And you were **dead** in your trespasses and sins,

2 in which you formerly **walked according to the course of this world, according to the prince of the power of the air**, of the spirit that is now working in the sons of disobedience.

3 Among them we too all formerly **lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath**, even as the rest.

"dead"

The term:

1. Absolute/Total - there are no degrees of deadness.
2. Airtight.
3. Total inability.

Man's condition - *"I'm fallen and I can't get up"*.

Implications:

1. Man has no spiritual living nature to incline him to do anything for the glory of God and in reliance on His power to do so.
2. Man is therefore dead to righteousness, dead to holiness, dead to obedience, dead to faith.
3. Whatever thought man thinks, or whatever feelings man feels, or whatever deeds man does, they were not the thoughts, feelings and deeds of the Spirit but of the flesh.
4. Nothing man thinks, feels, or does is spiritual because man is spiritually dead.
5. In this state of death man is utterly unable to respond to any spiritual stimulus and therefore is unable to love God, obey God, please God or do any good in any way that would merit salvation.

At this point, after the Fall, from man's view, here is where we are:

1. Man is condemned.
2. Man is dead spiritually.
3. Man has no life, no ability.
4. Man will live his life in sin and will physically die.
5. Man will live under a curse - hard difficult work, strained relationships, pain and suffering.
6. There is no hope.

7. No Bible or presence of the Holy Spirit.
8. Sin will run rampant.
9. Religion (man's efforts to save himself) will follow in the same paths as the the efforts of Adam and Eve.
10. Man will attempt to live out his life for what he can get out of it, only to die, face judgment, condemnation and an eternity in Hell.

Here is where you have to be - **DESPARATE, IN A PANIC** - before you can accept and understand the next phase of God's program. If you leave any hope for man accomplishing anything, having any ability, regardless how small, to be able to contribute to his redemption and salvation, you will reject what the Bible says about who is saved and how we are saved.

V. Eph. 2:4; Rom. 5:6,8

Eph 2:4-7

4 **But God**, being rich in mercy, because of His great love with which He loved us,

5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,

Rom 5:6,8

6 For while we were still helpless, at the right time Christ died for the ungodly.

8 **But God** demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

VI. Eph. 1:3-14

Eph 1:3-14

3 Blessed be the God and Father of our Lord Jesus Christ, **who has blessed us with every spiritual blessing** in the heavenly places in Christ,

4 just as **He chose us in Him before the foundation of the world**, that we would be holy and blameless before Him. In love

5 He **predestined us to adoption as sons** through Jesus Christ to Himself, according to the kind intention of **His will**,

6 **to the praise of the glory** of His grace, which He freely bestowed on us in the Beloved.

7 In Him we have **redemption through His blood**, the **forgiveness of our trespasses**, according to the riches of **His grace**

8 **which He lavished on us**. In all wisdom and insight

9 **He made known to us the mystery of His will**, according to His kind intention which He purposed in Him

10 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. In Him

11 also **we have obtained an inheritance**, having been predestined according to His purpose who works all things after the counsel of His will,

12 to the end that we who were the first to hope in Christ would be **to the praise of His glory**.

13 In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were **sealed in Him with the Holy Spirit of promise**,

14 who is given as a **pledge of our inheritance**, with a view to the redemption of God's own possession, **to the praise of His glory**.

Election - The sovereign and eternal act of God whereby, according to the good pleasure of His will and without any foreseen merit in man, God has chosen a certain number of individuals out of mankind to be the receivers of His grace and eternal salvation in Christ with all its blessings, with the result that it all may be "to the praise of His glory".

Predestination - The sovereign act of God whereby He determines the destiny of all who would believe in Him, with the acts and events that serve to bring about that end.

There are doctrines we can't explain:

God is eternal. Where did God come from?

I will exist forever.

God is infinite - no limit on His Being.

Jesus is fully God and fully man at the same time.

God can create something out of nothing.

However, the Word is crystal clear on this subject.

Election is rejected, not because you can't understand or comprehend it, but because it offends man's pride, his self-will, his ego, his self-determination. He is offended because he can't make that choice.

If you have a Bible - and you say you believe in the Bible - you have no choice but to believe in election. The only question then is WHAT do you believe about it.

We have drifted far, far away. 2 Jn. 1, 13

2 John

1 The elder to the **chosen (elect)** lady and her children, whom I love in truth; and not only I, but also all who know the truth,

13 The children of your **chosen (elect)** sister greet you.

Scriptures That Support Election (see attached).

Scripture On Election

Matt. 7:13 “Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.

Matt. 7:14 “For the gate is small, and the way is narrow that leads to life, and few are those who find it.

Matt. 22:14 “For many are called, but few are chosen.”

John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

John 1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:8 “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

John 6:37 “All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.

John 6:44 “No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.

John 6:65 And He was saying, “For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father.”

John 15:16 “You did not choose Me, but I chose you . . .”

Acts 2:22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know —

Acts 2:23 this Man , delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 4:27 “For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

Acts 4:28 to do whatever Thy hand and Thy purpose predestined to occur.

Acts 13:48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

Eph. 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

Eph. 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

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

Rom. 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

Rom. 8:30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

Col. 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

1Ths. 1:4 knowing, brethren beloved by God, His choice of you;

2Ths. 2:13 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.

2Tim. 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

James 1:18

18 In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.

1 Peter 1:1-3

1 Peter, an apostle of Jesus Christ,

To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

2 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.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

2 Peter 1:10

10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;

Examples of the Elect being saved.

A. The city of Nineveh.

Jonah 3:1-10

1 Now the word of the LORD came to Jonah the second time, saying,

2 "Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you."

3 So Jonah arose and went to Nineveh according to the word of the LORD. Now Nineveh was an exceedingly great city, a three days' walk.

4 Then Jonah began to go through the city one day's walk; and he cried out and said, "Yet forty days and Nineveh will be overthrown."

5 **Then the people of Nineveh believed in God**; and they called a fast and put on sackcloth from the greatest to the least of them.

6 When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered himself with sackcloth and sat on the ashes.

7 He issued a proclamation and it said, "In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water.

8 "But both man and beast must be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands.

9 "Who knows, God may turn and relent and withdraw His burning anger so that we will not perish."

10 When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it.

B. Paul.

Acts 9:1-6

1 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest,

2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

3 As he was traveling, it happened that he was approaching Damascus, and suddenly **a light from heaven flashed** around him;

4 and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

5 And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting,

6 but get up and enter the city, and it will be told you what you must do."

15 But the Lord said to him, "Go, for he is a **chosen** instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

Acts 9:19-22

19 Now for several days he was with the disciples who were at Damascus,

20 and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

21 All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?"

22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ.

C. Lydia.

Acts 16:14-15

14 A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and **the Lord opened her heart** to respond to the things spoken by Paul.

15 And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

VII. Grace

Grace

Def. - God giving us what we don't deserve.

1. **Grace is God acting freely, according to His own nature of love, with no promises or obligations to fulfill.**

Eph 1:6

6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Rom 3:24

24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

2 Cor 9:8

8 And God is able to make all grace abound to you,

2. **Grace, therefore, is uncaused in those who receive it; its cause lies wholly in the giver - God.**

Eph 2:8-9

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

3. **Grace has no debts to pay or fulfilled conditions on man's part to wait for, it can act toward whom and how it pleases. It can and does often place the worst deservers in the highest favors.**

Eph 3:8

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

4. **Grace cannot act where there is ability; Grace does not help - it is absolute, IT DOES ALL!!**

Rom 11:6

6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

Gal 2:21

21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

5. **There is no cause in the person why Grace should be shown - the person must be brought from trying to give cause to God for His Grace.**

Eph 2:8-9

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;
9 not as a result of works, so that no one may boast.

6. The discovery by a person that He is truly the object of *Grace* should produce utmost humility.

1 Cor 15:10

10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

7. Therefore the flesh has no place in the plan of *Grace*. This is why *Grace* is hated and rejected by the proud natural mind of man.

James 4:6

6 But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

VIII. The 3 Pillars of Election.

Sovereignty of God - God is the Almighty, the Possessor of all power in Heaven and earth so that no one can defeat His decree, thwart His purpose, or resist His will. It is absolute and infinite. God is sovereign in all of His attributes. He is sovereign in the exercise of His power. His power is exercised as He wills, when He wills, where He wills. He has the right to govern the universe, which He made for His own glory, just as He pleases. THE SOVEREIGNTY OF GOD IS TO DECLARE THAT GOD IS GOD"

God's Eternal Decree - A predetermined plan by the sovereign God of the universe, conceived in eternity past, which serves to accomplish a divine and holy purpose, including all things pertaining to time and eternity. It is wise, unchangeable, absolute, infinite, eternal, unconditional, and free.

Foreknowledge - The knowledge possessed by God in eternity past, prior to the actuality of the acts or events which occur in time. Foreknowledge is based on God's Eternal Decree which is based on His omniscience.

Fatalism - We are the result of and under the control of blind, powerful forces about which nothing can be done. There is no intelligent end, purpose or motive. "What will be, will be".

Chance - We are the result of haphazard chance. No intention, direction, forethought, or plan. Only (good or bad) luck, fortune, and/accident.

Luck - That which seems to happen or come to one by chance.

The Sovereignty of God (see attached).

The Glory of God (see attached).

The purpose for choosing the plan. (see attached).

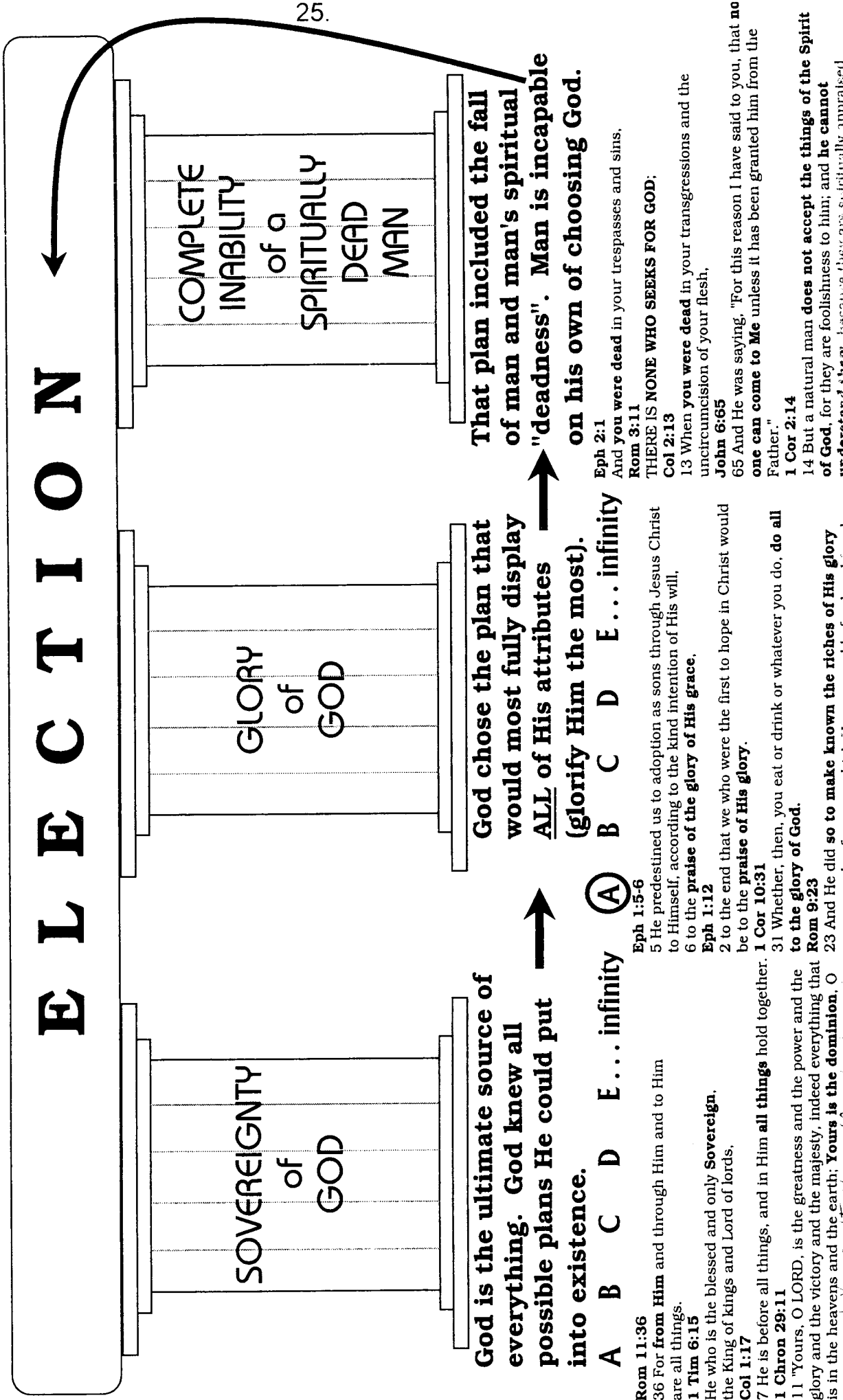
The display of the Glory of God by the plan. (see attached).

Trinitarian Expressions of Love

"Chain" of the Plan of God (see attached).

God Chose (see attached).

THE 3 PILLARS OF ELECTION



The Sovereignty of God

1. God's purposes will be accomplished.
2. Nothing that God wants to accomplish will be left unfulfilled.
3. Nothing can ever happen which would ultimately keep God from fulfilling everything that He wants.
4. There is no such thing as a stray, maverick molecule in the universe, outside the control and plan of God.
5. If there is ever the slightest and most insignificant thing outside of God's control, it would have the ability to obstruct the plan of God.
6. Since God's plans are always accomplished, He never changes them. There are no "plan B's" with God.
7. For anything that occurs, God could have prevented it if He had wanted to.
8. Therefore if God allows something, it is because it was part of His plan from the beginning.
9. It can only be said therefore that God "permits" something to occur because He has purposed and planned it.
10. To declare that God's original plan has been frustrated by sin, is to *dethrone* God.
11. To suggest that God was taken by surprise in Eden and that He is now trying to remedy the failure, is to *degrade* the Most High to the level of the finite.
12. To argue that God is a helpless spectator wringing His hands over what the future bring, a future being unforeseen by Him, is to *deny* God of His sovereign omniscience and omnipotence.
13. The Sovereignty of God is absolute, irresistible, and infinite.
14. God is sovereign in all of His attributes and has the right to govern the universe just as He pleases. He can do anything He wants to do, any time He wants to do it, any way He wants to do it, for any purpose He wants to accomplish.
15. To deny the sovereignty of God is to go down a path which eventually will lead to blank atheism.

The Glory of God

1. From beginning to end, the driving impulse of God's heart is to be praised for His glory.
2. From creation to judgment His allegiance is to Himself.
3. His unwavering purpose in all He does is to exalt the honor of His name.
4. He is infinitely jealous for His reputation.

Isa 48:11

11 "For My own sake, for My own sake, I will act;
For how can My name be profaned?
And My glory I will not give to another.

5. God loves Himself more than He loves me.
6. A MAN'S LIFE IS NOT GREATER THAN THE GLORY OF GOD.

Is It Wrong For God to Want To Be Glorified?

1. God has a passion for His glory. He loves perfection and it being displayed.

Do you love perfection?

Do you love to see it displayed?

2. 3 things we do with perfection -

1. Display it.
2. Praise it.
3. Enjoy it.

"The chief end of man is to glorify God and enjoy Him forever"

-Westminster Confession

3. We cannot "add" to God's glory, we can only magnify it. Intrinsicly God has glory - like the sun has light, the sky has blue, and water has wet.
4. Compared to God, anything I am is so far inferior to what God is like, that to glorify myself, is to be self-centered, which is a sin - it is undeserved glory. Man knows down deep that self-centeredness is wrong. A self-centered, self-glorifying person is blind and self-deceived.
5. God, seeking to glorify Himself, is deserved glory. He is the highest ("Most High") and absolutely most perfect Being in the universe. His glory is deserving of being magnified.

The Plan of God

God chose the plan He did to bring Him the most glory - most fully display His attributes.

All possible plans

A

1. Creation
2. Fall
3. Savior - Jesus
4. Few elected to believe.
5. Many passed over.

6. Believers - Heaven
Unbelievers - Hell



The plan which would enable Him to reveal Himself in all His attributes.

All possible plans - infinitely.

B

1. Creation
2. Fall
3. Judgement
4. All in Hell

C

1. Creation
2. Man stays sinless

D

1. Creation
2. Fall
3. Judgement
4. Savior
5. All in Heaven

E

1. Creation
2. Fall
3. Man through his good works obtains salvation.

F

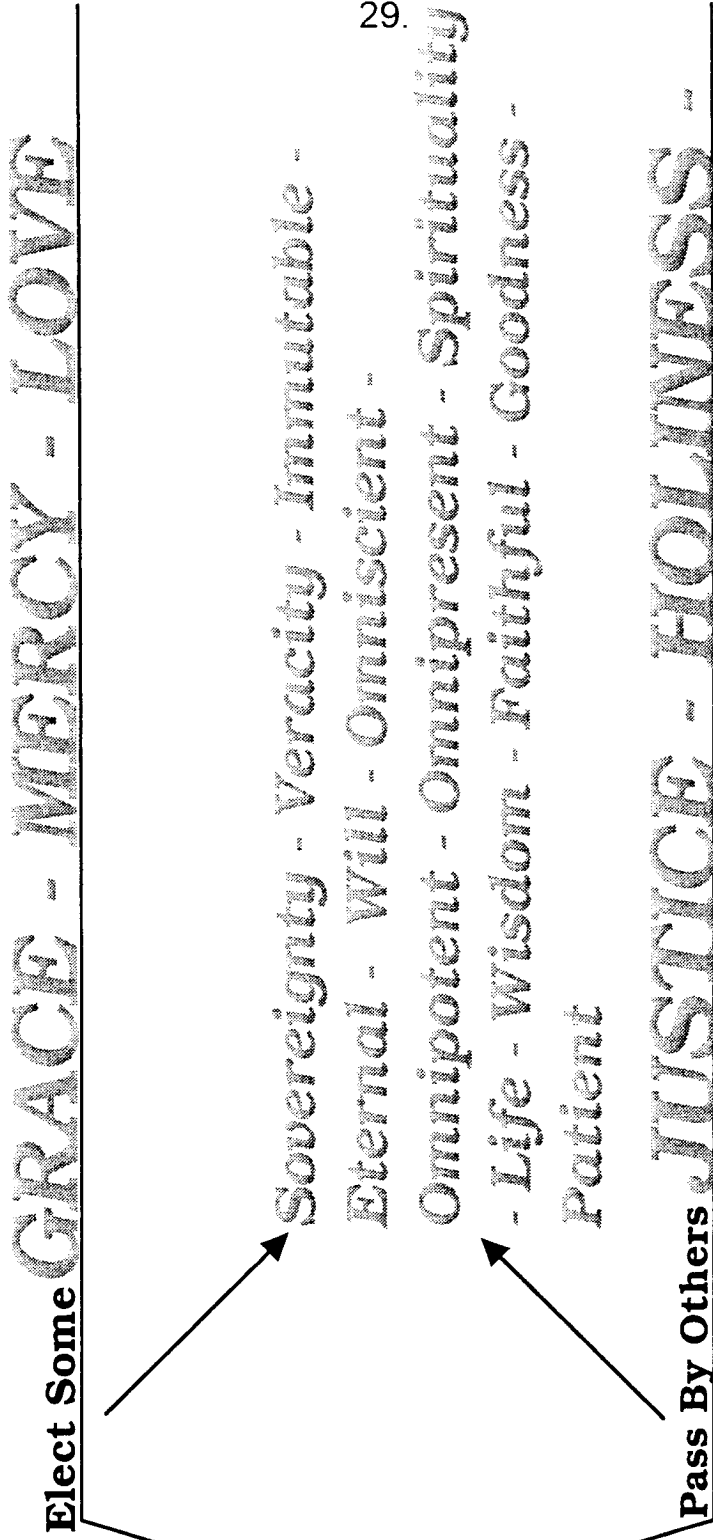
1. Creation
2. Fall
3. Judgement
4. Total annihilation of all creation.

F →

THE DIVINE PLAN

“... to the praise of His glory” (Eph. 1:6, 12, 14)

“... according to His good pleasure” (Eph. 1:5, 9)



Trinitarian Expressions of Love

I. God makes a promise. (Titus 1:1,2)

Titus 1:1-2

1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

2 in the hope of eternal life, which God, who cannot lie, promised before the beginning of time,

Promised it to whom??

II. The promise is made from the Father to the Son - the Father, in His expression of love for the Son, gives the gift of a redeemed humanity (the elect) who would praise, glorify, and serve the Son for all eternity.

(2 Tim 1:9)

2 Tim 1:9

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

III. The Father sends the Son to die and give His life, which would efficiently secure the salvation of the redeemed humanity (the elect).

John 17:18

18 "As You sent Me into the world, I also have sent them into the world.

IV. The Father draws the redeemed humanity and gives them to the Son, the Son receives and keeps them, and raises all of them up on the last day.

John 6:37

37 "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

John 6:39

39 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

John 6:44

44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

John 10:27-29

27 "My sheep hear My voice, and I know them, and they follow Me;

28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

John 17:6

6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

John 17:9-12

9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

12 "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

John 17:24

24 "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

V. The Son in turn gives the Kingdom and the redeemed humanity back to the Father as an expression of His love for the Father.

1 Cor 15:24

24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

VI. God's purpose therefore in saving you is so that you might praise the Son forever.

2 Cor 5:15

15 and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

Rev 4:10-11

10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,

11 "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

OMNISCIENCE



ETERNAL DECREE



ELECTION



FOREKNOWLEDGE



PREDESTINATION



CALLED



JUSTIFIED



GLORIFIED

God Chose -

Angels - 1 Tim. 5:21

1Tim. 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

Abraham - Neh. 9:7

Israel - Ez. 20:5; Ps. 132:13

Isaac - Gen. 21:12

Jacob - Rom. 9:8-15

Zurubbabel - Haggai 2:23

Jesus Christ - Is. 42:1; I Pet. 2:6

Disciples - John 15:16

Paul - Gal. 1:15

*In reality everything God does He has elected to do.

Man's Ability/Inability To Sin

Pre-Fall Man	Post-Fall Man	Reborn Man	Glorified Man
<i>able to sin</i>	<i>able to sin</i>	<i>able to sin</i>	
<i>able to not sin</i>		<i>able to not sin</i>	<i>able to not sin</i>
	<i>unable to not sin (i.e. had to sin)</i>		
			<i>unable to sin</i>

Pre-Salvation Progression



The Calling of God

External Calling - goes out to the entire world

Internal Calling - goes out to the elect

"WHOEVER WILL . . ."**External Call of God**

"For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life." Jn. 3:16

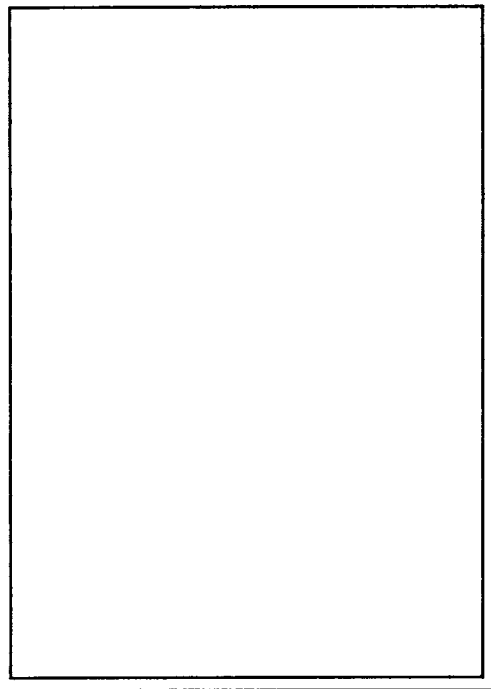
". . . everyone who calls on the name of the Lord shall be saved."
Acts 2:21



". . . everyone who believes in Him receives forgiveness of sins"
Acts 10:43

"Whoever will call upon the name of the Lord will be saved."
Rom. 10:13

"Many are called . . ." Matt. 22:14



"The Elect"

	<p><i>Internal Call of God</i></p> <p>"... just as He chose us in Him before the foundation of the world." Eph. 1:4</p> <p>"... as many as had been appointed to eternal life believed." Acts 13:48</p> <p>"... who are chosen according to the foreknowledge of God." I Pet. 1:1,2</p> <p>"God has chosen you from the beginning for salvation." II Thess. 2:13</p> <p>"You did not choose me but I chose you..." Jn. 15:16</p> <p>"... few are chosen." Matt. 22:14</p>
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Born Again → Seeks God → Sons → No Condemnation → Made Alive → Slaves of → Heaven
 Children of God Christ/Righteousness

Jn. 3:1-3 Rom. 3:10 Jn. 1:12 Rom. 8:1 Eph. 2:5 Rom. 6:18 I Jn. 5:13
 Rom. 8:16

IMPUTED SIN - OUR SIN IS IMPUTED TO CHRIST (II COR 5:17)
IMPUTED RIGHTEOUSNESS - CHRIST'S RIGHTEOUSNESS IS IMPUTED TO US - GIVES US THE NEW
DIVINE NATURE - (ROM. 5:17, II COR. 5:17)

SOVEREIGN GRACE

Eph. 2:4 - "But God . . ."
 Eph. 2:8,9
 Eph. 1:3
 Acts 13:48
 Jn. 1:12,13
 Matt. 22:14
 Jn. 6:37

Jn. 6:44
 Jn. 6:65
 Jn. 15:16
 Rom. 8:29,30
 Col. 3:12
 I Thes. 1:4
 II Thes. 2:13

II Tim. 1:9
 James 1:18
 I Pet. 1:1,2
 II Pet. 1:10
 Rom. 11:6

Born In Sin → No One → Aliens → Darned/Condemned → Dead → Slaves of Sin → Hell
 Seeks God

Ps. 51:5 Rom. 3:10 Eph. 2:19 Rom. 5:16 Eph. 2:1 Rom. 6:6 Rom. 6:15

IMPUTED SIN - COMES FROM ADAM AND IS IMPUTED DIRECTLY TO US (ROM. 5:12,13)
INHERITED SIN - PASSED ON TO EVERY PERSON FROM PARENTS - GIVES US THE OLD
SIN NATURE - (ROM. 3:23, EPH 2:1-3)

IMPUTED SIN	INHERITED SIN	UNPARDONABLE SIN
Physical Death	Spiritual Death	Eternal Death

IX. Rom. 9:1-24 (see attached).

X. Pelagianism, Semi-Pelagianism, Jacob Arminius (see attached).

XI. 3 Pillars of Free Will (see attached).

Free Will - The belief that the will of man is without restraint or restriction. Nothing externally nor internally hinders the free exercise of the will to choose what it may.

Free Agency - Man is free to make choices based on his strongest inclinations. Although fallen, he still has reason, conscience, can recognize moral distinctions, and choose or reject as he may so decide.

Why does man cling to the idea of "free will"?

1. God needs to be protected from being unfair, unjust, and responsible for the decisions of man.
2. Free will needs to be protected - only way to make man responsible.
3. God doesn't want robots.
4. It is part of our Adamic nature to be totally "free" and "independent".

XII. 1 Timothy 2:4 & 2 Peter 3:9

1 Tim 2:1-4

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

3 This is good and acceptable in the sight of God our Savior,

4 who desires all men to be saved and to come to the knowledge of the truth.

2 Peter 3:9

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

XIII. 2 Wills of God (see attached)

Romans 9:1-24

I. Intro.

-this chapter is not about the election of nations to historical roles. This chapter is about individuals.

II. The Condition of Israel. (1-5)

Rom. 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

Rom. 9:2 that I have great sorrow and unceasing grief in my heart.

Rom. 9:3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

A. PAUL'S DESIRE FOR ISRAEL (1-3)

-Paul is stricken with grief by Israel's spiritual condition rejection of their Messiah.

Rom. 9:4 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises,

Rom. 9:5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

B. ISRAEL'S PRIVILEGED POSITION. (4,5)

-Israel had it all.

-it certainly would appear that "with it all" their salvation was guaranteed.

-So the big question is -

WHY ISN'T ALL OF ISRAEL SAVED??

III. The Answer - Individual Election. (6-13)

Rom. 9:6 But it is not as though the word of God has failed.
For they are not all Israel who are descended from
Israel;

A. GOD HAS NOT FAILED.

The Word of God, in its invitation for all to come for salvation, does not fail when all do not. It may look as though God and His Word have failed but they really haven't. It never was God's promise to save every individual who is physically descended from the nation of Israel. There is another explanation for Israel's rejection.
(6)

Rom. 9:7 neither are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

Rom. 9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

Rom. 9:9 For this is a word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

Rom. 9:10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;

Rom. 9:11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls,

B. ELECTION/SALVATION DOES NOT COME FROM:

1. Inheritance. (7-9)
2. Future works. Election is not based on what God sees is going to happen in the future. It is based on His calling. (10-11a) See attached - "The Foreknowledge View".

Rom. 9:12 it was said to her, "THE OLDER WILL SERVE THE YOUNGER."

Rom. 9:13 Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

C. SALVATION DOES COME FROM GOD'S SOVEREIGN CHOICE - ELECTION. (11B-13)***D. EXAMPLE OF JACOB AND ESAU.***

God does not love all men equally. What is amazing is that He loves anyone at all! (13)

Deut. 7:7,8

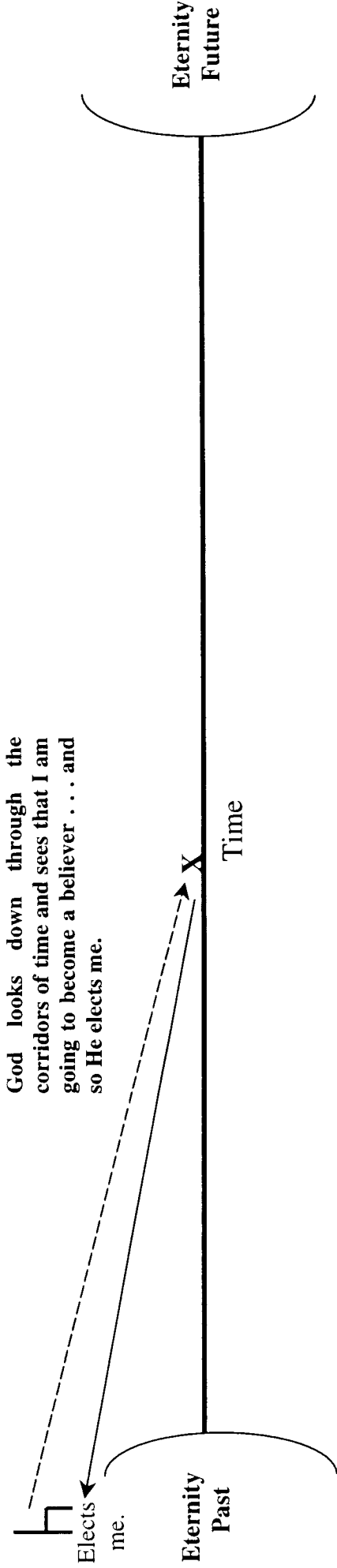
7 "The LORD did not **set His love on you nor choose you** because you were more in number than any of the peoples, for you were the fewest of all peoples,
8 but because the LORD loved you,

Deut. 10:14,15

14 "Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it.

15 "Yet on your fathers did the LORD **set His affection to love them, and He chose their descendants after them**, even you above all peoples, as it is this day.

The Foreknowledge View



10 reasons why this view is false:

1. The example of Jacob and Esau (Rom. 9:9-16) proves that God does not do His choosing based on what He sees man will do. (Titus 3:5 - "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit).
2. It makes choosing/election meaningless - what is the sense of choosing if it is going to happen anyway.
3. It contradicts the Biblical teaching that man does not seek God (Rom. 3:10-12).
4. To "foreknow" (προγινώσκω) means to have a predetermined intimate relationship with someone. It means to "forelove". It means more than to have a mere knowledge of what will happen. (Jer. 1:5; Gen. 4:17; Matt. 1:25; Amos 3:2; Is. 49:1; Ex. 49:1; Ex. 33:17; Matt. 7:23; Jn. 10:14, 15; Acts 2:23; 2 Tim. 2:19)
5. You have God gaining in knowledge, therefore He is not omniscient.
6. Why create unbelievers who are not going to believe? Isn't it cruel of Him to allow that to happen?
7. It contradicts Rom. 8:28,29 which declares that God is active in bringing about salvation, not merely being an observer. This view makes God a reactor instead of an initiator. God's decision is dependent on my decision. God can't act until I act.
8. It doesn't solve anything. The future is still fixed. That is what has brought about "Open Theism".
9. It contradicts Eph. 2:1 which says that "man is dead in his trespasses and sins". Is that what God sees when He looks?
10. This view is merely an escape to avoid accepting the biblical truth of election.

IV. It is God's sovereignty and not man's "free will" that determines individual salvation. (14-16)

Rom. 9:14 What shall we say then? There is no injustice with God, is there? May it never be!

Rom. 9:15 For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

Rom. 9:16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

A. DON'T EVEN THINK THAT GOD IS NOT JUST IN ANY OF HIS DECISIONS AND ACTIONS. (14)

B. IF GOD DECLARES SOMETHING TO BE JUST, THEN IT IS. (I.E. JUSTICE ISN'T HIGHER THAN GOD). (15)

C. THEREFORE IF ANYONE IS GOING TO BE SAVED, IT WILL HAVE TO BE BY GOD'S CHOICE, NOT MAN'S. (16)

V. God's sovereignty and purposes are so deep, they encompass everything good and evil. (17,18)

Rom. 9:17 For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."

Rom. 9:18 So then He has mercy on whom He desires, and He hardens whom He desires.

A. PHARAOH.

1. God raised up and sustained Pharaoh, even though what he was doing was counter to God's desired will. (17a)
2. God did this for His divine purposes - 1) Declare His power. 2) Proclaim His name.

B. NOTE THAT IT IS NOT EXTERNAL COERCION, BUT INTERNAL INCLINATION.**C. GOD BRINGS ABOUT HIS WILL ON BOTH ENDS OF THE SPECTRUM. (18)****VI. How can God hold man accountable if God is determining the outcome? (19-21)**

Rom. 9:19 You will say to me then, "Why does He still find fault? For who resists His will?"

Rom. 9:20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

Rom. 9:21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

A ANSWER: I'm God - That's Why!!!

B. EXAMPLE OF THE POTTER AND THE CLAY. (21)

-See attached on "the Rights of the Creator/Potter"

The Rights of the Creator/Potter

1. The Creator has never, does not now, nor ever will owe anything to His creation.
2. Therefore the idea of fairness and equality are mute points.

"God is not required to give equally that which He is not required to give at all."

3. Ex Nihlio (out of nothing) creation and coherence sustainability places the creation in a position of clay in the hands of the Potter.

Heb 11:3

3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

Heb 1:3

3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

Col 1:17

7 He is before all things, and in Him all things hold together.

4. The Creator/Potter has all rights.
5. The creation has no rights, no claims, no demands.
6. The Potter has the right to make, shape, and design every part and every detail of His creation exactly the way He wants.

Jer 18:1-6

The word which came to Jeremiah from the LORD saying,

2 "Arise and go down to the potter's house, and there I will announce My words to you."

3 Then I went down to the potter's house, and there he was, making something on the wheel.

4 But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make.

5 Then the word of the LORD came to me saying,

6 "Can I not, O house of Israel, deal with you as this potter does?" declares the LORD. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel.

Isa 29:15-16

15 Woe to those who deeply hide their plans from the LORD,
And whose deeds are done in a dark place,
And they say, "Who sees us?" or "Who knows us?"

16 You turn things around!
Shall the potter be considered as equal with the clay,
That what is made would say to its maker, "He did not make me";
Or what is formed say to him who formed it, "He has no understanding"?

7. The Creator/Potter has the right to execute justice based on the standard He has determined that serve His Divine Decrees.

VII. The ultimate reason behind it all. (22-24)

Rom. 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

Rom. 9:23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

Rom. 9:24 even us, whom He also called, not from among Jews only, but also from among Gentiles.

A. ELECTION AND THE ENTIRE PLAN OF GOD HAS ONE PURPOSE, ONE GOAL, AND THAT IS THE GLORY OF GOD.

B. GOD'S WRATH AGAINST SIN AND HIS POWER IN JUDGMENT SERVES TO PRODUCE IN THE VESSELS OF MERCY (ELECT) THE ABILITY TO KNOW HIM MOST COMPLETELY AND WORSHIP HIM WITH THE GREATEST INTENSITY FOR ALL ETERNITY.

C. ELECTION IS TRUE NOT ONLY FOR THE JEW BUT ALSO FOR THE GENTILE.

Pelagianism

1. Pelagius was a monk living in Britain (354 – 418).
2. Pelagius said there was no such thing as original sin. (Original sin means we are born in sin. It is not the first sin but the result of Adam's first sin. It is our inherent corruption.)
3. Adam's sin affected Adam and only Adam.
4. Everyone is born in the same state of innocence in which Adam was created.
5. It is possible for a person to live a life of obedience to the law of God, a life of moral perfection, without any help from the grace of God.
6. Grace makes obtaining righteousness easier but you don't have to have. You can obtain righteousness without it.
7. In the fifth century the Church condemned Pelagius as a heretic. Pelagianism was condemned at the Council of Orange, and it was condemned again at the Council of Florence, and finally the Council of Carthage.

Semi-Pelagianism

1. Evolved under Roman Catholicism from the 6th century.
2. Semi-Pelagianism says yes, there was a fall; yes, there is such a thing as original sin; yes, the constituent nature of humanity has been changed by this state of corruption and all parts of our humanity have been significantly weakened by the fall, so much so that without the assistance of divine grace nobody can possibly be redeemed.
3. Grace is not only helpful but it's absolutely necessary for salvation. While we are so fallen that we can't be saved without grace, we are not so fallen that we don't have the ability to accept or reject the grace when it's offered to us. The will is weakened but is not enslaved.
4. There remains in the core of our being an island of righteousness that remains untouched by the fall. It's out of that little island of righteousness, that little parcel of goodness that is still intact in the soul or in the will, that is the determinative difference between heaven and hell. It's that little island that must be exercised when God does his thousand steps, but in the final analysis it's that one step that we take that determines whether we go to heaven or hell — whether we exercise that little righteousness that is in the core of our being or whether we don't.
5. Man might be 99% corrupt, incapable, sick, drowning, but he still has that 1% ability to choose and to respond by himself.

Jacob Arminius

1. Lived from 1560 – 1609.
2. Dutch theologian.
3. Followers became known as Arminians or Remonstrants.
4. Election is conditional based on God's foresight and foreknowledge into the future.
5. Believes the same as semi-pelagianism with the exception of prevenient grace.
6. Believers may lose their salvation.
7. There is free will in heaven but for some not free to sin, for others free to sin.

Pelagianism

1. Adam and Eve were the only ones on the ship when they crashed it and it sunk.
2. Every person after Adam has their own ship that they are steering.
3. Adam & Eve can rescue themselves through their own efforts (obey the Law)
4. Some people will crash their ships and some won't.

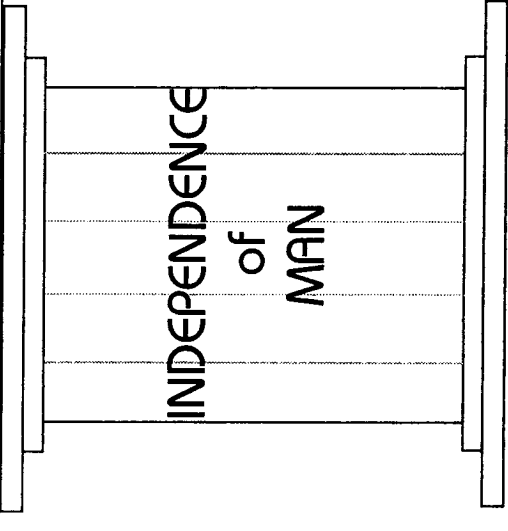
Semi-Pelagianism

1. Adam was steering the ship and the whole world was on the ship when it crashed and sunk.
2. All people nearly drowned but not quite. To be rescued they must reach out for help.
3. If they do, Christ will reach out to them and rescue them.
4. If they do not, they will drown.

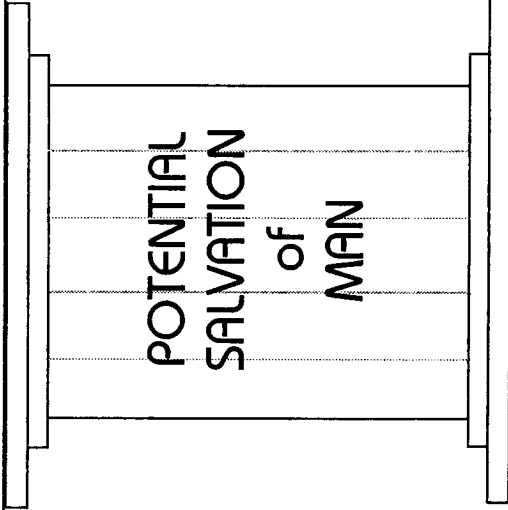
Jacob Arminius

1. Adam was steering the ship and the whole world was on the ship when it crashed and sunk.
2. All people drowned.
3. Christ dives into the water and pulls every one to the surface (previent grace). Here he brings them to life enough so that they can make a decision if they want to be rescued or not.
4. If they do, they need to grab Christ's hand and be rescued. If they do not want to be rescued, they will drown.

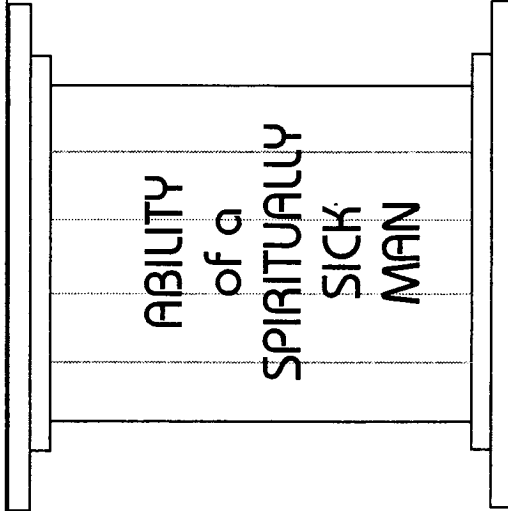
F R E E W I L L



Man is free to operate apart from God.



The salvation of man is the central purpose and goal of God, but there are no guarantees.



Man, though spiritually sick, still has the ability to seek God and cooperate with His grace for salvation.

Man's "Free" Will

I. What does it mean for something to be "free"?

1. not under another's control; not a captive or slave.
2. not held back from acting or thinking as one pleases.
3. not affected or restricted by any condition or circumstance.
4. not imprisoned or enslaved.
5. not controlled by obligation or the will of another.
6. not subject to external restraint.

Is man's will totally free?

Is God's will totally free?

II. For the will to be "free" it must act from a position of neutrality, with no bias.

Problems:

1. If the will is neutral, then we make choices for no reason - they are spontaneous - no moral significance - they cannot be judged good or bad.

*But God is concerned with our motives.

2. How can a choice be made if there is no bias, prior inclination, bent, motivation, etc.?

*Joseph - Gen. 50:20 - "You meant evil against me, God meant it for good."

III. What is true of our wills?

- A. The mind chooses what it desires.
- B. Therefore man's will is the ability to make choices according to his desires.
- C. Self-determinism - we are free to choose what we want.
- D. External determinism - we are forced to do things by external forces.
- E. Man is a slave to sin and will make choices based on his sin nature and its desires.

Problems With Free Will

God is unloving.

Free Will makes God an observer in a world with no ultimate purpose and where people are victims of their circumstances. For God to watch all of the pain, suffering, murder, rape, beatings, disease, starvation, wars, and have the power to stop it but doesn't, portrays a grossly unloving God. Those who believe in F-W, though they may be saddened by it, accept it because F-W is being served.

God values Free Will more than people's lives.

In reality those who believe in F-W are saying that God would rather give us F-W, even though it costs the eternal lives and destinies of billions of people, than to not do so. God looks down on the billions of people burning in Hell and comforts Himself with the thought - "All of this was worth it so that man could have F-W".

You cannot pray for the unsaved.

F-W says man's will must remain free. It would therefore not only be wrong to pray for the unsaved but futile as well, for that would mean we are asking God to intervene and violate a person's F-W. Any influence whatsoever would be wrong.

Heaven will limit freedom and therefore be a miserable place.

There will be no choice to sin in Heaven. How sad!! What will we do - turn into robots?

God is not fair.

The cry of F-W is that belief in election makes God unfair. However it is inconsistent for those who believe in F-W to say it is fair when God puts people in terrible situations here on earth, but He can't do it in eternity.

John 9:1-3

1 As He passed by, He saw a man blind from birth.

2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the **works of God might be displayed in him.**

God's omniscience and foreknowledge.

Most F-W's hold to God's omniscience and foreknowledge. What they overlook however is that what that means is that the future is locked and there is no F-W.

If the will is truly free, then man is not responsible for his decisions.

His decisions will be random. If random, then no inclination. No inclination, then no deliberation. You end up with the same criticism as those who believe in election - how can man be responsible? Man is responsible because his decisions are based on his inclinations which are tied to his nature (OSN or NDN).

One person responds to the gospel and his neighbor does not.

That is a question that needs to be answered. Why did you respond and your neighbor, friend, or relative doesn't? If the answer is found in you, then you have produced self-righteousness.

Free Will can subtly promote a self-righteous view of salvation.

It is not: Grace + Free Will = Salvation

The eternal destiny of man depends on the faithfulness and persuasion of another believer.

It is a frightening thought that my salvation is dependent on the knowledge and spirituality of another person. If they are not faithful in their witness, not knowledgeable in the Word, not persuasive enough, I could spend an eternity in Hell for their failure. If I am in a remote area, isolated from much of civilization and no one makes the effort to bring the gospel to me, all of the natural revelation in the universe will do me no good and I will be lost for eternity.

God's Will

1 Will - 2 Dimensions

God's Determined Will - what He determines will happen.

(unrevealed in His Divine Decrees)

Ex 4:21

21 The LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will **not let the people go**."

Acts 2:23

23 this Man, **delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.**

Acts 4:27-28

27 "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

28 to do whatever Your hand and Your purpose predestined to occur.

Matt 22:14

14 "For many are called, but **few are chosen.**"

Matt 7:13-14

13 "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.

14 "For the gate is small and the way is narrow that leads to life, and there are **few who find it.**

Rom 9:21-22

21 Or does not the potter have a right over the clay, to make from the same lump **one vessel for honorable use and another for common use?**

22 What if God, although willing to **demonstrate His wrath and to make His power known, endured with much patience vessels of for destruction?**

57.

GOD

God's Desired Will - what He desires to happen.

(revealed in His Word)

Ex 5:1

"Thus says the LORD, the God of Israel, "**Let My people go** that they may celebrate a feast to Me in the wilderness."

Ex 20:13

3 "**You shall not murder.**

2 Peter 3:9

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, **not wishing for any to perish** but for all to come to repentance.

1 Tim 2:3-4

3 This is good and acceptable in the sight of God our Savior,
4 who **desires all men to be saved** and to come to the knowledge of the truth.

Principle: God wills the "greater good". It may be His desired will or it may not be. It is decided by what God determines for any given situation will best put on display His divine attributes and therefore achieve His divine purposes.

We exercise our wills the same way: "I really want a piece of French Silk pie, but I am determined to stick to my diet."

"I really desire to go on a trip to Europe, but I am determined to save my money."

"I don't want to punish you, but it is the best thing to do."

XIV. Evangelism and Prayer (see attached)

XV. How Does the Doctrine of Election Make a Practical Difference in My Life (see attached).

How Does the Doctrine of Election Make a Practical Difference in My Life?

The Doctrine of Election produces humility. It crushes pride.

I can take "0" credit for my salvation. Salvation is all of God. Jonah 2:9 "Salvation is from the LORD". It was not my intellect, my wisdom, my spiritual sensitivity, my ??????, that caused me to respond to the gospel. It was God's sovereign work of grace in my life. My pride, my ego, my arrogance is crushed. Election is the most powerful doctrine we have that humbles the heart of the believer. Perhaps that is why there is so much arrogance in the Church.

The Doctrine of Election exalts God.

It gives Him all the credit. It puts me on my knees in daily thanksgiving and worship of Him who chose me and saved me. Can I do anything less than worship and praise Him forever for rescuing me from the condemnation to Hell?

The Doctrine of Election keeps the Church focused on deep, thought-filled, God-glorifying study and contemplation.

It keeps our minds from becoming flabby, unproductive, lazy, and wasted. It promotes rigorous discussion, perseverance in study, and countless hours of meditation, all of which gives firmness, fiber, and content to all of the doctrines of Scripture as they apply to the life of the Church. It awakens believers who are drifting on a sea of assumed beliefs, who have never thought through or analyzed what they believe. The doctrine of Election is good for us, our children, and our grandchildren.

The Doctrine of Election keeps the Church from compromise, gimmicks, and arm-twisting evangelism.

We evangelize in a graveyard not in a hospital ward. God will draw the elect. God has also specified how He will draw the elect and what He uses. The Church's responsibility is to give a clear, uncompromised proclamation of the gospel.

The Doctrine of Election produces personal holiness.

If God elects you and predestines you to holiness - Eph 1:4 "just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.", then our goal should be to be holy. We should desire to "grow in the grace and knowledge of the Lord Jesus Christ" so that we may magnify Him Who has so wondrously chosen and saved us for all eternity.

The Doctrine of Election is the basis for my eternal security.

There are no dropouts in God's plan. Those in eternity past that were elected for salvation, all will make it to their final destiny in Heaven (Rom. 8:29,30). This is not based on my "keeping power" but rather on His (Jn. 10:27-29). He is the one who our confidence is in - **Phil 1:6** "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus." **Phil 2:13** "for it is God who is at work in you, both to will and to work for His good pleasure." If you are truly saved God will be at work in your life producing fruit (Gal. 5:22,23), and good works (Eph. 2:10, James 2:14-26).

The Doctrine of Election results in stability

I am eternally secure. I am loved. God has chosen me in eternity past. I have a glorious future. By His sovereignty and providence, He is in control of every detail of my life.

The Doctrine of Election infuses the believer with boldness.

If God is sovereign, if God has chosen me, predestined me, and given me a security that is eternal, then I should have boldness in my witness and the "risks" I take to reach the world with the gospel. Rom 8:33 "Who will bring a charge against God's elect?" Acts 18:9-10 9 And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but **go on speaking** and do not be silent; 10 for I am with you, and **no man will attack you** in order to harm you, for **I have many people in this city.**"

The Doctrine of Election gets my eyes off myself and onto God.

Election gives me purpose & direction as I focus my life on His glory. It keeps my relationship with God in the proper perspective - He is the Potter, I am the clay. God judges me, I don't judge Him (Job 38-42).

The Doctrine of Election makes my evangelism and prayer effective.

I have confidence, even though I am unaware who they are, that God has elected some individuals who will respond to the gospel when I proclaim it. My job is to be faithful and bold. God will be faithful in drawing men to Himself. Likewise when I pray for the unsaved, I know God will, in His sovereignty and providence, bring about His will and answer those prayers in the manner He determines as best.