

THE GOLDEN CHAIN OF ROMANS 8

Predestination to
Glorification!

WAYNE O'DONNELL

**THE GOLDEN
CHAIN OF
ROMANS 8**

The Golden Chain of Romans 8
Predestination to Glorification

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Wayne ODonnell

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To

D. Martin Lloyd-Jones
for his five books on Romans 5 - 8

and

Arnold G. Fruchtenbaum
for his book *Footsteps of the Messiah*

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Introduction

All my books can be read online for free at wayneodonnell.com or bible.ag. Mt. 10:8, “Freely you have received, freely give.”

This booklet is included in and comprises of one section of my book *Predestination is to Glory not to Faith: Anti-Calvinism & Reformed Theology; Pro-Certainty of Sanctification & Glorification; In Romans 8, Romans 9, & John 6*.

The ‘Golden Chain’ of Romans 8:28-30 includes 1) foreknowledge, 2) predestination, 3) calling, 4) justification, and 5) glorification. Paul intentionally omits faith from this sequence because predestination is to glorification and sanctification, not to faith.

Paying attention to this detail alters Calvinism’s TULIP. T (Total Depravity) doesn’t include an inability to believe the gospel. Election is not U (Unconditional) since God elects all whom he has known forever in the eternal Messiah, who entered into union with him through justification by unpredestined faith. I (Irresistible Grace) is after justification, for sanctification and glorification. L (Limited Atonement) is unbiblical. And, P (Perseverance of the Saints) is confirmed in the strongest possible way, to the extent it’s synonymous with eternal security and the certainty of glorification.

I rejoice in biblical, non-Calvinistic predestination, to glory, not to faith! Biblical predestination is about the certainty of God’s completion of our salvation

through sanctification and glorification. Predestination shouldn't be a word that conjures up images of Calvinistic horrors of reprobation in the minds of those who haven't been indoctrinated to focus on the good fortunes of the elect. Instead, predestination should be a word that gives great joy, because it underlies the Biblical doctrine of the certainty of our future glorification! Rom. 5:3, "Having been justified by faith, we ... rejoice in [the sure and certain] hope of [sharing in] the glory of God!"

My hope is that this book won't only be a defense against Calvinism and its harms, and rescue some born-again Calvinists from Calvinism; but also that this consideration of the topic of predestination will give all readers a better understanding of the justification, sanctification, and glorification that comprise our gracious salvation, and this knowledge will also make us more fruitful. Jn. 15:7-8, "If ... my words abide in you, ... herein is my Father glorified, that you bear much fruit."

This book is the result of 1) a paper I wrote for a Soteriology class at Veritas International University, 2) my coming into contact with an increasing number of Reformed church plants, 3) my deep appreciation of D. Martin Lloyd-Jones' teaching about the certainty of the hope of our future glorification, and 4) my gratitude for the simple gospel message I first heard when I was fourteen years old after having been raised a Roman Catholic.

Jn. 3:36. He that believes on the Son has everlasting life.

Not, “He that is good,” or “He that goes to church,” or “He that is -predestined to- believe,” but “He that believes on the Son.” The gospel is a genuine offer for every person, in the way we usually think of an offer, and not something predetermined.

All Calvinists believe who God chose, determined who would believe. Most non-Calvinists believe God’s foreknowledge of who would believe, determined whom he chose. Actually, God’s foreknowledge of all in union with the eternal Messiah, which they entered through justification by non-predestinated faith, determined whom he chose.

Calvinism is a theological system built mostly on logic, and only secondarily on scripture. For example, the Westminster Confession says we’re predestined to faith, not because the Bible says it, but because Calvinism’s version of election logically requires it.

Westminster Confession. III (Calvinist). As God has appointed the elect unto glory [the Bible does say this], so has He ... foreordained all the means thereunto, wherefore, they who are elected, ... are effectually called unto faith [the Bible doesn’t say this].

Calvinism defends the morality of its system with philosophical technicalities. For example, God isn’t ‘forcing you to believe against your will’ if he indirectly causes you to believe by changing your nature so you want to believe. Or God isn’t ‘unrighteously predestining some to hell’ if he’s righteously punishing the sins no one can avoid because God indirectly caused them to be sinners

through birth from a fallen Adam. But many Calvinists know Calvinism is, or certainly appears to be, immoral and illogical.

Palmer (Calvinist). The Calvinist ... realizes that what he advocates is ridiculous. ... To say on the one hand that God has made certain all that ever happens, and yet to say that man is responsible for what he does? Nonsense! ... To say that God foreordains the sin of Judas, and yet Judas is to blame? Foolishness! ... The Calvinist freely admits that his position is illogical, ridiculous, nonsensical, and foolish. This is in accord with Paul, who said, "The word of the cross is to them that perish foolishness" (1 Cor. 1:18). ... In the face of all logic, the Calvinist says that if man does anything good, God gets all the glory; and if man does anything bad, man gets all the blame. ... The Calvinist has to make up his mind: what is his authority? His own human reason or the Word of God?¹

Nevertheless, for those of us who know the Bible to be true, we still have to believe Calvinism if the Bible teaches it.

Grudem (Calvinist). [Reprobation] is something that we would not want to believe, and would not believe, unless Scripture clearly taught it.²

But does scripture teach it?

Spurgeon (Calvinist). The old truth that Calvin preached, that Augustine preached, that Paul preached, is the truth that I must preach to-day.

¹ Palmer, Five Points, 104-5.

² Grudem, Systematic Theology, 685.

... I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel.³

In contrast to Spurgeon equating the gospel to Calvinism, this book is a defense of the gospel against Calvinism. Probably most Christians had no idea what Calvinism was when they first believed. They have to be gradually indoctrinated into it, like a person studying science in our schools has to be gradually indoctrinated as to how the complex workings of our universe, which have a strong appearance of design, supposedly came about by chance.

Spurgeon (Calvinist). When I was coming to Christ, I thought I was doing it all myself. ... I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those truths [of Calvinism] in my own soul. ... I can recollect how I felt that I had grown on a sudden from a babe into a man.⁴

Spurgeon, like many other Calvinists, speaks of his post-salvation experience of accepting Calvinism in language believers normally use to describe their salvation experience. But an important principle D. M. Lloyd-Jones taught was that our justification experience is the only big event in our lives until glorification. There's no post-salvation, "second blessing" experience. And there's no post-salvation "doctrines of grace" experience either. It's our having been justified that makes the big difference

³ Spurgeon, *Defense of Calvinism*, Kindle 2-3, 30-35, 104-105.

⁴ *Ibid.*

in our lives. Calvinism isn't the gospel, but competition to the gospel.

The verses quoted in this book are from the King James Version, with the English modernized. I've also consistently replaced the word "Christ" with "Messiah", because no one knows what a "Christ" is, except for its religious overtones; but everyone knows what a "Messiah" is. Both "Christ," in Greek, and "Messiah," in Hebrew, are transliterations of words meaning "Anointed." I also quote extensively from the CV, Calvinist Version. It's quite different from the KJV and all the other versions. ;)

All Calvinists Teach Predestination to Faith

All Reformed theologians teach predestination to faith, either directly or indirectly. But teaching predestination to faith includes faith in a sequence the Bible doesn't include it in. The 'Golden Chain' of Romans 8:28-30 includes 1) foreknowledge, 2) predestination, 3) calling, 4) justification, and 5) glorification. Paul intentionally omits faith from this sequence, because predestination is to glorification, not to faith, not even indirectly.

Steele and Thomas say Calvinists believe "God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation," whereas non-Calvinists believe "the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation."⁵ But that definition is too imprecise. Both Calvinists and non-Calvinists believe God's choice of the sinner is the ultimate cause of salvation (which is entirely provided by God), meaning justification, sanctification, and glorification. But is it the ultimate cause of the sinner's faith?

Anthony Badger says the problem with the non-Calvinist view is "what would be the point of actively electing some and not others if God simply knew how man would react? Why wouldn't God just wait and let the chips fall where they may, so to speak?"⁶ Badger would have a point if predestination was to faith, but there is no circular reasoning in the non-Calvinist view when election, predestination, and calling are to salvation, not to faith.

⁵ Steele, Romans, 144–45.

⁶ Badger, TULIP: Unconditional Election, 36.

Predestination to faith was first taught by Augustine around 400 A. D., and then (except for a few exceptions like Gottschalk in 804-869) not heavily promoted again until the 1500's during the time of Calvin.

Boettner (Calvinist). The doctrine of Predestination, ... this cardinal truth of Christianity, was first clearly seen by Augustine. ... From the time of Augustine until the time of the Reformation very little emphasis was placed on the doctrine of Predestination.⁷

Although all Reformed theologians teach predestination to faith, surprisingly, in a book entitled *Predestined to Believe*⁸, by Adam Murrell, I couldn't find a single phrase about being elected, predestined, or called to believe, except for the title. Also, in the book *Called to Believe: A Brief Introduction to Christian Doctrine*⁹, used in the Lutheran Church, I found only two mentions of the phrase 'called to believe,' with no accompanying Bible references. This shows how little attention is commonly given to this issue. I quote many Calvinists below in chronological order, and Calvin at length, because he seems to have understood, better than those who followed him, that predestination to faith is the real heart of his system.

Augustine (354-430). Men ... are ... elected to believe. ... He chose us ... that we might believe. ... We [are] called ... that we may believe. ...

⁷ Boettner, Calvinism in History.

⁸ Murrell, *Predestined to Believe*, 120.

⁹ Mueller, *Called to Believe*.

Whom He predestined, He calls to repentance.¹⁰

Johann von Staupitz (Luther's Mentor, 1460-1524). It has been decreed that some should be elected and predestined ... to faith in our Lord Jesus Christ. But those who do not have faith are judged already.¹¹

Zwingli (1484-1531). Faith ... is the fruit of election, predestination and calling. ... He who believes, ... believes therefore because he has been elected and predestined. ... Faith is not by human power, but God's. He therefore gives it to those whom he has called, ... whom he has destined, ... whom he has elected. ... Are we not justified by faith? Yes, but calling precedes faith. ... Faith ... is inferior and posterior to election, predestination or calling. But why is salvation attributed to faith above the others? Why does Paul use this link out of the chain? I reply, because that is best known to us.¹²

Luther (1515). All things whatever arise from, and depend on, the divine appointment; whereby it was foreordained who should receive the word of life, and who should disbelieve it.¹³

Calvin (1554). [1] We were as much ordained to faith in Christ before the foundation of the world, as we were chosen to the inheritance of eternal life in Christ. ... [2, quoting Augustine] If it be investigated and inquired how it is that

¹⁰ Augustine, *On Predestination*, Kindle 90239-154526.

¹¹ Staupitz, *Eternal Predestination*, in Oberman, *Forerunners*, p.125.

¹² Zwingli, *Selected Works*, Kindle 3687.

¹³ Luther, *Commentary on Romans*, in Boettner, *Predestination*, Kindle 251-252.

each receiver of faith is deemed of God worthy to receive such a gift, ... it is by grace, or Divine predestination.” ... [3] That no one might attribute it to faith that one is preferred above another, Augustine testifies that men are ... chosen that they might believe. ... [4] Faith could not possibly have existed except that God had then appointed it for us. ... [5] Election is the cause and the beginning of all faith, ... therefore, election is, in [logical] order, before faith. ... [6] “He hath from the beginning chosen such believers unto salvation, through sanctification of the Spirit and belief of the truth,” in which words the apostle traces faith and sanctification to the eternal election of God as its source and cause. ... [6] Were these chosen because they had sanctified themselves and rendered themselves meet or worthy? ... The nature of faith is the same, and equally the gift of God. ... [7] Paul in that chapter [Eph. 1] traces the faith by which the children of God enter upon the possession of their salvation unto eternal election as its true and only source; and most certainly faith is especially to be reckoned among those spiritual riches which are freely given to us in Christ. ... Wherefore, if faith be the fruit of Divine election, it is at once evident that all are not enlightened unto faith. Hence, it is also an indubitable fact that those on whom God determined in Himself to bestow faith were chosen of Him from everlasting for that end. ... [8] Those only believe whom God enlightens, ... election is the mother of faith. ... [9] “That the election of God might stand,” those who were once blind are “illuminated” unto faith.¹⁴

¹⁴ Calvin, *Eternal Predestination*, Kindle [1] 66-67, [2] 193-194, [3]

Knox (1559). Election ... is the fountain from which springeth faith. ... What foolishness were it therefore to reason: 'My ... faith is the cause of my election'?"¹⁵

Lutheran Formula of Concord (1580). When the Word of God is preached, [man] ... remains an enemy of God, until he ... is endowed with faith ... without any cooperation of his own. ... Eph. 2:8: It is the gift of God. ... Man's will that is to be converted does nothing ... until he is regenerate. ... The eternal election of God ... not only foresees ... but is also ... a cause which procures ... our salvation and what pertains thereto. ... Acts 13:48: And as many as were ordained to eternal life, believed.¹⁶

Canons of Dort (1619). Faith ... is a free gift of God. ... (Eph. 2:8). ... Faith ... and the other saving gifts ... flow forth from election. ... Some have not been chosen or have been passed by in God's eternal election, ... concerning whom God [decided] not to grant them saving faith.¹⁷

Westminster Confession (1647). As God has appointed the elect unto glory, so has He ... foreordained all the means thereunto. Wherefore, they who are elected, ... are effectually called unto faith in Christ. ... When he decreed to save those who should believe, he decreed to give them faith, ... 'the gift of God,'¹⁸

209-210, [4] 289-290, [5] 298-299, [6] 1009-1013, [7] 1872-1877, [8] 2085-2086, [9] 2091-2092.

¹⁵ Knox, On Predestination, 157.

¹⁶ Formula of Concord, II. Free Will, or Human Powers, XI. Election.

¹⁷ Canons of Dort, Articles 5-6, 9, 15.

¹⁸ Westminster Confession, Chapter III, Of God's Eternal Decree; Robert Shaw, Reformed Faith, Chapters III and XIV.

Owen (1616-1683). "Faith ... is the gift of God;" it is "the work of God, that we believe," Jn. 6:29. ... We choose Christ by faith; God chooseth us by his decree of election. The question is, Whether we choose him because he hath chosen us, or he chooseth us because we have chosen him, and so indeed choose ourselves? ... Our choice of him is a gift he himself bestoweth only on them whom he hath chosen.¹⁹

Gill (1697-1771). True faith is called the faith of God's elect; and those that have it, have it not of themselves, it is the gift of God.²⁰

A. A. Hodge (1823-1886). God had also foreseen ... His elect ones, whom He had chosen. ... All whom the Father giveth to the Son, ... I will give them faith. ... The same mind that sovereignly predestinated the elect to salvation, ... he designed ... efficaciously to communicate to them faith and repentance.²¹

Spurgeon (1834-1892). Those have ... the most ardent devotion, who believe that they are saved ... through faith ... not of themselves, it is the gift of God.²²

Berkhof (1938). Election ... determine[s] with absolute certainty the end unto which man is predestined and the means by which that end is realized. ... God is the author of the regeneration, calling, faith, justification, and sanctification, of the elect, and thus by direct

¹⁹ Owen, Life and Works, Kindle 101302-101309.

²⁰ Gill, Everlasting Covenant, Kindle 1302-1304.

²¹ Hodge, et al., God's Design, Kindle 129-784.

²² Spurgeon, Defense of Calvinism, Kindle 219-221.

action on them brings their election to realization.²³

Chafer (1947). Election is unto faith. ... It is no slight error to confuse these issues and make faith ... the cause and election the effect. Faith can serve no greater purpose than to be the means by which that which God has determined may be realized. ... God chose from the beginning those to be saved and then predestinated them to “belief of the truth” (2 Thess. 2:13).²⁴

Lloyd-Jones (1975). Before the term ‘justification’ [in Rom. 8:30], ... he has to introduce the factor that brings us to faith. ... So the meaning can be stated ... ‘Whom he predestinated, them he also called to believe.’ Faith ... is something that He Himself brings into being. ... By a logical necessity from the statement about foreknowledge, ... it is the gift of God.²⁵

Sproul (1997). The Reformed view holds that we are elected unto faith. ... Reformed Theology sees faith as the result of election. ... Reformed Theology teaches that faith itself is a gift given to the elect. (Eph. 2:8–10). ... Faith is a result of the Spirit’s sovereign work of regeneration.²⁶

Demarest (1997). The ... hearers believed because appointed to life. ... [In] the golden chain of salvation presented in Rom 8:29-30, ... he justifies individuals ... who are moved to

²³ Berkhof, Systematic Theology, 88.

²⁴ Chafer, Soteriology, 404.

²⁵ Lloyd-Jones, Romans, 243-244.

²⁶ Sproul, Reformed Theology, 170-183.

saving faith. ... God graciously invaded the heart and brought it to faith.²⁷

Palmer (1980). The question is: ... is faith also a gift of God (Eph. 2:8)? Does salvation depend ... wholly on God (the giving of Christ to die for us plus the giving of our faith)? Does man keep just a little bit of glory for himself—the ability to believe? ... The teaching of total depravity is that God gets all the glory, and man none. ... When Paul says that God chose the Thessalonians “to be saved,” this, of course, implies that God chose to give them the only means for getting that salvation, namely, faith.²⁸

Ryrie (1999). Election emphasizes God’s free choice of individuals to salvation. ... As many as were set (previous to their believing) in the group of those who would have eternal life did believe (Acts 13:48). ... The Effective Call: This is the call that only the elect respond to through faith. ... This is God’s work. ... Faith is also part of the total package of salvation that is the gift of God (Eph. 2:9).²⁹

Geisler (2001). “All who were appointed [by God] for eternal life believed” (Acts 13:48). ... “They [Paul and Barnabas] spoke so effectively that a great number of Jews and Gentiles believed” (Acts 14:1). ... Even if this text [13:48] is taken ... in the strong sense, there is no contradiction between preordination and

²⁷ Demarest, *Salvation*, 103-104, 115.

²⁸ Palmer, *The Five Points*, 23, 36.

²⁹ Ryrie, *Basic Theology*, Kindle 5768-5771, 6051-6053.

persuasion, since God preordained the means (persuasion) with the end (eternal life).³⁰

Mueller (2006). Since we cannot save ourselves or even come to him by ourselves, he sends his Holy Spirit who calls us to faith. ... He calls us to faith by the means of grace.³¹

Piper (2013). Those whom God had elected, believed. God's election preceded faith and made it possible. ... Between the act of predestination and justification, there is the act of calling. Since justification is only by faith, the calling in view must be the act of God whereby he calls faith into being. ... Whoever believes has been "called" into faith by the sovereign grace of God.³²

Fruchtenbaum (2014). God's salvation grace is irresistible, and for that reason, the elect will respond to this grace and choose to believe. ... By special, divine enabling of the elect, they are able to exercise the faith they need to receive the free gift of salvation. ... Nobody forced us to believe. But the grace of God worked on us in such a way that we chose to believe.³³

Grudem (2015). Long ago God had chosen them, and therefore they had believed. ... "God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth," (2 Thess. 2: 13). ... He sought us, worked in our hearts in a mysterious way, and

³⁰ Geisler, Chosen But Free, 40-41.

³¹ Mueller, Called to Believe, 183.

³² Piper, Five Points, Kindle 645-646, 723-724, 731-732.

³³ Fruchtenbaum, God's Will, 10, 70, 142.

enabled us to believe, before we came to trust in him.³⁴

MacArthur (2017). Repeatedly the Word of God tells us that the source and the reason for regeneration is purely God's grace, not the sinner's own faith. We must not confuse the effect with the cause. ... Every aspect of salvation ... including the sinner's faith ... is done for us freely. "It is the gift of God," ... (Eph. 2:8–9).³⁵

Did you notice an over-dependence on only three verses in all these quotations: Eph. 2:8, Acts 13:48, and 2 Thess. 2:13? If these three scriptures are misinterpreted because they're approached from a pre-conceived Calvinistic framework, the Calvinist doctrine of predestination to faith collapses.

Non-Calvinists Don't Teach Predestination to Faith

Arminius (1560 - 1609). Is it election to faith? By no means; but it is election to righteousness [based on Rom. 9:30-32 and 11:5-7].³⁶

Godet (1883). The predestination of which Paul speaks is not a predestination to faith, but a predestination to glory.³⁷

Forster (2013). Augustine [caused confusion by applying] to the election of the believers, ... Christ's words to the twelve apostles. ... "Who can hear the Lord saying, 'You have not chosen

³⁴ Grudem, Systematic Theology, 672, 708.

³⁵ MacArthur, Gospel According to Paul, Kindle 2348-2359.

³⁶ Arminius, Complete Works, Kindle 23713.

³⁷ Godet, Romans, Kindle 9185.

me, but I have chosen you, and can dare to say that men believe in order to be elected, when they are rather elected to believe.”³⁸

Pinnock/Wagner (2015). The Calvinist says, “God unconditionally selects certain sinners and predestines them to become believers.” This is contrary to the teaching of Scripture. ... It is important to see exactly what it is to which individuals are elected. ... They are not predestined to faith. Their choice of Jesus Christ is not predestined; the choice is foreknown, and the subsequent blessings of salvation are then predestined. The Bible is quite clear about this. Rom 8:29.³⁹

Hunt (2006). Although the Calvinist tries to say that the faith to believe is given by God in order to cause the elect to believe, that idea hardly fits the analogy of eating and drinking. ... There is no hint that the bread of life is force-fed to the elect through Irresistible Grace.⁴⁰

Flowers (2017). Paul teaches that those “in Him” have been predestined to become “holy and blameless” and “to be adopted as sons,” but he never says that certain individuals were predestined to believe in Christ.⁴¹

The Golden Chain of Romans 8 Excludes Faith

Rom. 8:1, 28-30. There is therefore now no condemnation to them which are in Messiah

³⁸ Forster, God's Strategy, Volume 2, Kindle 6045-6047.

³⁹ Pinnock, Grace for All, Kindle 2240-2248.

⁴⁰ Hunt, What Love, Kindle 11175-11178.

⁴¹ Flowers, Potter's Promise, Kindle 1089-1090.

Jesus. ... 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. For whom he did [1] FOREKNOW, he also did [2] PREDESTINATE to be conformed to the image of his Son so that he would be the firstborn among many brethren. Moreover whom he did predestinate, them he also [3] CALLED: and whom he called, them he also [4] JUSTIFIED: and whom he justified, them he also [5] GLORIFIED.

The intrusion of “to be conformed to the image of his Son so that he would be the firstborn among many brethren” into the “whom he X’d, them he also Y’d” pattern shows that glorification, sharing in Messiah’s glory, is the ultimate goal and purpose of our salvation. That’s why predestination is to glory.

The Golden Chain includes foreknowledge, predestination, calling, justification, and glorification. It indirectly includes election, union in Messiah, and regeneration. But it excludes repentance, faith, and sanctification.

Election is indirectly included in the chain because it’s comprised of foreknowledge, the passive part of election, and predestination, the active part of election, that moves foreknowledge forward. “Election” and “choosing” in the KJV are translated from the same Greek word. We are not foreknown “to” anything. But we are elected and chosen “to” particular future events to make sure they occur.

Union in Messiah is indirectly included in the chain because it’s both chronologically and logically simultaneous with justification. A person is justified through union with Messiah at the point of

Messiah's death so that Messiah's death counts for him, but a person can't receive the blessing of union with Messiah unless the legal obstacle of sin is removed; so both things have to happen simultaneously, both chronologically and logically.

Rom. 6:3. As many of us as were baptized into Jesus Messiah [by one Spirit at justification, 1 Cor. 12:13] were baptized into his death [into him at the point of his death, in his experience, and at the point of our belief, in our experience).

Regeneration is indirectly included in the chain because it's part of justification. It's chronologically simultaneous with, but logically subsequent to, justification.

A righteous God can't logically bestow the blessing of regeneration, and the receipt of the indwelling Holy Spirit, on anyone until the legal obstacles of their sin and condemnation are removed through justification.

Gal. 4:6. To redeem them [requirement of justification] ... so that we would receive sonship; and because you are sons [legal heirs], God has sent forth the Spirit of his Son into your hearts [receipt of the indwelling Spirit].

Acts 2:38. Repent and be baptized every one of you in the name of Jesus Messiah for the remission of sins [requirement of justification], and you will receive the gift of the Holy Spirit [receipt of regeneration and the indwelling Spirit].

Rom. 5:5-11. The love of God is shed abroad in our hearts by the Holy Spirit which is given to us [only after the legal obstacles are removed], for when we were yet without strength, ... Messiah died for the ungodly.

God's grace is always effective and always accomplishes his purposes. But God's salvation grace is only in Messiah and not outside of him. Only after the legal problems are solved, "when we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10); can we begin receiving the "much mores" of God's grace.

Rom. 5:9. Much more then, being now justified by his blood, we will be saved from wrath [glorification] through him.

Rom. 5:10. Much more, being reconciled, we will be saved [glorification] by his life.

Rom. 5:15. Much more, the grace of God, and the gift by grace, which is by one man, Jesus Messiah, has abounded [sanctification] to many.

Rom. 5:17. Much more, they which receive abundance of grace and of the gift of righteousness will reign in life [sanctification] by one, Jesus Messiah.

Rom. 5:20. Where sin abounded, grace did much more abound [sanctification].

Calvinism claims the blessing of regeneration is a requirement that precedes justification, and the removal of the legal obstacles to grace. They teach men are given "the mind of the Spirit" (Rom. 8:27),

of Romans chapter 8; before receiving “the righteousness of God which is by faith of Jesus Messiah, ... [and] the remission of sins” of Romans chapter 3:22, 25! If Calvinism is true, Paul was very remiss to not mention regeneration in his treatise on justification in Romans 3.

PAUL'S ORDER OF CHAPTERS IN ROMANS VS. CALVIN			
Paul's Order		Calvinism's Order	
1-3a	Condemnation	1-3a	Condemnation
		8a	Regeneration
3b-4	Justification	3b-4	Justification
5-11	Sanctification & Glorification	5-7, 8b-11	Sanctification & Glorification

If God can righteously regenerate, and give spiritual blessings like regeneration to unjustified men, why did he send his Son to suffer and die to provide justification instead of just regenerating everyone he wanted to and then glorifying them? Regeneration before justification would be regeneration on credit, before payment was applied to an individual's account. But why would God go into debt?

Biblically, Jesus can't righteously give the gift of the indwelling Holy Spirit until both Jesus purchased redemption through his death, and his payment is applied to the sinner's account by faith. Regeneration is being born of the Spirit, and you can't receive the Spirit until after you believe.

Jn. 7:38-39. He that [1] believes on me, ... [2] out of his belly will flow rivers of living water, ... the Spirit, which [1] they that believe on him [2] would receive.

Eph. 1:13. After you believed, you were sealed with that Holy Spirit.

God can't provide regeneration before justification by faith and remain righteous. Either the righteousness of God, or the Calvinistic doctrine of regeneration before faith, has to go, and God remaining righteous is even more important than our being saved.

Rom. 3:4, 26. So that you [God] might be justified ... when you are judged. ... To declare [God's] righteousness for the remission of sins. ... To declare ... [God's] righteousness that he might be [simultaneously] just, and the justifier of him which believes in Jesus.

Not only is regeneration chronologically simultaneous with, and logically subsequent to justification, but also to union in Messiah. Regeneration is chronologically simultaneous with union in Messiah, because we are joined to Messiah through the indwelling Holy Spirit, that gives us new birth and indwelling.

Spirit and Union Chronologically Simultaneous. 1 Cor. 1:13. By one Spirit are we all baptized into one body [union].

But regeneration is logically subsequent to union.

Jn. 1:4. In him [union] was life [beginning with regeneration].

Jn. 6:57. He that eats my flesh, and drinks my blood [believes], dwells in me and I in him [union]. As ... I live by the Father, so he that eats

me [by faith and thus has union with me], even he will live [regeneration+] by me.

Jn. 14:6. I [union] am ... the life.

Jn. 14:19. Because I live [union], you will live [regeneration+] also.

Sanctification isn't part of the golden chain because: 1) It's partly synergistic. It's monergistic in certainty, but it's synergistic in quantity. 2) It's a process instead of a point-in-time event like the aorist (past) tense verbs in the chain: foreknown, predestined, called, justified, glorified. And, 3) it doesn't connect to the next link in the chain, glorification. The certainty of our future glorification is not dependent on the quality of our present sanctification, but on the fact of our past justification.

Repentance isn't part of the Golden Chain because it's irrelevant to salvation. Otherwise, John would have been very negligent not to mention it even once in his gospel about how to receive eternal life. And Paul would have been very negligent to omit the word from his treatise on justification in Romans 3-4.

Jn. 20:31. These are written, so that ... believing [no repentance required] you would have life.

Matthew chapters 1-10 say John the Baptist, Jesus, and the apostles preached a Nineveh-like, city-wide, and nation-wide repentance as the condition for setting up the Messianic Kingdom for that generation of Israel (Matt. 3:2, 4:17, 10:7). But after the cities, not merely individuals, refused to repent

in chapters 11 and 12, Jesus and the apostles no longer preached repentance in chapters 13-28.

Matt. 11:20; 12:41. Then he began to scold the cities in which most of his mighty works were done, because they didn't repent. ... The men of Nineveh will rise in judgment with this generation ... because they repented.

Faith isn't part of the Golden Chain because: 1) It's not predestined. The Bible never includes faith in any chain of causation that includes election, predestination, or calling. That's the main point of this book, and particularly this section on Romans 8. And, 2) it's completely synergistic (unlike sanctification which is synergistic only in quantity). Faith is dependent on the Holy Spirit's enablement only, through the gospel, and on the free-will assent of man.

Salvation In Jesus Messiah

LINK 5: GLORIFICATION
S3 Glorification

LINK 4: JUSTIFICATION
Union/Regeneration

LINK 3: CALLING
Drawn

LINK 2: PREDESTINATION
Given

LINK 1: FOREKNOWLEDGE
Election/Chosen

Sanctification
(Faith Obedience Love)

Man

T5 Works 30/60/100

T1 Faith ?

Gospel

Death & Resurrection

Labels: EG, PG, CG, JG, T4, T6, Es, Ps, Cs, CS, T3, T2, UE, PC, FP, M2, M3, UF, M1, g2, g1.

C=CALLING. E=ELECTION. F=FOREKNOWLEDGE. G=GLORIFICATION. G=GOSPEL. J=JUSTIFICATION. M=MESSIAH. P=PREDESTINATION. T=TIME. S=SALVATION. S=SANCTIFICATION. U=UNION. (M1) 1PET 1:18-20 (M2) (M3) ACTS 2:22 (UF) RM 16:13 EPH 1:4 1 PET 1:2 (FG) (Fs) (FS) 1PET 1:2 (FP) RM 8:29A (EG) 1 PET 1:2-7 (Es) 1 PET 2:9 (ES) 2 TH 2:13 (PG) RM 8:29B JN 6:39 (Ps) EPH 2:10 JN 15:16 (PS) JN 6:37A 17:2-3 (PC) RM 8:30A (CG) 1TH 2:12 JN 6:37B (Cs) 1TH 4:7 (CS) 1COR 1:9:30 JN 6:44A (JG) RM 8:30C TIT 3:7 JN 6:40C (G1) 1COR 15:1-4 (G2) RM 1:16 (T1) EPH 2:8-9 (T2 JUST.) RM 3:28 (T2 UNION) JN 6:56 1JN 1:3 (T2 REGEN.) JN 6:40A (T3) RM 6:3-7:4 (T4) COL 1:4-5 (T5) MT 13:23 (SALVATION) 1COR 1:30

The five Links of the Golden Chain of Romans 8:28-30 are shown in shaded boxes with heavy arrows

going up the center of the chart. Each step in the diagram is labelled by abbreviations so we can easily refer to them. Like Foreknowledge > FP > Predestination > PC > Calling > CJ > Justification > JG > Glorification. M1 - M3 represent events about the Messiah. G1 - G2 represent events about the Gospel. T1 - T6 represent events that occur to a person within Time.

Election includes foreknowledge and predestination. And Salvation includes Justification, Sanctification, and Glorification; all three parts of which are in Messiah “Yeshua,” meaning Salvation. Justification is a past spiritual event; sanctification is a present, spiritual process; and glorification is a future, physical event.

Rom. 5:1-2. Therefore having been justified by faith [justification: past spiritual event], ... we have had access by faith into this grace wherein we stand [sanctification: present spiritual process], and rejoice in hope of the glory of God [glorification: future physical event].

THE THREE TENSES OF SALVATION			
	PAST	PRESENT	FUTURE
SPIRITUAL	EVENT Justification	PROCESS Sanctification	
PHYSICAL			EVENT Glorification

Notice man’s entry point into the Golden Chain is at T2, Faith to Justification, through God’s foreknowledge of us in his eternal Son, UF (Union to Foreknowledge), even though foreknowledge, predestination, election, and calling precede justification chronologically. The entry point into

the chain doesn't begin with Election or Predestination, or a Foreknowledge that acts like Predestination, as Calvinism teaches.

When the phrase “eternal life” is used outside the Gospel of John, it usually emphasizes glorification. Inside the Gospel of John, “eternal life” refers primarily to justification that results in regeneration; and secondarily to a life that is eternal via resurrection and glorification.

Outside the Gospel of John. Rom. 5:21. So that as sin has reigned to death, even so grace would reign through righteousness to eternal life [glorification].

For the rest of this section, it's also good to remember, that in the KJV, “righteousness” and “justification” are translated from the same Greek word, “δικαιοσύνη” (dikeosune). And “faith” and “believe” are translated from the same Greek word “πιστός” (pistos).

On the left side of the diagram, there are three vertical lines, with three arrows each, that will provide the main focus of this section. This is because all three active parts of predestination - Predestination, Election, and Calling - ensure by God's decree, all three parts of salvation - Glorification, Sanctification, and Justification. Foreknowledge doesn't decree anything because it's the passive part of election.

Glorification is considered first in the discussion of each part of predestination, since predestination is primarily to glorification, because that's God's ultimate purpose in salvation.

Rom. 8:29. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son [glorification].

Sanctification is considered second, because it's the next most important purpose of salvation. It's the purpose of our justification, and something we're predestined to.

Rom. 6:4. We are buried with him by baptism into death [justification], so that like as Messiah, ... we also would walk in newness of life [sanctification].

Eph. 2:10. We are his workmanship, created in Messiah Jesus unto good works, which God has before ordained that we would walk in them.

And lastly, election to salvation in general is considered, including justification and union in Messiah. God doesn't decree who will believe, but his providence ensures nothing can prevent those he foreknows in Messiah from being born, hearing the gospel, etc.

REDUNDANT DECREES TO ALL THREE PARTS OF SALVATION (Underlined verses are cited in the Golden Chain chart.)			
	Glorification	Sanctification	Salvation
Foreknowledge	Passive, not Active		
Election	Rm11:5,7,15 2Tim2:10 Tit1:1-3 Jam2:5	<u>1Pet1:2-7</u> Rev17:14 Rev21:27	Eph1:1 1Cor12:1,9-11 Jam1:18-19 1Pet1:2 <u>1Pet2:9</u> 1Ths1:3-4 <u>2Ths2:13</u> 1Pet1:2 Rom11:5,7 2Tim2:10
Predestination	Jn6:39 Jn17:2-3 Act13:48 <u>Rm8:29</u> Rm9:23-24	1Cor2:7 Eph1:5 Eph1:11-12 1Ths5:8-10	<u>Jn15:16</u> 1Cor12:18-28 <u>Eph2:10</u> <u>Jn6:37a</u> Jn6:65 <u>Jn17:2-3</u>
Calling	<u>Jn6:37b</u> Jn6:44 Rm8:28-30 Rm9:23-24 Eph1:18-20 Eph4:4 <u>1Ths2:12</u> 1Ths5:23-24 2Ths1:5-12 2Ths2:14 1Tm6:12-19	2Tm1:9-10 Heb3:1 Heb9:15-16 Heb11:8 1Pet5:10 2Pet1:3,10-11 Jud1:1 Rev17:14 Rev19:9	Act2:38-39 Rm1:6-7 1Cor1:2 1Cor7:15 1Cor7:18-24 Gal1:6 Gal1:15-16 Gal5:8,13 Eph4:1-2 Phl3:14-15 Col3:14-15 <u>1Ths4:7</u> 1Pet1:15 1Pet2:9 1Pet3:8-9 <u>Jn6:44</u> Rm8:30b <u>1Cor1:9, 24-30</u>

The numbers in the following section heading

match the numbers in the diagram of “The Golden Chain of Romans 8.” In the verses that follow, I often try to show the prerequisite or cause by underlining it, and the receipt or effect by putting it in all caps.

GC Diagram Pg 35, Messiah (M)

M1. Death & Resurr. to Foreknowledge

Jesus’ suffering and glorification to provide our redemption was foreknown from eternity past.

Jn. 17:24. Father, I will that they also, whom you have given me, be with me where I am; so that they may behold MY [future] GLORY [glorification], which you have given me; for you loved me before the foundation of the world.

1 Pet. 1:18-20. You were ... redeemed with ... the precious blood of Messiah as of A LAMB [suffering], ... foreknown [προγινώσκω, pro-ginosko] before the foundation of the world.

Election is the active part of foreknowledge. It is not primarily the selection of a person, as if anyone else could be Messiah, but choosing them TO something.

Is. 42:1. Behold my servant, whom I uphold; my elect [בָּחִיר, bachir], in whom my soul delights. I have put my spirit on him; he will bring forth judgment to the Gentiles.

Luke 23:35. Messiah, the chosen [ἐκλεκτός, eklektos] of God.

1 Pet. 2:3-6. The Lord is gracious, ... a living stone, disallowed indeed of men, but chosen [ἐκλεκτός, eklektos] of God; ... a chief corner stone, elect [ἐκλεκτός, eklektos], precious; and he that believes on him will not be confounded.

M3. Predestination to Suffering & Glory, not Obedience

Jesus was predestined to provide our redemption. He was predestined to suffering and glory to ensure nothing could prevent his having an opportunity to obey, but his obedience itself was not predestined. The Father's foreknowledge of his obedience influenced the Father's choosing and election of him to the task, but the obedience itself was not caused, but was genuinely offered. Likewise, our faith was not predestined or caused.

In eternity past, Messiah chose to do the Father's will and go to the cross to provide salvation; but God, foreknowing Messiah's obedience, predestinated redemption by providentially controlling the surrounding circumstances, like he does to fulfill all prophecy. God had to control parts of the future via predestination, like the existence of the Roman Empire, their use of crucifixion for capital punishment, their sovereignty over Israel, Israel's loss of the right to execute people, etc. But God didn't cause Yeshua's obedience, and likewise he doesn't cause anyone's sin or faith when he ensures their glorification and sanctification via his foreknowledge and predestination.

Foreknowledge always has to work together with predestination for either of them to be effective. God has to know all the possibilities that can happen to

predestine the specific details he chooses to predestine. He doesn't predetermine everything; where each piece of dust will be at every point in time, or "even sin," as Calvinism claims.

Palmer (Calvinist). God is in back of everything. He decides and causes all things to happen that do happen; the moving of a finger, the beating of a heart, the laughter of a girl, the mistake of a typist - even sin."⁴²

No! God created beings that can choose, and allows choice within bounds, and accomplishes his purposes by alternate means no matter what those beings choose. God only predestines whatever events in the future are necessary to fulfil prophecy and accomplish his purposes and plans. He only predestines things like the death of Messiah as a sacrifice for our sins, the establishment of the future Messianic Kingdom, each believer's glorification, etc. God didn't predestine anyone to faith or unbelief. He prearranged things so that whether a person chooses one thing or it's alternative, God's purposes will still be accomplished, though by different means, though he knew what they would choose.

For example, God raised up Pharaoh to manifest his power to the world. Pharaoh had a genuine choice whether or not to honor God and help Israel travel to Canaan, or to refuse. Either way God's purpose for Israel to go to Canaan would be accomplished, though on one hand it would have been through Egypt's blessing, and on the other through Egypt's destruction. See the section entitled "Rom. 9:17-18.

⁴² Palmer, Five Points, 30.

Pharaoh's Choice" for a detailed treatment of this subject.

Likewise, if Israel had accepted Yeshua as Messiah, the Romans would still have crucified him as King of the Jews, but forty years later when Titus attacked Jerusalem, Yeshua would have returned and set up the kingdom for that generation of Israel, and you and I would have been born during the Kingdom, when birth rates will be increased. But since God foreknew Israel would reject Yeshua, he sent John as his forerunner instead of sending Elijah.

Mal. 4:5. I will send you Elijah the prophet before the coming of the ... day of the Lord.

Mt. 11:13-14. All the prophets ... prophesied until John. And if you [had been] will[ing to] receive it, this is [would have been] Elijah, which was to come.

The following verses show Jesus was predestined to suffering and glory, not to obedience; like we were predestined to sanctification and glorification, not to faith.

Predestined to Glory, not Obedience. Jn. 17:5. GLORIFY ME [future glorification, not predestined obedience] with your own self with the glory which I had with you before the world was.

Predestined to Death, not Obedience. Luke 22:22. The Son of man GOES [not 'obeys'] as it was determined [ὁρίζω, oridzo], ... but woe to that man by whom he is betrayed!

Predestined to Suffering and Glory, not Obedience. Acts 2:22-27. Jesus of Nazareth, ... him, being DELIVERED [to suffering, not 'made obedient'] by the determinate [ὀρίζω, oridzo] counsel [βουλή, bouly] and foreknowledge [πρόγνωσις, pro-gnosis] of God, you have taken, and by wicked hands have crucified and slain, whom God has RAISED UP [to resurrection and glorification, not "made obedient"], having loosed the pains of death, because it was not possible that he would be held of it. For David speaks concerning him, 'I foresaw [προοράω, pro-orao] the Lord always before my face, ... my flesh will rest in HOPE [of resurrection and glorification, not of being made obedient], because you will not leave my soul in hell, neither will you allow your Holy One to see corruption.'

Predestined to Suffering, not Obedience. Acts 3:13-18. God ... has glorified his Son Jesus whom you delivered up, and denied, ... and killed the Prince of life, whom God has raised from the dead. ... Those THINGS which God before had showed [προ-καταγγέλλω, pro-katangello] by the mouth of all his prophets that Messiah should SUFFER [not 'obey'], he has so fulfilled.

Predestined to Suffering, not Obedience. Acts 4:27-28. Against your holy child Jesus, ... the Gentiles and the people of Israel were gathered together to do whatever your hand and your counsel [βουλή, bouly] determined before [προορίζω, pro-oridzo] TO BE DONE [suffering, not obedience].

Predestined to Glory, not Obedience. Acts 10:42. He which was ordained [ὀρίζω, oridzo]

of God TO BE THE JUDGE [not 'to obey'] of quick and dead.

Predestined to Glory, not Obedience. Acts 17:31. He has appointed [ἵστημι, istymi] a day in the which he will JUDGE THE WORLD [not 'obey'] ... by that man whom he has ordained [ὀρίζω, oridzo], whereof he has given assurance to all men, in that he has raised him from the dead.

Predestined to Glory, not Obedience. Rom. 1:4. Messiah our Lord, ... declared [ὀρίζω, oridzo] to be the Son of God with power ... by the RESURRECTION from the dead [predestined glorification, not obedience].

Predestined to Glory, not Obedience. Heb. 1:2-3. His Son, whom he has appointed [τίθημι, tithymi] HEIR [not 'obedient'] of all things, ... the brightness of his GLORY.

Predestined to Suffering and Glory, not Obedience. 1 Pet. 1:10-11, 20-21. The prophets ... testified beforehand [προμαρτύρομαι, pro-martyromai] the SUFFERINGS of Messiah and the GLORY that should follow [not 'the obedience']. ... Who verily was foreknown [προγινώσκω, pro-ginosko] before the foundation of the world, but was manifest in these last times for you. ... God ... raised him up from the dead, and gave him GLORY [glorification], that your faith and HOPE might be in God.

Predestined to Suffering, not Obedience. Rev. 13:8. The LAMB SLAIN [not, 'obedient'] from the foundation of the world.

Our predestination to glorification is based on Jesus' predestination to glorification. Our physical bodies will one day share in the glory his physical body already has.

1 Jn. 3:2. When he will appear, we will be like him; for we will see him as he is [present tense].

Rev. 1:12-16. I saw ... his eyes were as a flame of fire, and his feet ... as if they burned in a furnace, ... and his face was as the sun shining in its strength.

GC Diagram Pg 35, LINK 1. **FOREKNOWLEDGE (F)**

Foreknowledge is the passive part of election, while predestination is the active forward-looking part of election. Predestination must work together with foreknowledge in order to foresee every potential outcome in order for God's predestination to be effective.

Reformed theologians try to change the meaning of the word foreknowledge to mean 'foreknowledge plus determination,' or 'foreknowledge and predestination,' to avoid the biblical teaching that God chooses whom to predestine based on whom he foreknows in Messiah.

But 'foreknowledge' [πρόγνωσις, pro-gnosis] and 'predestination', [προορίζω, pro-oridzo] are two different words with two different meanings. If foreknowledge was determinate, like predestination is, the word 'determinate' would not have to have been added in Acts 2:23, "delivered by the determinate [ὁρίζω, oridzo] counsel [βουλή] and

foreknowledge [πρόγνωσις, pro-gnosis] of God.”

Foreknowledge doesn't cause anything. Peter gave the churches foreknowledge that false teachers would arise, but that didn't cause them to arise. Also, the Jews knew Paul's background, but they didn't cause it.

2 Pet. 3:3-4, 17. Knowing this first, that there will come in the last days scoffers ... saying, 'Where is the promise of his coming?' ... Seeing you know these things before [πρόγνωσις, pro-gnosis], beware.

Acts 26:4-5. My manner of life from my youth ... all the Jews know; which [fore]knew [πρόγνωσις, pro-gnosis] me from the beginning.

UF. Union to Foreknowledge

The following verses show we were chosen by foreknowledge in Messiah, not by God's arbitrary choice or non-biblical 'secret decree,' as Calvinism has invented.

Rom. 16:13. Salute Rufus, chosen [ἐκλεκτός, eklektos] in [not, 'to be in'] the Lord.

Eph. 1:4-11. He has chosen [ἐκλέγομαι, eklegomai] us in him [not, 'to be in him'] before the foundation of the world, that we should be holy [sanctification], ... in the beloved, ... in whom also we have obtained an inheritance [glorification], being predestinated [προορίζω, pro-oridzo].

1 Pet. 1:2. Elect [ἐκλεκτός, eklektos] according to the foreknowledge [πρόγνωσις, pro-gnosis] of God.

Rev. 13:8; 17:8. Whose names are not [foreknown and thus not] written in the book of life of the Lamb slain from the foundation of the world. ... Whose names were not [foreknown and thus not] written in the book of life from the foundation of the world.

Reformed theologians say God couldn't have chosen who to predestinate based on whom he foreknew would believe because the Greek word for foreknowledge [πρόγνωσις, pro-gnosis] implies an intimate, personal knowledge of someone; not merely knowing they would do something in the future, like believe.

The Bible does say God foreknew who would believe and who wouldn't.

Jn. 6:64. Jesus knew from the beginning who they were that believed not.

But Calvinists are correct the Bible doesn't say that's how God decided who to predestine. He chose those whom he intimately foreknew in the eternal Son. It's impossible the eternal God didn't intimately know from eternity past each person who would become joined as one to the Son, and through the Son to himself. So, he didn't need to wait for someone to believe and be justified and joined into union with his Son to begin providentially controlling all the circumstances and details necessary to ensure their birth, preservation through the dangers of life, hearing of the gospel, and safe arrival in glorification (but not their faith).

Messiah is the beloved. We were chosen “in him” (Eph. 1:4), not “to be in him;” and “in the beloved” (Eph. 1:6), not “to be in the beloved.”

Rom. 16:13. Salute Rufus chosen in the Lord [not “to be in the Lord].

Rom. 1:1-7. Beloved of God [in Messiah, the basis of calling], called to be saints.

Eph. 1:4-11. He has chosen [ἐκλέγομαι, eklegomai] us in him, ... in the beloved, ... in whom.

Forster (Non-Calvinist). The Bible does not say that we are chosen to be put into Messiah, but that we were chosen in Messiah. Our election is not separate from his election. The meaning of Messiah’s election was certainly not that he should repent [or believe, or choose to obey].”⁴³

Pinnock (Non-Calvinist). The elect are chosen in [ἐν] Messiah, ... they are not chosen into [εἰς] Messiah.”⁴⁴

FP. Foreknowledge to Predestination

It’s an inconvenient truth for Reformed theologians, that the Bible says God chose to predestine those whom he foreknew.

Lu. 10:20. Rejoice, because your names are written in heaven. Rev. 20:12, 15. Another book was opened, which is the book of life. ... And

⁴³ Forster, God's Strategy, Volume 2, Kindle 3269.

⁴⁴ Pinnock, Grace for All, Kindle 2227-2229.

whoever[‘s name] was not found written in the book of life was cast into the lake of fire.

Rom. 8:29. Whom he foreknew [προγινώσκω, proginosko], he also PREDESTINED [προορίζω, pro-oridzo].

Phil. 4:3. My fellow laborers, whose names are [foreknown and thus written] in the book of life.

Foreknowledge and predestination must act together to enable God to use the free wills of men and other created beings within his plans, and to actively interfere with the course of history only to the extent required to accomplish his plans. A great example is the book of Esther, that turned on such a small thing as a night of ‘royal indigestion,’ as Arnold Fruchtenbaum says.

Esth. 6:1. On that night, the king could not sleep.

Godet (Non-Calvinist). As to the speculative question of the relation between God's eternal plan and the freedom of human determinations, it seems to me probable that Paul ... puts us on this way, Rom 8:29-30, by making foreknowledge the basis of predestination. As a general, who is in full acquaintance with the plans of campaign adopted by the opposing general, would organize his own in keeping with this certain prevision, and would find means of turning all the marches and countermarches of his adversary to the success of his designs; so God, after fixing the supreme end, employs the free human actions, which He contemplates from the depths of His eternity, as factors to which

He assigns a part, and which He makes so many means in the realization of His eternal design.⁴⁵

God told Paul to persevere in preaching the gospel in Corinth because he foreknew many there in Messiah from before the foundation of the earth.

Acts 18:10. For I have much people in this city.

The Psalmist said ...

Ps. 139:13-16. You have covered me in my mother's womb. ... I am fearfully and wonderfully made. ... My substance was not hid from you, when I was made in secret, and curiously wrought in the lowest parts of the earth. Your eyes saw my substance, yet being unperfect; and in your book, all my members were written ... when as yet there was none of them.

The people God foreknew in Romans 8 are ...

Rom. 8:1, 28-29. Them who are in Messiah, ... the called, ... whom he foreknew.

In Romans 6-8 Paul says our justification is accomplished by our union into Messiah at the point of his death, so that our sanctification and glorification are ensured. And God's predestinating decrees concerning those in union with Messiah, also ensure our sanctification and glorification.

Rom. 6:3-4; 8:11. As many of us as were baptized [spiritually, 1 Cor. 12:13] into Jesus Messiah were baptized into his death [union],

⁴⁵ Godet, Romans, Kindle 1040-10410.

... so that like as Messiah was raised up from the dead, ... even so we also would walk in newness of life [sanctification]. ... [And] he that raised up Messiah from the dead will also quicken your mortal bodies [glorification]. ... Them that love God [sanctification], ... are the called according to his purpose. Because whom he did foreknow [in union with the Son], he also did predestine to be conformed to the image of his Son [glorification].

GC Diagram Pg 35, LINK 2.
PREDESTINATION (P)

Many philosophers, Christian and otherwise, claim that if God foreknows the future, he causes it; because if he knows it, it can't happen any other way. But if I know what the stock market will do tomorrow; via time machine, crystal ball, angelic revelation, or something; my foreknowing it doesn't cause it, because even if I don't know it, it will still occur because it's the future. The future is merely definitional as 'what will happen,' whether anyone, even God, knows it will happen or not.

Predestination, on the other hand, determines the future. God predestined every person he foreknew in Messiah to glorification, sanctification, etc., by writing their names ...

Rev. 17:8. In the book of life from the foundation of the world.

Meyer. Suppose that a geologist, amid his explorations of the traces of earth's earliest life, were suddenly to come across a slab inscribed with his own name and a prediction of the

precise date of his coming. With what amazement would he scan that mysterious tablet.⁴⁶

**PG. Predestination to Glorification,
Not to Faith**

The following verses teach predestination and ordination to glorification, not to faith. The main Greek word for predestination is *προορίζω* (pro-oridzo); but *τάσσω* (tasso), *προετοιμάζω* (proetoimadzo), and *τίθημι* (tithymi) are sometimes used similarly.

Jn. 6:39. This is the Father's will which has sent me, that of all which he has given [δίδωμι, didomi] me I would LOSE NOTHING [glorification, not faith], but would RAISE IT UP again at the last day [glorification, not faith].

Jn. 17:2-3. You have given [the Son] power over all flesh, so that he would give eternal life [glorification, not faith] to as many as you have given him [predestination].

Acts 13:48. As many as were ordained [τάσσω, tasso] TO ETERNAL LIFE [to glorification, not to faith], believed. [See “Comments on Select Verses.”]

Rom. 8:29. Whom he foreknew [προγινώσκω, proginosko], he also predestined [προορίζω, pro-oridzo] to be CONFORMED TO THE IMAGE OF HIS SON [to glorification, not to faith].

⁴⁶ Meyer, Gospel of John, Kindle 1693-1695.

Rom. 9:23-24. So that he could make known THE RICHES OF HIS GLORY [glorification, not faith] on the vessels of mercy, which he had before prepared [προετοιμάζω, pro-etoimadzo] to GLORY [to glorification, not to faith], even us, whom he has called [καλέω, kaleo].

1 Cor. 2:7. We speak the wisdom of God in a mystery, ... which God ordained [προορίζω, pro-oridzo] before the world TO OUR GLORY [glorification, not faith], which none of the princes of this world knew, ... [or] they would not have crucified the Lord of GLORY.

Eph. 1:5. Having predestined [προορίζω, pro-oridzo] us TO THE SONSHIP [υιοθεσία, uiothesia, “the sonship, that is, the redemption of our body,” Rom. 8:23, i.e. glorification, not faith].

Eph. 1:11-12. In whom also we have obtained an INHERITANCE [glorification, not faith], being predestined [προορίζω, pro-oridzo] according to the purpose [πρόθεσις, prothesis] of him who works all things after the counsel [βουλή, bouly] of his own will [θέλημα, thelyma], that we should be to THE PRAISE OF HIS GLORY [glorification, not faith].

1 Thess. 5:8-10. Putting on ... for a helmet THE HOPE OF [future] SALVATION [glorification, not faith]. God has ... appointed [τίθημι, tithymi] us ... TO OBTAIN [future] SALVATION [glorification, not faith], ... whether we wake or sleep, ... together with him.

**Ps. Predestination to Sanctification,
Not to Faith**

The following verses teach predestination to sanctification and service, not to faith.

Jn. 15:16. You have not chosen [ἐκλέγομαι, eklegomai] me, but I have chosen [ἐκλέγομαι, eklegomai] you, and ordained [τίθημι, tithymi] you, that you would go and BRING FORTH FRUIT [sanctification and service, not faith].

1 Cor. 12:18-28. God set [ἔθετο (τίθημι)] ... in the body, as it has pleased him. ... God has set [τίθημι, tithymi] some in the church, first APOSTLES, secondarily PROPHETS, thirdly TEACHERS [sanctification and service, not faith].

Eph. 2:10. Created in Messiah Jesus to GOOD WORKS [sanctification and service, not faith], which God has before ordained [προετοιμάζω, pro-etoiomadzo] that we would WALK IN THEM [sanctification and service, not faith].

**PS. Predestination to Salvation, Not
to Faith**

The following verses teach predestination, and the Father's giving, to union with, and thus salvation in, Jesus, not to faith.

Jn. 17:2-3. You have given him power over all flesh, that he should give ETERNAL LIFE [not faith] to as many as you have given him. And this is LIFE ETERNAL, that they would KNOW YOU the only true God, and JESUS MESSIAH

[union in Messiah, not faith], whom you have sent.

Jn. 6:37a. All that the Father gives me will COME TO ME [union in Messiah, not faith].

Jn. 6:65. No man can COME TO ME [union in Messiah, not faith], unless it was given to him of my Father.

PC. Predestination to Calling

The following verses teach predestination to calling, not to faith.

Rom. 8:30a. Moreover, whom he predestined [προορίζω, pro-oridzo], then he also CALLED [καλέω, kaleo] [to sanctification and glorification, not to faith, per the verses below].

GC Diagram PG 35, Election (E)

Election includes both passive foreknowledge and active predestination. It's not primarily the choosing of a person, as much as a choosing them TO something.

Election comes after union.

Eph. 1:4. He has chosen [ἐκλέγομαι, eklegomai] us in him [union] before the foundation of the world.

Rom. 16:13. Rufus chosen [ἐκλεκτός, eklektos] in the Lord [union].

Election includes foreknowledge and predestination.

Jn. 15:16. I have chosen [ἐκλέγομαι, eklogomai, elected] you, AND [pre]ordained [τίθημι, tithimi, used as a synonym for predestined] you, that you would go and bring forth fruit, and that your fruit [3] will remain [μένω, meno] [glorification].

Eph. 1:4-5. According as he has chosen [ἐκλέγομαι, eklegomai, elected] us in him before the foundation of the world, so that we would be holy and without blame before him in love [sanctification]; having predestined [προορίζω, pro-oridzo, predestined] us to the sonship [υιοθεσία, uiiothesia, including future glorification per Rom. 8:23] by Jesus Messiah to himself.

Foreknowledge is God's choosing/election of Who; predestination is God's choosing/election of To. Foreknowledge determined whom God wrote in the Lamb's book of life; writing their names in the book of life is how God personally predestined them by speaking their future sanctification and glorification into existence. (Their justification also, but not their faith, which can be confusing to people without careful explanation.)

Election comes before calling.

1 Cor. 1:26-27. You see your [2] calling [κλήσις, klysis], brethren, how that not many wise men after the flesh, ... [are called]; but God has [1] chosen [ἐκλέγομαι, eklegomai, elected] the foolish things of the world to confound the wise.

Election and calling comprise the whole of God's decree to ensure our complete salvation.

2 Pet. 1:10. Make your calling [κλήσις, klysis] and election [ἐκλογή, eklogy] sure.

Election is not listed as one of the five links in the golden chain, because it is comprised of foreknowledge and predestination, which are listed.

Election uses foreknowledge to choose.

1 Pet. 1:2. Elect [ἐκλεκτός, eklektos] ... according to foreknowledge [πρόγνωσις, prognosis].

Rom. 9:11-12. The children being not yet born, neither having done any good or evil, that the purpose of God according to election [ἐκλογή, eklogy] might stand, not of works, but of him that calls, it was said to her, "The elder shall serve the younger." As it is written, "Jacob I have loved, but Esau I have hated."

God didn't choose Jacob over Esau because Jacob deserved to inherit the covenants because of his good deeds. But God wouldn't have chosen, predestined, and called Jacob unless he knew Jacob would be 1) a child of Isaac, and 2) a believer, and not a "profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. 12:16). Being a child of Isaac and a believer didn't make Jacob merit such a high and gracious calling as to be the father of the nation of Israel. Also, God, in his providence, would have arranged the birthplace, time, and parents of people so at least one of Isaac's sons would have been a believer, without causing anyone to be a believer.

We are [3] called, because we were [2] chosen (elect), because we are foreknown through our union in Messiah which we entered through justification by [1] faith.

Rev. 17:14. They that are with [the Lamb] are [3] called [κλητός, klytos], and [2] chosen [ἐκλεκτός, eklektos], and [1] faithful [πιστός, pistos].

EG. Election to Glorification, Not to Faith

The following verses teach election and choosing to glorification, not to faith. The same Greek words are translated as 'election' and 'choosing' in the KJV.

KJV TRANSLATES SAME GREEK WORDS ELECTION & CHOOSING			
Type	Greek	KJV Election	KJV Choosing
Adjective	ἐκλεκτός eklektos	17	6
Verb	ἐκλέγομαι eklegomai	0	22
Noun	ἐκλογή eklogy	6	1

Rom. 11:5, 7, 15. There is a remnant according to the election [ἐκλογή, eklogy] of grace. ... The election [ἐκλογή, eklogy] has obtained it [salvation, not faith], ... LIFE FROM THE DEAD [future glorification, not faith].

2 Tim. 2:10. I endure all things for the elect's [ἐκλεκτός, eklektos] sakes, so that they may also obtain the [future] SALVATION [not faith], ... ETERNAL GLORY [glorification, not faith].

Titus 1:1-3. According to the faith [justification] of God's elect [ἐκλεκτός, eklektos], and ... godliness [sanctification]; in hope of [future] ETERNAL LIFE [glorification, not faith], which God, that cannot lie, promised before the world began. [See "Comments on Select Verses."]

James 2:5. Hasn't God chosen [ἐκλέγομαι, eklegomai] the poor of this world rich in faith [easier for the poor to believe], and HEIRS OF THE KINGDOM [glorification, not faith] which he has promised? [See "Comments on Select Verses."]

1 Pet. 1:2-7. Elect [ἐκλεκτός, eklektos] according to the foreknowledge of God the Father, ... TO AN INHERITANCE [glorification, not faith] ... reserved in heaven for you, ... to [future] SALVATION [not faith] ready to be revealed in the last time, ... found unto ... GLORY at the appearing of Jesus Messiah.

Rev. 17:14. They that are WITH HIM [the Lamb in future glorification, not faith] are called [κλητός, klytos], and chosen [ἐκλεκτός, eklektos].

Rev. 21:27. There will in no wise ENTER INTO IT [glorification, not faith] any thing that defiles, ... but they which are [elected by having been] written in the Lamb's book of life.

Es. Election to Sanctification, Not to Faith

The following verses teach election, choosing, and willing to sanctification and service, not to faith.

Eph. 1:1. Paul, an APOSTLE OF JESUS MESSIAH [sanctification, not faith] by the will [θέλημα, thelyma] of God. (Also, 2 Cor. 1:1; Col. 1:1; 2 Tim. 1:1.)

1 Cor. 12:1, 9-11. Concerning SPIRITUAL GIFTS [sanctification, not faith], ... the ... Spirit dividing to every man severally as he will [βούλομαι].

Jam. 1:18-19. Of his own will [βούλομαι, boulomai] he begat us ... so that we should be a kind of FIRSTFRUITS of his creatures. Wherefore, ... let every man be SWIFT TO HEAR, SLOW TO SPEAK, SLOW TO WRATH [sanctification, not faith].

1 Pet. 1:2. Elect [ἐκλεκτός, eklektos] according to the foreknowledge of God the Father, through sanctification of the Spirit, unto OBEDIENCE [sanctification, not faith] and sprinkling of the blood of Jesus Messiah; GRACE to you.

1 Pet. 2:9. You are a chosen [ἐκλεκτός, eklektos] generation, ... so that you would SHOW FORTH THE PRAISES [sanctification, not faith] of him who has called [καλέω, kaleo] you out of darkness INTO HIS MARVELOUS LIGHT [sanctification, "Walk in the light," 1 Jn. 1:7].

ES. Election to Salvation, Not to Faith

The following verses teach election to salvation, justification, and union in Messiah, not to faith.

1 Thess. 1:3-4. Your work of faith [evidence of justification], and labor of love [sanctification], and patience of hope [glorification] [i.e. all of salvation, not saving faith] in our Lord Jesus Messiah, ... [thus] knowing, brethren beloved, your election [ἐκλογή, eklogy] of God. [See “Comments on Select Verses.”]

2 Thess. 2:13. God has from the beginning chosen [αἰρέω, aipeo] you TO SALVATION [justification, sanctification, and glorification; not to faith]. [See “Comments on Select Verses.”]

1 Pet. 1:2. Elect [ἐκλεκτός, eklektos] according to the foreknowledge [πρόγνωσις, pro-gnosis] of God the Father, to OBEDIENCE [sanctification, not faith] and SPRINKLING OF THE BLOOD OF JESUS [justification, not faith].

GC Diagram Pg 35, LINK 3. CALLING (C)

Election to glorification, sanctification, and salvation is not accomplished by some ‘secret work’ of God, but by his word, just like his creation of the world, and his calling of Isaac for service.

Gen. 1:3. God said, “Let there be light,” and there was light.

Rom. 9:11-12. So that the purpose of God according to election would stand, ... it was said to her [Rebekah], “The elder [Esau] will serve the younger [Jacob].”

By saying, “Whoever believes in him [will] not perish, but have everlasting life” (Jn. 3:16), God

makes it so. And by writing our names “in the book of life from the foundation of the world” (Rev. 17:8), he guarantees and accomplishes our personal future glorification.

CG. Calling to Glorification, Not to Faith

The following verses teach calling to glorification, not to faith. The main Greek words for calling are the noun *κλῆσις* [klysis], the adjective *κλητός* [klytos], and the verb ‘καλέω’ [kaleo]. ‘τάσσω’ (tasso) is sometimes used similarly.

Jn. 6:37b. Him that comes to me I will IN NO WISE CAST OUT [glorification, not faith].

Jn. 6:44. No man can come to me, unless the Father which has sent me draw [ἐλκύω, elkuo] him; and I will RAISE HIM UP AT THE LAST DAY [glorification, not faith].

Rom. 8:28-30. Called [κλητός, klytos] ACCORDING TO HIS PURPOSE [πρόθεσις, prothesis, our glorification, not faith]. ... Whom he called [κλητός, klytos], ... them he also GLORIFIED [glorification, not faith].

Rom. 9:23-24. So that he could make known THE RICHES OF HIS GLORY on the vessels of mercy, which he had before prepared [προετοιμάζω, pro-etoimadzo] TO GLORY [glorification, not faith], even us, whom he has called [καλέω, kaleo].

Eph. 1:18-20. That you may know what is THE HOPE [future] of his calling [κλῆσις, klysis], ... the GLORY OF HIS INHERITANCE

[glorification, not faith], ... his power ... in Messiah when he RAISED HIM FROM THE DEAD.

Eph. 4:4. Called [ἐκλήθητε] in ONE HOPE [future glorification, not faith] of your calling [κλήσις, klysis].

1 Thess. 2:12. Walk worthy of God who has called [καλέω, kaleo] you to HIS KINGDOM AND GLORY [glorification, not faith].

1 Thess. 5:23-24. Preserved blameless to THE COMING OF THE LORD [glorification, not faith]. ... Faithful is he that calls [καλέω, kaleo] you, who also will do it.

2 Thess. 1:5-12. Worthy of THE KINGDOM OF GOD ... when he will come to be GLORIFIED in his saints. ... Worthy of this calling [κλήσις, klysis], ... our Lord ... GLORIFIED in you, and you in him [glorification, not faith].

2 Thess. 2:14. He called [καλέω, kaleo] you by our gospel, to the OBTAINING OF THE GLORY of our Lord [glorification, not faith].

1 Tim. 6:12-19. Lay hold on ETERNAL LIFE [glorification, not faith] to which you are also called [καλέω, kaleo] ... until the APPEARING OF OUR LORD, which in his times he will show. ... Laying up in store for themselves a good foundation against the time to come, that they may lay hold on [future] ETERNAL LIFE [glorification, not faith].

2 Tim. 1:9-10. Called [καλέω, kaleo] us with a holy calling [κλήσις, klysis], ... according to his own purpose [πρόθεσις, prothesis] and grace

which was given us in Messiah Jesus before the world began, ... who has abolished death and has brought LIFE AND IMMORTALITY [glorification, not faith] to light.

Heb. 3:1. Holy brethren, partakers of the HEAVENLY [glorification, not faith] calling [κλησις, klysis].

Heb. 9:15-16. He is the mediator of the new testament, so that ... they which are called [καλέω, kaleo] would receive the promise of ETERNAL INHERITANCE [glorification, not faith].

Heb. 11:8. He was called [καλέω, kaleo] TO ... AN INHERITANCE [glorification, not faith].

1 Pet. 5:10. The God of all grace, who has called [καλέω, kaleo] us to HIS ETERNAL GLORY [glorification, not faith] by Messiah.

2 Pet. 1:3, 10-11. Through the knowledge of him that has called [καλέω, kaleo] us to GLORY [glorification, not faith] and virtue [sanctification, not faith]. ... Make your calling [κλησις, klysis] and election [ἐκλογή, eklogy] sure, ... for so an entrance will be ministered to you abundantly INTO THE EVERLASTING KINGDOM [glorification, not faith].

Jude 1:1. Sanctified [sanctification, not faith] ... and PRESERVED [glorification, not faith] in Jesus Messiah, and called [κλητός, klytos].

Rev. 17:14. They that are WITH HIM [glorification, not faith] are called [κλητός, klytos], and chosen [ἐκλεκτός, eklektos], and faithful.

Rev. 19:9. Blessed are they which are called [καλέω, kaleo] to the [future] MARRIAGE SUPPER OF THE LAMB [glorification, not faith].

Cs. Calling to Sanctification, Not to Faith

The following verses teach calling to sanctification and service, not to faith.

Acts 2:38-39. You will receive the GIFT OF THE [indwelling] HOLY GHOST [sanctification, not faith]. For the promise is to ... as many as the Lord our God will call (to himself) [προσκαλέω, pros-kaleo].

Rom. 1:6-7. Among whom are you also the called [κλητός, klytos] of Jesus Messiah; ... beloved of God, called [κλητός, klytos] to be SAINTS [sanctification, not faith].

1 Cor. 1:2. To them that are SANCTIFIED in Messiah, ... called [κλητός] to be SAINTS [sanctification, not faith].

1 Cor. 7:15. God has called [καλέω, kaleo] us to PEACE [sanctification, not faith].

1 Cor. 7:18-24. Is any man called [καλέω, kaleo] being circumcised? ... Called [καλέω, kaleo] in uncircumcision? ... Abide in the same calling [κλήσις, klysis] wherein he was called [καλέω, kaleo]. ... Called [καλέω, kaleo] ... being a servant? ... He that is called [καλέω, kaleo] in the Lord, being a servant, is the Lord's freeman; likewise also he that is called [καλέω, kaleo], being free, IS MESSIAH'S SERVANT [sanctification, not faith]. You are bought with

a price; DON'T BE THE SERVANTS OF MEN. Brethren, let every man wherein he is called [κλησις, klysis] therein abide.

Gal. 1:6. Called [καλέω, kaleo] you into the GRACE of Messiah [sanctification, not faith, Rom. 5:2, "this grace in which we stand."]]

Gal. 1:15-16. Separated [ἀφορίζω, aphoridzo] me ... and called [καλέω, kaleo] me by his grace ... so that I WOULD PREACH [sanctification and service, not faith] him among the heathen. (Also regarding being called to service: Acts 1:2, 16:10; Rom. 1:1; 1 Cor. 1:1, 4:9; 1 Tim. 2:7; 2 Tim. 1:11; Heb. 5:4, 5:10, 7:11.)

Gal. 5:8, 13. This persuasion doesn't come of him that calls [καλέω, kaleo] you. ... You have been called [καλέω, kaleo] to LIBERTY [sanctification, not faith]; only don't use liberty for an occasion to the flesh, but BY LOVE SERVE ONE ANOTHER [sanctification, not faith].

Eph. 4:1-2. WALK WORTHY of the calling [κλησις, klysis] wherewith you are called [καλέω, kaleo], with all lowliness and meekness, with longsuffering, forbearing one another IN LOVE [sanctification, not faith].

Phil. 3:14-15. I press toward the mark for the prize of the high calling [κλησις, klysis] of God in Messiah. ... As many as BE PERFECT [sanctification, not faith], be thus minded.

Col. 3:14-15. Put on CHARITY, which is the bond of perfectness, and let the PEACE OF GOD rule in your hearts [sanctification, not

faith], TO THE WHICH also you are called [καλέω, kaleo].

1 Thess. 4:7. God has not called [καλέω, kaleo] us to uncleanness, but to HOLINESS [sanctification, not faith].

1 Pet. 1:15. As he which has called [καλέω, kaleo] you is holy, so be you HOLY IN ALL MANNER OF CONVERSATION [sanctification, not faith].

1 Pet. 2:9. You are a chosen [ἐκλεκτός, eklektos] generation, ... so that you would SHOW FORTH THE PRAISES of him who has called [καλέω, kaleo] you out of darkness INTO HIS MARVELOUS LIGHT [sanctification, not faith, “Walk in the light,” 1 Jn. 1:7].

1 Pet. 3:8-9. LOVE [sanctification, not faith], ... knowing that to THIS you are called [καλέω, kaleo].

It wasn't only Jesus that was predestined to his service of providing salvation, but Judas and some false teachers were also ordained to their evil services, but not to unbelief.

John 6:70-71. “Haven't I chosen [ἐκλέγο, eklego] you twelve, and one of you is a devil?” He spoke of Judas Iscariot the son of Simon, for it was HE THAT WOULD BETRAY him [lack of sanctification, not unbelief], being one of the twelve.

Jude 1:4. For there are certain men crept in unawares, who were before of old ordained [προγράφο, prographo] to THIS CONDEMNATION [lack of sanctification, not

unbelief], ungodly men, turning the grace of our God into LASCIVIOUSNESS, and DENYING the only Lord God, and our Lord Jesus Messiah.

CS. Calling to Salvation, Not to Faith

The following verses teach calling to salvation, justification, and union in Messiah, not to faith.

Rom. 8:30b. Them who are the called [κλητός, klytos] according to his purpose; ... whom he called [καλέω, kaleo], them he also JUSTIFIED [including simultaneous union in Messiah, not faith].

1 Cor. 1:9, 23-30. Called [καλέω, kaleo] TO THE UNION [κοινωνία, koinonia] OF HIS SON [not to faith]. ... We preach Messiah crucified; to the Jews a stumblingblock, and to the Greeks foolishness; but to them which are called [κλητός, klytos], ... MESSIAH the power of God. ... You see your calling [κλήσις], brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called [added by translators]. But God has chosen [ἐκλέγομαι, eklegomai] the foolish things of the world to confound the wise, ... that no flesh should glory in his presence. But of him are you IN MESSIAH JESUS, who of God is MADE TO US wisdom, and RIGHTEOUSNESS [i.e. justification], and SANCTIFICATION, and REDEMPTION [i.e. glorification, Rom. 8:23] [not faith]. [See “Comments on Select Verses.”]

The following verses teach drawing to come to Jesus, not to faith.

John 6:44. No man can COME TO ME, unless the Father which has sent me draw [ἐλκύω, elkuo] him [to myself, not to faith]; and I will raise him up at the last day [resurrection and glorification].

GC Diagram Pg 35, LINK 4. JUSTIFICATION (J)

Justification is a legal concept meaning ‘to be declared righteous,’ in contrast to condemnation meaning ‘to be declared guilty.’ In opposition to the doctrine of the Roman Catholic Church, the Bible teaches the saved are not righteous in their works, but judicially “counted” as being righteous. It’s not unjust of the perfectly righteous judge of the universe to count an unrighteous man as righteous, because of the substitutionary sacrifice of Messiah for sinners, so long as the sinner accepts and depends upon his sacrifice by faith.

Rom. 3:23-26. All have sinned, ... being justified [what?!]... through the redemption that is in Messiah Jesus, ... through faith in his blood, to declare [God’s] righteousness for the remission of sins, ... that he might be just, and the justifier, of him which believes in Jesus.

Gen. 15:6. [Abraham] believed in the Lord; and [the Lord] counted it to him for righteousness.

Rom. 4:3, Gal. 3:5, Jam. 2:23. Abraham believed God, and it was counted to him for righteousness.

Rom. 4:6. David also describes the blessedness of the man, to whom God imputes [counts, reckons] righteousness without works.

JG. Justification to Glorification

Rom. 8:30c. Whom he justified, them he also GLORIFIED.

Jn. 6:40. This is the will of him that sent me, that every one which sees the Son, and believes on him, will have everlasting life [justification and regeneration]; and I will RAISE HIM UP AT THE LAST DAY [glorification].

Jn. 6:54. Whoever eats my flesh, and drinks my blood [faith], has [receives] eternal life [justification and regeneration]; and I will RAISE HIM UP AT THE LAST DAY [glorification].

Titus 3:7. So that being justified by his grace, we would be made HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE.

Rom. 5:1-2. Being justified by faith, we ... rejoice in hope of THE GLORY OF GOD.

In the Golden Chain diagram, all the arrows, except those pointing to sanctification, end up pointing to glorification, which emphasizes its certainty, and confirms it's God's ultimate purpose of our salvation.

GC Diagram Pg 35, [LINK 5. GLORIFICATION \(G\)](#)

Our hope of future glorification is not some minor doctrine, but comprises one third of the three parts of our salvation: justification, sanctification, and glorification. And our hope of glorification is not one

of several hopes for the Christian, it is THE hope.

Col. 1:27. Messiah in you, the hope of glory.

Titus 2:13. That blessed hope and the glorious appearing of ... Messiah.

Justification results in glorification without fail, because of the way we were justified, by putting us into Messiah. Therefore, we will share in the glory he already has.

1 Jn. 3:2. When he will appear [in the future], we will be like him; for we will see him as he is [now].

Col. 3:4. When Messiah, who is our life, will appear, then you also will appear with him in glory.

Our hope of glorification isn't a 'hope' in the sense of having any uncertainty, as in 'I hope so.' It's called a hope, even though it's certain, because it's future.

Rom. 8:24. We are saved by hope; but hope that is seen is not hope; for what a man sees, why does he yet hope for?

We have faith in the past certainty of Messiah's substitutionary death, and we have a sure hope in the future certainty of our glorification.

Yet most believers [and most Bible teachers] probably don't even know what glorification is. In Webster's 1828 dictionary, 'glory' means "1. Brightness; luster; splendor."⁴⁷ Paul was physically

⁴⁷ Webster's Dictionary 1828 Online.

blinded by the brightness of the risen and glorified Yeshua.

Acts 22:6-11. As I ... came near to Damascus about noon, suddenly there shone from heaven a great light, ... and he said to me, "I am Jesus of Nazareth." ... And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

That is what Jesus looked like when Paul saw him after he was resurrected and glorified, and that is how John saw him when he wrote Revelation, and how he still looks now.

Rev. 1:14-16. His eyes were as a flame of fire, and his feet like fine brass, as if they burned in a furnace, ... and his face was as the sun shining in full strength.

And that is what we will look like someday.

2 Thess. 2:8-14. The Lord will ... destroy [the Wicked one] with the brightness of his coming, ...but ... God has ... called you by our gospel, to the obtaining of the glory of ... Messiah.

But we will not all shine with the same brightness.

1 Cor. 15:41. There is one glory [brightness] of the sun, and another glory [brightness] of the moon, and another glory [brightness] of the stars; for one star differs from another star in glory [brightness].

Some will shine brighter than others because they suffered more.

2 Cor. 4:17. Our light affliction [compared to the weight of glory], which is but for a moment [compared to eternity], produces for us a far more exceeding and eternal weight of glory.

And some will shine brighter because they shared the gospel more.

Dan. 12:2-3. Many of them that sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise will shine as the brightness of heaven; and they that turn many to righteousness as the stars for ever and ever.

What good is shining? Because we won't need money or such things in the kingdom. Stars not only shine to different degrees of brightness, but also in different colors. Just by looking at someone, you'll know what their life was like; how much purity, how much perseverance in suffering, how much sacrificial love, etc. And we'll have that appearance for all eternity.

GC Diagram Pg 35. The Gospel (g)

g1. Gospel Based on Redemption

The gospel is the message of what Jesus did to save us: his death, burial, and resurrection.

1 Cor. 15:1-4. I declare to you the gospel which I preached to you, which you also have received, ... by which also you are saved, ... that Messiah died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day according to the scriptures.

Our faith must be in the redemption Jesus provided as proclaimed in the word of the gospel, and the resulting justification is based on Jesus' work of providing redemption.

Rom. 3:23-25. All have sinned, ... being justified freely by his grace through the redemption that is in Messiah Jesus, ... through faith in his blood.

God provided everything for our salvation. That's why it's not "works" to believe the gospel. Instead, it's to forsake one's own works and self-righteousness, and to believe and trust in God's provision and work. Salvation is all of God and of all grace, because God alone provided it through the death and resurrection of Messiah.

If God had not made provision for redemption in Messiah, all the faith in the world could accomplish nothing. Faith is mere acceptance of God's provision; the glory is to the provider. It doesn't detract from the glory of a rich giver for a pauper to genuinely accept his gift without having to be caused to accept it.

Rom. 5:6-8. Messiah died for the ungodly. ... While we were yet sinners, Messiah died for us.

g2. Faith Enabled by the Gospel

The following verses show the gospel enables faith, even in spiritually dead people.

Rom. 1:16. The gospel ... is the POWER OF GOD TO SALVATION to everyone that believes.

Rom. 10:17. FAITH comes by hearing, and hearing by the word of God.

Rom. 16:25-26. Now to him that is of POWER TO ESTABLISH YOU according to my gospel, and the preaching of Jesus Messiah, ... now ... made known to all nations FOR THE OBEDIENCE OF FAITH.

Eph. 6:17. The SWORD OF THE SPIRIT ... is the word of God.

Calvinists are correct that spiritually dead men can't understand spiritual things, or do godly works. But they are incorrect that physical death is a good picture of spiritual death, or that spiritually dead men can't believe the gospel. The gospel miraculously empowers a person so he can make the most genuine decision of his life.

John repeatedly says unregenerate men can't do certain things, like give themselves new birth, or come to the light, or accept Jesus' teachings. But John also repeatedly says the one thing unregenerate men can do is believe the gospel, which is why he wrote his gospel.

Jn. 20:30. These are written, so that ... believing, you may have life.

But the Calvinist Version of the verse goes ...

Jn. 20:30 (CV). These are written, so that having life, you may believe.

Believing the gospel is a synergistic work. Not everyone who hears, believes.

Acts 28:24. Some believed, ... some didn't believe.

Reformed theologians are correct that men are corrupt in body, soul, and spirit.

Rom. 1:24-28. God ... gave them up ... to dishonor their own bodies [body]; ... God gave them up to vile affections [soul], ... God gave them over to a reprobate mind [spirit].

But it's unbiblical and disparaging to the power of the gospel to say total depravity makes it impossible for men to believe the gospel. Satan was able to sin in contradiction to his original sinless nature, and the gospel enables men to believe in contradiction to their inherited sinful natures.

One of the last and most important things God said to us in the New Testament is ...

Rev. 22:17. Whoever will, let him take the water of life freely.

And he didn't add any Calvinistic limitations.

Rev. 22:18. If any man will add to these things, God will add to him the plagues that are written in this book.

What a serious offence to teach that the salvation God provided at such unfathomable cost to himself so all can take of it "freely" (Rev. 22:17), is not the true representation of his heart, nor a genuine offer

in the way people unindoctrinated into Calvinism would normally understand an offer.

Faith is enabled, but not caused, by the gospel, as the following verses show.

Acts 28:24. Some believed the things which were spoken, and some BELIEVED NOT.

Heb. 4:2. To us was the gospel preached, as well as to them, but the word preached did not profit them, NOT BEING MIXED WITH FAITH in them that heard it.

If the gospel ‘caused’ faith, all who heard the gospel would believe. Calvinists claim it’s a ‘secret calling,’ not the gospel, that causes faith. But as shown in the rest of this section, we are elected, predestinated, and called to sanctification and glorification, not to faith. The chain of causation from predestination to glorification doesn’t include faith. Faith, enabled by the power of hearing the gospel, is a true point of free will, where the chain of causation becomes a point of new creation of a truly free choice. By creating wills, God shared his ability to create with his creatures.

GC Diagram Pg 35, Time (T)

T1. Faith

The main point of this section of the book about the Golden Chain of Romans 8 is that faith is not predestined in any way; not elected, predestined, given, or called. Thus, there are no lines or arrows going from foreknowledge, election, predestination,

or calling, to faith in the GC diagram. Biblically, faith is not a node on some sequence of caused events. Faith is not caused, though it is enabled.

Biblically, Faith vs. Works, not Faith is a Work

The Bible never contrasts faith vs. grace, as Calvinists do. Reformed theologians claim that if men could be justified by ungifted faith, that would make faith a work, and put it in opposition to grace. But the Bible doesn't have that problem with faith. The Bible consistently contrasts faith and works without ever bothering to claim it's only because faith is supposedly gifted that it's not a work.

The Bible consistently contrasts the system of law, where just rewards are earned by works; and the system of grace, where the gifts of God are received through faith. It never says the gifts of God, like the gift of eternal life through justification by faith, are received by a preliminary gift of faith. It doesn't describe three systems that we move through in steps: works of law, faith by grace, and then salvation by faith. That's unscriptural.

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - RM 2:6				
Rm	Law/Judgment		Promise/ Grace	
	Works	Wages	Faith	Gift
2:6	his <u>deeds</u> .	Who will <u>render</u> to every man <u>according to</u> ...		
2:7	To them who ... by <u>patient continuance</u> <u>in well doing</u> seek for immortality ... [Messiah alone accomplished this]	<u>eternal life</u> .		
2:8	But to them that ... <u>obey unrighteousness</u> ...	<u>indignation</u> and <u>wrath</u> , <u>tribulation</u> and <u>anguish</u> .		

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - RM 3:20				
Rm	Law/Judgment		Promise/Grace	
	Works	Wages	Faith	Gift
3: 20- 22	By the <u>deeds of</u> the law ...	there shall <u>no flesh be</u> <u>justified</u> .	<u>by</u> <u>faith</u> .	But now the <u>righteousness</u> <u>of God</u> without the law is manifested, even the <u>right-eousness of God</u> which is ...

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - RM 4:4				
Rm	Law/Judgment		Promise/Grace	
	Works	Wages	Faith	Gift
4:4 -5	To him that <u>works</u> ...	is the <u>reward</u> <u>reckoned</u> not of grace, but of debt.	But to him that <u>works not</u> , but <u>believes</u> , his <u>faith</u> ...	is counted for <u>righteousness</u>
4:1 3- 16	for where ... law is there is ... <u>transgression</u> .	The law works <u>wrath</u> , ...	but through ... faith. Therefore it is of <u>faith</u> , so that it may be by grace.	The promise that he would be the <u>heir of the world</u> was not ... through the law ...

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - RM 5:18				
Rm	Law/Judgment		Promise/Grace	
	Works	Wages	Faith	Gift
5:1 8	As by the <u>offence</u> of one ...	judgment came on all men to <u>condemnation</u> ,		even so by ... one, the free gift came on all men to <u>justification of life</u> .
5:1 9	That as <u>sin</u> has reigned ...	to <u>death</u>		even so might grace reign to <u>eternal life</u> .

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - RM 6:23				
Rm	Law/Judgment		Promise/Grace	
	Works	Wages	Faith	Gift
6:2 3	The wages of <u>sin</u>	is <u>death</u> ,		but the gift of God is <u>eternal life</u> .

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - EPH 2:8				
Eph	Law/Judgment		Promise/Grace	
	Works	Wages	<u>FAITH</u>	Gift
2:8-9			through faith. not of works.	By <u>grace</u> you are <u>saved</u> ... It is the gift of God, ...
<u>NOT</u>			 not of works.	By <u>grace</u> you are <u>saved</u> ... through <u>FAITH</u> . It is the gift of God ...

In the table above, Calvinism puts faith for justification in the result column, instead of in the condition column, where the Bible always puts it.

LAW/WORKS VS. GRACE/FAITH, NOT FAITH VS. GRACE - GAL 3				
Gal	Law/Judgment		Promise/Grace	
	Works	Wages	Faith	Gift
3:2	by the <u>works</u> of the <u>law</u> , ...		or by the hearing of <u>faith</u> ?	Did you receive the Spirit ...
3:10	that continues not in all things ... in ... the law <u>to do them</u> .	Cursed is every one ...		
3:14			through <u>faith</u> .	So we can receive the <u>promise</u> of the <u>Spirit</u> ...

The Bible always contrasts grace and faith against law and works, never grace against faith, or against ungifted faith, like Calvinists do to maintain Calvin's

theological system. It's not that in the 610 mentions of faith and believe in the New Testament, there are none that could possibly be interpreted to refer to gifted faith, if one is inclined to do so (Acts 18:27, Phil. 1:29, Heb. 12:2, 2 Pet. 1:1). Rather it's that none of the passages that deal with the doctrine of saving faith as a major part of the passage, bother to mention faith as a gift; which some would, if saving faith were really a gift. Faith after justification is definitely one of the gifts God gives every regenerate person.

Gal. 5:22. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Rom. 4:4-5; 11:6. Now to him that works is the reward not reckoned of grace, but of debt; but to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness. ... If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

Calvinist Version. Now to him that [himself ungiftedly] believes is the reward not reckoned of grace, but of debt. But to him that believes not [himself], but giftedly-believes on him that justifies the ungodly, his gifted-faith is counted for righteousness. ... If by grace, then it is no more of ungifted faith; otherwise grace is no more grace. But if it be of ungifted faith, then it is no more of grace: otherwise work is no more work.

Reformed Theology says ungifted faith is something a man could boast about, but the Bible always

associates boasting with works, never with faith, without having to say anything about it being gifted vs. ungifted faith.

Rom. 3:27-28; 4:2-3. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. ... If Abraham were justified by works, he has whereof to boast; but ... Abraham believed God, and it was counted to him for righteousness.

Calvinist Version. Where is boasting then? It is excluded. By what law? Of works like our own faith? No, but by gifted faith. Therefore we conclude that a man is justified by gifted faith without the deeds of the law. ... If Abraham were justified by his own faith, he has whereof to boast; but ... Abraham was given faith in God, and his gifted faith was counted to him for righteousness.

It's not possible to boast about even ungifted faith because the very definition of justifying faith is to trust in Messiah's righteousness instead of our own self-righteousness.

Luke 18:11-14. [Works and Boasting:] The Pharisee ... prayed thus with himself, 'God, I thank you, that I am not as other men are, extortioners, unjust, adulterers.' ... [Faith and Humility] And the publican ... would not lift up so much as his eyes to heaven, but smote on his breast, saying, 'God be merciful to me a sinner.' [Faith and Humility Results in Justification] I tell you, this man went down to his house justified rather than the other.

Godet (Non-Calvinist). How can faith be a merit, that which in its essence is precisely the renunciation of all merit?⁴⁸

A man who loses everything in the stock market can't boast if someone takes him off the street, bathes, feeds, clothes, and gives him a million dollars, even if he himself has to accept the gift.

Hunt (Non-Calvinist). Is it not foolish to suggest that receiving a gift means that we deserve it? Calvinism denies the very distinction the Bible makes: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Wages are earned, but a gift cannot be earned or merited; thus receiving a gift provides no cause for boasting.⁴⁹

Hunt (Non-Calvinist). The phrase "thy faith" is found eleven times in Scripture, while "your faith" is found twenty-four times. Individuals are given credit that the faith is their own. Never is there any indication that ... the faith was a gift from God as Calvinism insists it must be. ... Christ said "thy faith hath made thee whole" to the woman who was healed by touching the hem of His garment (Matthew 9:22; Mark 5:34; Luke 8:48), to the blind man outside Jericho (Mark 10:52), and to the Samaritan healed of leprosy (Luke 17:19). Christ said, "Thy faith hath saved thee," to the sinful woman who washed His feet with her tears (Luke 7:50) and to the blind man outside Jericho (Luke 18:42). "Great is thy faith," He said to the Canaanite woman who desired just a "crumb" of blessing (Matthew 15:28). ... Each

⁴⁸ Godet, Romans, Kindle 10391-10392.

⁴⁹ Hunt, What Love, Kindle 12149-12152.

of these statements is made to the unregenerate.⁵⁰

The Bible says election is not according to works. But Calvinism needs to say election is not according to works or faith.

Calvinism. Westminster Confession (Calvinist). God ... has chosen in Messiah to eternal glory out of ... grace ... without any foresight of faith or good works.⁵¹

Bible. Rom. 9:11. The children being not yet born, ... that the purpose of God according to election might stand, not of works, but of him that calls.

Calvinist Version. The children being not yet born, ... that the purpose of God according to election might stand, not of works or faith, but of him that calls.

Ephesians 2:8-9

Eph. 2:3-9. We ... were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Messiah, by grace you are saved. ... For by grace are you saved through faith, and THAT [or 'this'] not of yourselves; IT is the gift of God, not of works, lest any man should boast.

Even Calvinists, who look at the Greek text rather

⁵⁰ Hunt, What Love, Kindle 4266-4276.

⁵¹ Westminster Confession, Chapter 3, Of God's Eternal Decree, 5. XXX cross 117.

than just the English translation, except for some like Sproul, conclude that “it” in verse 9, doesn’t refer to “faith,” but to the whole salvation described in the context.

Sproul (Calvinist). Considerable debate has ensued regarding the meaning of the first sentence. What is the antecedent for the word ‘that:’ grace, saved, or faith? The rules of Greek syntax and grammar demand that the antecedent of ‘that’ be the word faith. Paul is declaring what every Reformed person affirms, that faith is a gift from God.⁵²

Stott (Calvinist). Christ’s apostles clearly teach elsewhere that saving faith too is God’s gracious gift [Acts 18:27; Phil. 1:29]. Nevertheless, Paul is not directly affirming this here because ‘this’ (touto) is neuter, whereas ‘faith’ is a feminine noun. We must therefore take ‘this’ as referring to the whole previous sentence: ‘By God’s grace you are people who have been saved through faith, and this whole event and experience is ... God’s free gift to you.’ ... Salvation is God’s gift, lest any man should boast.⁵³

Calvin (Calvinist). If, on the part of God, it is grace alone, and if we bring nothing but faith, which strips us of all commendation, it follows that salvation does not come from us. ... When, on the part of man, the act of receiving salvation is made to consist in faith alone, all other means, on which men are accustomed to rely, are discarded. Faith, then, brings a man empty to God, that he may be filled with the blessings of Christ. ... Instead of what he had said, that their salvation is of grace, he now affirms, that

⁵² Sproul, *Reformed Theology*, 183.

⁵³ Stott, *Ephesians*, 83.

“it is the gift of God.” ... In these three phrases, — not of yourselves, — it is the gift of God, — not of works, — he embraces the substance of his long argument in the Epistles to the Romans and to the Galatians, that righteousness comes to us from the mercy of God alone, — is offered to us in Christ by the gospel, — and is received by faith alone, without the merit of works. This passage affords an easy refutation of the idle cavil by which Papists attempt to evade the argument, that we are justified without works. ... And here we must advert to a very common error in the interpretation of this passage. Many persons restrict the word gift to faith alone. But Paul is only repeating in other words the former sentiment. His meaning is, not that faith is the gift of God, but that salvation is given to us by God, or, that we obtain it by the gift of God.⁵⁴

Bloomfield (Editor of Calvin Commentaries). It has been not a little debated, among both ancient and modern commentators, to what noun τούτο [this] should be referred. Some say, to πιστῶες [faith]; others, to χάριτι [grace]; though on the sense of πίστις [faith] they differ in their views. The reference seems, however, to be neither to the one nor to the other, but to the subject of the foregoing clause, salvation by grace, through faith in Christ and his gospel; a view, I find, adopted by Dr. Chandler, Dean Tucker, Dr. Macknight, and Dr. A. Clarke. And to show that this interpretation is not a mere novelty, I need only refer the reader to Theophylact, who thus explains: ... ‘He does not say that faith is the gift of God; but to be saved

⁵⁴ Calvin, Complete Commentaries, Kindle 531623-531653.

by faith, this is the gift of God.’ Such also is the view adopted by Chrysostom and Theodoret.”⁵⁵

Demarest (Calvinist). The antecedent of “this” (touto, neuter) is salvation in its totality, of which faith [says Demarest] is one important element.⁵⁶

White (Calvinist). It is obvious that one cannot simply say that “faith is the gift” and leave it at that. The word ‘that’ is a neuter gender in the Greek language, ‘faith’ is a feminine term, and ‘have been saved’ is a masculine participle. There is nothing in the first phrase that matches ‘that’ in gender. Instead, the neuter demonstrative pronoun ‘that’ refers to the entirety of the preceding clause. There is nothing in the first clause of Ephesians 2:8 that finds its origin in man, and that includes faith [says White].⁵⁷

Robertson. And ‘that’ (touto). Neuter, not feminine (tautee), and so refers not to (pistis [faith]) (feminine) or to (charis [grace]) (feminine also), but to the act of being saved by grace conditioned on faith on our part.⁵⁸

Hunt (Non-Calvinist). The Greek in Ephesians 2:8–10 makes it impossible for faith to be the gift. Such is the verdict of many Greek authorities, including Alford, [*The New Testament for English Readers*, 3:216], F. F. Bruce, ... W. E. Vine, Scofield, and others [cited in Samuel Fisk, *Divine Sovereignty and*

⁵⁵ Bloomfield in Calvin, Complete Commentaries, Kindle 651698-651725.

⁵⁶ Demarest, *Salvation*, 238.

⁵⁷ Hunt & White, *Debating Calvinism*, 200-1.

⁵⁸ Robertson, *Word Pictures*, Kindle 151622-151631.

Human Freedom, 32–36]. Vance notes that “A witness to the truth of Scripture against the Calvinist ‘faith-gift’ interpretation can be found in the Greek grammarians.” He lists W. Robertson Nicoll, [*The Expositor’s Greek Testament*, 3:289], Kenneth S. Wuest, [*Ephesians and Colossians in the Greek New Testament*, 69], Marvin R. Vincent [*Word Studies in the New Testament*, 3:376] and others [Vance, *Other Side*, 517.] ... The grammar, as W. G. MacDonald says, [will not] “permit ‘faith’ to be the antecedent of ‘it.’” [MacDonald, *Grace Unlimited*, ed 87; quoted in Samuel Fisk, *Calvinistic Paths Retraced*, 22]. ... Nor does it require a knowledge of Greek, but simply paying attention to the entire context of Ephesians 2:8–10, to realize that salvation, not faith, is “the gift of God”—as all of Scripture testifies. A number of other Greek authorities could be cited to that effect. Though a Calvinist, F. F. Bruce explains, “The fact that the demonstrative pronoun ‘that’ is neuter in Greek (touto), whereas ‘faith’ is a feminine noun (pistis), combines with other considerations to suggest that it is the whole concept of salvation by grace through faith that is described as the gift of God. ... Indeed, that very passage [Eph. 2:8–9] says we are “saved, through faith”; i.e., faith is the means of our salvation/regeneration—not something that follows it [as in, “salvation through faith,” 2 Tim. 3:15].⁵⁹

Walls (Non-Calvinist). The terms (‘faith,’ ‘this,’ ‘it’) that seem so clearly linked in English are not so neatly connected in Greek. The English ear depends largely on word order for making sense of language, and so automatically

⁵⁹ Hunt, What Love, Kindle 11583–11609.

presumes that ‘this’ (which “is not from yourselves”) must obviously refer back to ‘faith,’ since ‘faith’ immediately precedes ‘this’ in the word order of the text. But Greek, being an inflected language, actually depends on “tags” that are attached to words for guiding the reader. If our writer had desired readers to connect ‘faith’ directly to ‘this,’ these two words should have matched each other as grammatically feminine. We find, however, that ‘this,’ being neuter in gender, likely points us back several words earlier— to the idea of salvation expressed by the verb. Accordingly, we should read the text with a different line of connections as follows: “For it is by grace you have been saved, through faith—and this [salvation is] not from yourselves, [this salvation] is the gift of God.” ... Since by its very nature faith confesses the complete lack of human merit and human power, it subtracts nothing from the Savior’s grace or glory. By its very nature, faith points away from all human status and looks to God alone for rescue and restoration. ... Faith as biblically portrayed [is] something made possible by God and enacted by man, but not adding to man’s glory. Again, the depiction of Abraham’s faith (in Rom 4) points us in this direction, for it neither names God as the cause of Abraham’s faith nor names Abraham as the one deserving praise.⁶⁰

In Ephesians 2:5, the phrase “by grace are you saved” is parenthetical to Paul saying we were made alive with Messiah. And if a few verses later, in Ephesians 2:8, the same phrase “for by grace are you saved through faith” is parenthetical to Paul saying we will receive all riches for eternity in Messiah,

⁶⁰ Walls, *Why I Am Not a Calvinist*, 1138-1166.

then the neuter singular “this” follows right after the neuter singular “riches.”

Eph. 2:3-9. But God, ... even when we were dead in sins, has made us alive together with Messiah (by grace you are saved). And has raised us up together, and made us sit together ... in Messiah Jesus, [so] that in the ages to come he may shew the exceeding riches [neuter singular in Greek] of his grace in his kindness toward us through Messiah Jesus (for by grace are you saved through faith), and this [neuter singular in Greek] not of yourselves; it is the gift of God, not of works.

We know the gift of God is eternal life in Messiah in contrast to the earned wages of sin which is death. “The wages of sin is death; but the gift of God is eternal life through Jesus Messiah our Lord,” Rom. 6:23. And the gift is also the riches of that eternal life in Messiah forever.

These “riches” are not an unimportant theme in Ephesians. “He has made us accepted in the beloved, ... according to the riches of his grace, wherein he has abounded toward us,” Eph. 1:6-8. “That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and ... the exceeding greatness of his power toward us, ... which he worked in Messiah,” Eph. 1:18-19. “[So] that in the ages to come he may shew the exceeding riches of his grace ... toward us through Messiah,” Eph. 2:7. “To me ... this grace is given, that I should preach among the Gentiles the unsearchable riches of Messiah,” Eph. 3:8. “That [the Father] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Messiah may dwell

in your hearts by faith, ... that you may be filled with all the fulness of God,” Eph. 3:16-19.

Predestination Isn’t by Grace

From the priority Reformed theologians give to grace over faith, you would think the Bible would be chock full of references to election, predestination, and calling by grace. But of the 122 instances the word grace appears in the KJV New Testament, I could only find one verse that used a phrase like “election of grace” (Rom. 11:5), and I deal with it below under the heading “10. Grace for a Believing Jewish Remnant.” So, I couldn’t find any verses to support the description of Calvin’s predestination doctrines as the “doctrines of grace,” as they’re often called. Like much of Calvinism, the concept of election, predestination, or calling by grace is based on a logical theological system rather than the actual language of the Bible.

The following verses that mention grace are arranged according to the order in the chart of the Golden Chain of Romans 8. Grace basically relates to the Golden Chain in two areas. 1) God’s gracious provision of redemption and the gospel that enables men who believe to receive justification, union with Messiah, and salvation. 2) Grace in Messiah for sanctification and glorification. God’s gracious provision for redemption enables justification; and once justification removes the legal obstacles to God’s love we receive grace for sanctification, glorification, and all good things in Messiah.

Rom. 5:1-2. Therefore, having been justified by faith [past justification], we are at peace with God through our Lord Jesus Messiah; by whom

also we have had our access by faith into [εἰς, eis] this grace wherein we stand [present sanctification], and rejoice in hope of the glory of God [future glorification].

Rom. 8:32. He that spared not his own Son, but delivered him up for us all, how will he not with him also freely give us all things?

Notice in the following verses that grace doesn't cause faith, and nothing related to the predestination side of the diagram - election, predestination, or calling - is by grace.

Gracious Provision of Redemption

Rom. 3:24. Being justified freely by his grace through the redemption that is in Messiah Jesus

2 Cor. 8:9. You know the grace of our Lord Jesus Messiah, that, though he was rich, yet for your sakes he became poor, so that you through his poverty can be rich.

Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Heb. 2:8-10. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.

Gracious Provision of the Gospel

Acts 20:24. The gospel of the grace of God

Acts 20:32. The word of his grace.

Col. 1:5-6. You heard before in the word of the truth of the gospel, ... the day you heard ... the grace of God in truth.

Gal. 1:6. I marvel that you are so soon removed from him that called you into the grace of Messiah to another gospel.

There Is No Gracious Provision of Faith

Intentionally Left Blank

T2a. Justification by Faith

Justification by faith is man's entryway into the Golden Chain, though it happens later in time than predestination, because of the foreknowledge of God.

We should be focusing on the part of the Reformation the reformers got right, sola fide, justification by faith alone. The following verses show we are justified by faith, not by something or anything else that causes faith. "Justification" and "righteousness" are from the same Greek word.

Acts 13:38. All that believe are JUSTIFIED from all things.

Rom. 3:28. Therefore we conclude that a man is JUSTIFIED by faith without the deeds of the law.

Rom. 4:3. Abraham believed God, and it was counted ... for RIGHTEOUSNESS.

Rom. 4:5. To him that ... believes, ... his faith is COUNTED FOR RIGHTEOUSNESS.

Rom. 4:9. Faith was RECKONED to Abraham FOR RIGHTEOUSNESS.

Rom. 4:11. The RIGHTEOUSNESS of the faith, ... RIGHTEOUSNESS ... IMPUTED.

Rom. 4:13. The promise ... was ... through the RIGHTEOUSNESS of faith.

Rom. 4:16. He believed, ... therefore it was IMPUTED to him FOR RIGHTEOUSNESS.

Rom. 4:24. For us also, to whom IT WILL BE IMPUTED, if we believe on him.

Rom. 5:1. Being JUSTIFIED by faith, we have peace with God.

Rom. 10:4. The RIGHTEOUSNESS of God ... to every one that believes.

Rom. 10:6. The RIGHTEOUSNESS which is of faith, ... which we preach.

Rom. 10:10. With the heart man believes unto RIGHTEOUSNESS.

Gal. 2:20-21. I live by ... faith; ... not ... RIGHTEOUSNESS ... by the law.

Gal. 3:6. Abraham believed God, and it was ACCOUNTED to him FOR RIGHTEOUSNESS.

Gal. 3:8. Foreseeing ... God would JUSTIFY ... through faith.

Gal. 3:11. No man is JUSTIFIED by the law, ... for the just will live by faith.

Gal. 3:21-22. RIGHTEOUSNESS, ... [not] by the law. but ... the promise by faith.

Gal. 3:22-24. To them that believe, ... so that we will be JUSTIFIED by faith.

Gal. 5:5. We through the Spirit wait for the hope of RIGHTEOUSNESS by faith.

Phil. 3:9. Not having my own RIGHTEOUSNESS, ... but ... the RIGHTEOUSNESS which is of God by faith.

Titus 3:7-8. JUSTIFIED by his grace, ... they which have believed.

Jam. 2:21-22. Was not Abraham our father JUSTIFIED by works, when ... faith wrought with his works?

Jam. 2:23. Abraham believed God, and it was IMPUTED to him FOR RIGHTEOUSNESS.

Jam. 2:24. By works a man is [proven] JUSTIFIED, and not by faith only.

Jam. 2:25-26. Wasn't Rahab the harlot [proven] JUSTIFIED by works, ... for ... faith without works is dead.

The Reformation had too many “sola’s,” or “only’s.” Ideally, there should be only be one “only.” Sola scriptura, ‘scripture alone,’ doesn’t conflict with the others, because it’s about the authority of the message, whereas all the others are about the

content of the message. But the message of scripture can't be faith alone (*sola fide*), and grace alone (*sola gratia*), and Messiah alone (*solus Christus*), and God's glory alone (*solus Deo gloria*).

The Reformation didn't restore the doctrine of justification by faith to the earth, but only to partially 'reformed' Catholics. The doctrine of justification by faith is essential for salvation, and there have always been saved people on earth in every generation; and more than just the believing, ethnic Jewish remnant promised in Romans 11. But the Roman Catholic church didn't allow most non-Catholic writings to survive. For example, regarding the Waldenses ...

Wikipedia. Unfortunately, our current knowledge of the history of the Waldensians in the Middle Ages is almost exclusively tributary of the sources coming from the official Roman Church, the body that was condemning them as heretics.⁶¹

The Reformation had some negative effects. It furthered the "mystery of lawlessness" (2 Thess. 2:6, ASV) by helping people throw off submission to authority and begin the quest for individualism and equal rights that plague us today. But on the positive side, the Reformation did enable a more public proclamation of justification by faith by some kings and princes protecting its preachers. Unfortunately, the *sola fide* message was polluted by the *sola gratia* message. A *sola gratia* message would be good if it meant everything we receive from God is through

⁶¹ Wikipedia, Waldensians, quoting Gonzalo Pita, "Waldensian and Catholic Theologies of History in the XII–XIV Centuries: Part I," *Journal of the Adventist Theological Society* 25.2, p. 66.

his grace. But it came to mean sola gratia causes sola fide, which means it's not really sola fide anymore.

Grudem (Calvinist). The difference between those who believe and those who do not ... is ultimately based on ... sovereign election; ... [and] the ground of election is God's grace.⁶²

Grudem's order is grace > unconditional election > faith > justification. But the Bible's order is grace > provision of redemption > justification. The Bible contrasts Grace/Faith justification to Law/Works reward. We are ...

Rom. 3:24. [3] Justified freely by his [1] grace through the [2] redemption.

And in parallel, we are also ...

Rom. 3:28. Justified by faith without the deeds of the law.

But Calvinism makes grace the cause of justification by faith, which in effect, replaces justification by faith with justification by grace.

T2b. Union by Faith

Jn. 6:56. He that eats my flesh, and drinks my blood [requirement of faith], dwells in me, and I in him [receipt of union].

1 Jn. 1:3. That which we have seen and heard we declare to you [the gospel] [requirement of faith], so that you also may have union with us,

⁶² Grudem, Systematic Theology, 678, 686.

... with the Father, and with his Son Jesus Messiah [receipt of union].

T2c. Regeneration by Faith

To avoid unnecessary repetition, please see the subsection entitled, “John Says Faith Precedes Regeneration,” for the CV (Calvinist Version) of the verses from John.

Jn. 1:12. As many as received him [requirement of faith], to them he gave the power to become the sons of God [receipt of regeneration], even to them that believe on his name [requirement of faith].

Jn. 3:14-16, 36. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, so that whoever believes in him [requirement of faith] will ... have eternal life [receipt of regeneration]. For God so loved the world, that he gave his only begotten Son, so that whoever believes in him [requirement of faith] will ... have everlasting life [receipt of regeneration]. ... He that believes on the Son [requirement of faith] has everlasting life [receipt of regeneration]; and he that doesn't believe the Son [lack of requirement of faith] will not see life [lack of receipt of regeneration].

Jn. 5:24. He that hears my word and believes on him that sent me [requirement of faith], has everlasting life [receipt of regeneration], and ... is passed from death to life [receipt of regeneration].

Jn. 6:35, 40, 47, 57-58. He that believes on me [requirement of faith] will never thirst [receipt of regeneration]. ... Everyone which sees the

Son and believes on him [requirement of faith], will have everlasting life [receipt of regeneration]. ... He that believes on me [requirement of faith] has everlasting life [receipt of regeneration]. ... He that eats me [requirement of faith], even he will live by me [receipt of regeneration]. ... He that eats of this bread [requirement of faith] will live for ever [receipt of regeneration].

Jn. 7:37-39. He that believes on me [requirement of faith], as the scripture has said, out of his belly will flow rivers of living water [receipt of regeneration]. This he spoke of the Spirit, which they that believe on him [requirement of faith] will receive [receipt of regeneration].

Jn. 8:23-24. If you don't believe that I am he [lack of requirement of faith], you will die in your sins [lack of receipt of regeneration].

Jn. 9:38. He said, "Lord, I believe [requirement of faith]." And he worshipped him [receipt of regeneration].

Jn. 10:38. Though you don't believe me [lack of requirement of faith], believe the works [requirement of faith], so that you may know [receipt of regeneration].

Jn. 11:25-26. He that believes in me [requirement of faith], ... will ... live [receipt of regeneration]. Whoever ... believes in me [requirement of faith], will never die [receipt of regeneration]. Do you believe this?

Jn. 12:36, 46. Believe in the light [requirement of faith], so that you may be the children of light

[receipt of regeneration]. ... Whoever believes on me [requirement of faith], will not abide in darkness [receipt of regeneration].

Jn. 14:11-12. He that believes on me [requirement of faith], the works that I do, he will do also [receipt of regeneration].

Jn. 16:27. The Father himself loves you [receipt of regeneration], because you ... have believed that I came out from God [requirement of faith].

Jn. 17:20-21. [I pray] for ... them ... which will believe on me [requirement of faith], ... so that they all may be one [receipt of regeneration]; ... so that the world may believe.

Jn. 20:31. These are written so that you may believe [requirement of faith]; ... and so that believing [requirement of faith] you may have life [receipt of regeneration].

Gal. 3:2, 26-29. You received ... the Spirit [receipt of regeneration] ... by the hearing of faith [requirement of faith]. ... You are all the children of God [receipt of regeneration] by faith [requirement of faith].

Calvinist Version. You received the hearing of faith [receipt of faith] by the Spirit [requirement of regeneration]. ... You all have faith [receipt of faith] by being the children of God [requirement of regeneration].

Eph. 1:13. After you believed [requirement of faith], you were sealed with that Holy Spirit [receipt of regeneration].

Calvinist Version. After you were sealed with that Holy Spirit [requirement of regeneration], you believed [receipt of faith].

T3. Justification to Sanctification

Justification always results in sanctification because of the way in which we were justified. We were justified by means of our union with Messiah at the point of his death, which means we also share in his resurrection and his resurrection life.

Rom. 6:3-5. As many of us as were baptized into Jesus Messiah ["by one Spirit are we all baptized into one body," 1 Cor. 12:13 when justified] were baptized into his death. Therefore we are [also] buried with him through [that] baptism-into-death, [for the purpose] so that like as Messiah was raised up from the dead by the glory of the Father, even so we also would walk in newness of life [sanctification]. For since we have been planted together in the likeness of his death, we will be also in the likeness of his resurrection [sanctification].

Our death with Messiah changed our legal status and our master. We were emancipated from slavery to sin and the law; and instead enslaved to God, righteousness, and grace.

Rom. 6:6-22. Our old man [the person we were before we were crucified] was crucified with him. ... He that is dead is freed [emancipated] from sin. ... Being then made free [emancipated] from sin, you became the servants of [enslaved to] righteousness. ...

Being made free [emancipated] from sin, [you]
become servants to [enslaved to] God.

By their death with Messiah, our believing Jewish brethren were freed from being under the authority of their old husband, the law, that couldn't give them children because of mankind's own barrenness (Rom. 8:3); and they were resurrected with and married to Messiah, who can miraculously give men fruit.

Rom. 7:1-4. The law has dominion over a man as long as he lives. ... My [Jewish] brethren, you also are become dead to [your husband] the law by the body of Messiah; so that you would be married to another, even to him [Messiah] who is raised from the dead, so that we would bring forth fruit to God.

Just as before our justification our having been under the reign and persistent influence of sin resulted with absolute certainty in a general walk of sin, though we could decide not to sin for any particular moment; likewise, after our justification our having been put under the reign and persistent influence of grace results with absolute certainty in a general walk of righteousness in newness of life, though we can decide not to do righteousness for any particular moment.

Rom. 5:17, 21. As sin reigned [over us] to death [with certainty of effectual influence], even so grace reigns [over us] through righteousness [with certainty of effectual influence] to eternal life by Jesus Messiah our Master.

Justification always results in sanctification and glorification, because we were justified by being put

into Messiah at the point of his death, in his experience; and at the point of our believing, in our experience. Therefore, legally and mystically, everything else that happened to Messiah after his death, also happened to us, including burial, resurrection, new life, ascension, and glorification.

Eph. 2:5-6. [God] has brought us back to life together with Messiah, ... and has raised us up together and made us sit together in heavenly places in Messiah [sanctification].

T4. Hope of Glorification Promotes Sanctification

Col. 1:4-5. We heard of your faith in Messiah Jesus [justification], and of the LOVE which you have to all the saints [sanctification], for [because of] the hope which is laid up for you in heaven [glorification].

1 Jn. 3:2-3. When [the Son] will appear, we will be like him; for we will see him as he is. And every man that has this hope in him PURIFIES himself, even as [the Son] is pure.

T5. Works to Sanctification

The Epistle of 1 John

The epistle of 1 John was written for three purposes. The first reason John, forever the evangelist, wrote this epistle was so non-Christians would believe and be saved.

1 Jn. 5:13. These things I have written to you ... so that you may believe on the name of the Son of God.

The second reason is so we can know who's a Christian and who isn't.

1 Jn. 5:13. These things I have written to you that believe on the name of the Son of God; so that you can know that you have eternal life.

Anyone can claim to be a Christian. But John says there are three tests - the test of faith, of obedience, and of love - so we can know without fail if someone who claims to be a Christian actually is or isn't a Christian.

The statements in 1 John are not requirement-receipt statements, like in his gospel. "He that believes on the Son [requirement] has everlasting life [receipt]," Jn. 3:36. Instead they are test statements. "If we say that we have fellowship with him [claim], and walk in darkness [test], we lie [verdict]," 1 Jn. 1:6. It's like how when we say, "if it has apples, it's an apple tree." We don't mean, "if it has apples [requirement], it becomes an apple tree [receipt];" but rather "if it has apples [test], [we know] it's an apple tree [verdict]."

Why would we want to know if someone's Christian or not? Well, it's useful in selecting elders and in knowing who to partner with in the work of the gospel, etc. But an even greater reason is that if, for example, the reliability of the obedience test is dependent on the certainty that every Christian walks in obedience, then if we know we have believed and been justified, we know we are guaranteed a walk of obedience through the unceasing influence of the indwelling Holy Spirit and because of the influence in our lives of our union with God.

1 Jn. 1:5-6. God is light, and in him is no darkness at all. If we say that we have union with him, and walk in darkness, we lie [and don't have union with him].

This gives us confidence and hope in the battle, because a guaranteed “walk” doesn't mean every “step” is guaranteed, and we can become discouraged when we take some steps in sin, which we certainly will sometimes until the day our bodies are glorified. And this brings us to the third reason John wrote his epistle.

1 Jn. 1:4. These things we write to you so that your joy can be full.

So let's look at the first test, the faith test, or testimony test.

1 Jn. 1:8. All Christians Walk in Faith. If we say that we have no sin [self-righteousness], we deceive ourselves [our claim is false], and the truth is not in us [we're not Christians].

If a person doesn't walk in faith, John says we know he's a non-Christian. If there was a single Christian who didn't walk in faith, we wouldn't be able to tell if a person who didn't walk in faith was a non-Christian or not. So we know all Christians walk in faith. Joy!

1 Jn. 1:9. Only Christians Walk in Faith. If we say that we have union with him [claim to be a Christian], and ... if we agree we're sinners [trust in Messiah's righteousness], he is faithful ... to cleanse us from all unrighteousness [our claim is true, we are Christians].

If a person walks in faith, John says we know he's a Christian. If there was a single non-Christian who walked in faith, we wouldn't be able to tell if a person who walked in faith was a Christian or not. So we know only Christians walk in faith. This means even famous non-Christians like Gandhi and Mother Teresa didn't walk in faith.

The second test is the obedience test.

1 Jn. 2:4. All Christians Walk in Obedience. He that says, "I know him [claims to be a Christian]," and doesn't keep his commandments, is a liar [isn't a Christian as he claims], and the truth is not in him.

If a person doesn't walk in obedience, John says we know he's a non-Christian. If there was a single Christian who didn't walk in obedience, we wouldn't be able to tell if a person who didn't walk in obedience was a non-Christian or not. So we know all Christians walk in obedience. Joy!

1 Jn. 2:5. Only Christians Walk in Obedience. But whoever keeps his word, truly in him is the love of God perfected [his claim in verse 4 is true, he's a Christian]. Hereby we know that we are in him [we're Christians].

If a person walks in obedience, John says we know he's a Christian. If there was a single non-Christian who walked in obedience, we wouldn't be able to tell if a person who walked in obedience was a Christian or not. So we know only Christians walk in obedience. This means even famous non-Christians like Gandhi and Mother Teresa didn't walk in obedience.

The third and last test is the love test.

1 Jn. 2:9. All Christians Walk in Love. He that says he is in the light [claims to be a Christian], and hates his brother, is in darkness [isn't a Christian] even until now.

If a person doesn't walk in love, John says we know he's a non-Christian. If there was a single Christian who didn't walk in love, we wouldn't be able to tell if a person who didn't walk in love was a non-Christian or not. So we know all Christians walk in love. Joy!

1 Jn. 2:10. Only Christians Walk in Love. He that loves his brother abides in the light [his claim in verse 9 is true, he's a Christian], and there is no occasion of stumbling in him.

If a person walks in love, John says we know he's a Christian. If there was a single non-Christian who walked in love, we wouldn't be able to tell if a person who walked in love was a Christian or not. So we know only Christians walk in love. This means even famous non-Christians like Gandhi and Mother Teresa didn't walk in love.

**Romans 6-8a. New Master,
Husband, and Mind**

When Romans 6:2 says, "How will we that are dead to sin live any longer therein?" it doesn't mean "how can we in good conscience live in sin." It means it's not possible. In general, employees obey their masters; though none obey perfectly, and some obey better than others. But when you change employers, for the most part, your daily activities change.

When we died and rose with Messiah by having been put into him at the point of his death, we were legally emancipated from sin who was our previous master, and enslaved instead to God and righteousness. “Being then emancipated from sin, you became the servants of righteousness,” Rom. 6:18. Therefore, it’s impossible for us to live the same way we used to, because now we serve righteousness.

2 Cor. 5:17. If any man is in Messiah, he is a new creature. Old things are passed away; behold, all things are become new.

We also have a new mind through the indwelling Spirit. We love righteousness, and hate sinning; and our new way of thinking, is the key to sanctification.

Rom. 8:5-6. They that are after the flesh do mind [think about] the things of the flesh; but they that are after the Spirit [think about] the things of the Spirit. For to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace.

The Spirit does not force us to do righteousness, but his influence is so strong and persistent that our general way of life can’t help but change. Our walk changes without fail, even though every step is still subject to our will.

Some Sins Are Impossible for Christians to Continue In

There are some sins it’s impossible for regenerated men to continue in.

1 Cor. 6:9-11. Don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you; but you are washed, but you are sanctified, but you are justified.

Gal. 5:19-21. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things will not inherit the kingdom of God.

Eph. 5:3-6. Fornication, and all uncleanness, or covetousness, let it [ideally] not be once named among you [though it's possible to be infrequently named among us], as becomes saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this you know [I hope you know by now], that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Messiah and of God.

Rev. 21:8. The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, will have their part in the lake which burns with fire and brimstone, which is

the second death. Let no man deceive you with vain words.

Now, if a regenerated man really forces himself, going against his new nature and the indwelling Holy Spirit, it's possible for him to temporarily continue a limited time in some of those things. But either he will feel so bad he will repent, or God will take him home.

1 John 5:16. If any man see his brother sin a sin which is not unto death, he will ask, and he will give him life for them that sin not unto death. There is a sin unto death: I do not say that he should pray for it.

There was a man in Corinth having physical relations with his step-mother. Paul told the Corinthians to stop praying for him, to prohibit him from joining their meetings, and not to eat with him even in private.

1 Cor. 5:4-5, 10. In the name of our Lord Jesus Messiah, when you are gathered together, and my spirit, with the power of our Lord Jesus Messiah, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ... I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

If the man had been unregenerate, he could have continued in that sin, and gone on with his life. But since he was a believer, if he didn't repent, God would have taken him home through sickness or

accident. “The prayer of faith will save the sick, ... and if he has committed sins, they will be forgiven him,” James 5:15. The man in Corinth stopped having relations with his step-mother; and the congregation welcomed him back.

2 Cor. 2:6-11. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise [now] you ought rather to forgive him, and comfort him, lest perhaps such a one would be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him. ... To whom you forgive any thing, I forgive also, ... lest Satan would get an advantage of us, for we are not ignorant of his devices.

Our Works After Justification by Faith Alone

It's really the greatest motivation to godliness, to know it's impossible for us to walk in unrighteousness. We know it makes no sense to invest time and effort to move towards a lifestyle we know is impossible for us to continue in, so we don't even bother going in that direction. However, only the direction of our walk is guaranteed; not each individual step.

There is no spiritual event between justification and glorification for a Christian. “Whom he justified, them he also glorified,” Rom. 8:30. Sanctification is a process; not an event. There's no second blessing event that can cause us to walk in perfect righteousness without any sinning. “If we say that we have no sin, we deceive ourselves, and the truth is not in us,” 1 Jn. 1:8.

We are guaranteed a minimum of fruit, but the actual amount of fruit depends on our effort. “Good ground ... brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold,” Matt. 13:8. “Work out your own salvation [to the max] with fear and trembling. For it is God which works in you [to a guaranteed minimum] both to will and to do of his good pleasure,” Phil. 2:12-13.

2 Cor. 13:9. This also we wish, even your perfection.

Look at the amount of effort Paul expended to be perfect, complete, and mature; though he never attained, and though he knew he never would attain until his body was glorified.

Phil. 3:11-15. If by any means I might attain to the [level of perfection of the] resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Messiah Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Messiah Jesus. Let us therefore, as many as [would] be perfect, be thus minded.

Men naturally want to justify themselves by their works. But justification is by faith alone. However, now, after justification, is the time to work! The way to more perfect and fruitful sanctification is not to “let go and let God,” but to use the Bible for “the renewing of your mind” (Rom. 12:2), and to motivate yourself to exert more effort. “Watch you,

stand fast in the faith, quit you like men, be strong!
Let all your things be done with charity,” 1 Cor.
16:13-14.

The greatest hindrance to Christian sanctification is the false doctrine of “let go and let God,” as taught by John Wesley (Christian perfectionism), Phoebe Palmer, William Boardman (higher life), Hannah Whitall Smith, the Keswick Convention, Charles Trumbull (victorious life), and many others.

As Watchman Nee (1903-1972) erroneously taught:

Watchman Nee. From now on I will not do anything, I will not manage anything, and I will not be concerned about anything. From now on I will let go. Brothers and sisters, this is surrendering. This is letting go.⁶³

But Paul says, “We labor” (2 Cor 5:9).

T6. Glorification

Col. 3:4. When Messiah, who is our life, shall appear, then you also will appear with him in glory.

GC Diagram Pg 35, Salvation and Grace in Messiah (S)

So. Salvation in Jesus Messiah

The following verse teaches we receive grace for justification, sanctification, and glorification in Jesus Messiah. But we don’t receive the faith that

⁶³ Nee, Overcoming Life, 98.

first justifies us.

1 Cor. 1:29-31. So that no flesh would glory in his presence. But of him are you in Messiah Jesus, who of God is made to us wisdom, and righteousness [JUSTIFICATION], and SANCTIFICATION, and redemption [GLORIFICATION]; so that, according as it is written, “He that boasts, let him boast in the Lord.”

So. Grace in Messiah

Jn. 1:14, 17. The Word was made flesh, ... full of grace and truth, ... and of his fulness have all we received, and grace for grace; for the law was given by Moses, but grace and truth came by [διὰ, dia] Jesus Messiah.

2 Cor. 13:14. The grace of the Lord Jesus Messiah, and the love of God, and the communion of the Holy Ghost, be with you all.

2 Tim. 1:9-10. [God] saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Messiah Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Messiah who has abolished death, and has brought life and immortality to light through the gospel.

2 Tim. 2:1. Be strong in the grace that is in [ἐν, en] Messiah Jesus.

1 Pet. 5:10. The God of all grace, who has called us to his eternal glory in [ἐν, en] Messiah Jesus.

S1. Gracious Provision for Justifi., Union, & Salvation

Acts 15:10-11. Why do you tempt God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Messiah we will be saved, even as they.

Rom. 3:24. Being justified freely by his grace through the redemption that is in Messiah Jesus, whom God has set forth to be a propitiation through faith in his blood, ... that he might be just, and the justifier of him which believes in Jesus. ... Boasting ... is excluded ... by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom. 4:15. The promise that he should be the heir of the world [Messianic Kingdom and glorification], was not to Abraham or to his seed through the law, but through the righteousness [justification] of faith. ... It is of faith, so that it may be by grace, to the end the promise would be sure to all the seed.

Rom. 5:15-16. The grace of God, and the gift by grace, ... has abounded to many. ... For the judgment was by one to condemnation, but the free gift is of many offences to justification.

Gal. 2:20-21. I live by the faith of the Son of God. ... I do not frustrate the grace of God; for if righteousness come by the law, then Messiah is dead in vain.

Gal. 5:4. Messiah has become of no effect to you; whoever of you are justified by the law, you

are fallen from grace, for we through the Spirit wait for the hope of righteousness [justification] by faith.

Eph. 1:4-7. Having predestined us to the sonship [υιοθεσία, uiothesia] of Jesus Messiah to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Eph. 2:4-9. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Messiah, by grace you are saved, and has raised us up together, and made us sit together in heavenly places in Messiah Jesus, ... for by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.

Titus 2:11-12. The grace of God that brings salvation has appeared to all men.

Titus 3:5-7. Not by works of righteousness which we have done, but according to his mercy he saved us, ... so that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that you affirm constantly, that they which have believed in God might be careful to maintain good works.

1 Pet. 1:9-11. Receiving the end [goal] of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the

grace that should come to you, ... when [the Spirit] testified beforehand the sufferings of Messiah, and the glory that should follow.

S2. Sanctification

Sanctification isn't part of the golden chain because 1) although it's monergistic in its certainty, since God predestined every believer to be fruitful through the indwelling Holy Spirit; it's also synergistic in that the quantity of fruit over a minimum level is determined by the effort and free will of each believer.

Matt. 13:8. Some a hundredfold, some sixtyfold, some thirtyfold.

2) Each link in the Golden Chain is a point-in-time event; thus the aorist tense of each verb - foreknew, predestined, called, justified, and glorified; but sanctification is a process. It's false doctrine to teach that there's a surrender event or a sanctification second blessing event between the events of justification and glorification. Justification is the critical change in a person's life, and glorification is the completion of our salvation.

Rom. 8:30. And whom he justified, them he also glorified.

And, 3) whereas each link in the Golden Chain leads to the next, sanctification doesn't result in glorification. Justification results in glorification because we were justified by union with Messiah at the point of his death, and so we will with all certainty also be like him in his resurrection. The certainty of our glorification is not dependent on the

quality of our sanctification walk as believers. Sin and evil works result in death, the way work results in wages; but sanctification and good works don't result in eternal life, because it's a gift.

Rom. 6:22-23. Being made free from sin, and become servants to God, you have your fruit to holiness [sanctification], and the end [not the reward or the fruit!] everlasting life; for the wages of sin is death, but the gift of God is eternal life.

Interestingly, although the quality of our sanctification walk doesn't affect the certainty of our glorification, it does affect the quality and brightness of our glorification. There is such a thing as "a better resurrection" (Heb. 11:35).

1 Cor. 15:41-42. One star differs from another star in glory [brightness]; so also is the resurrection of the dead.

2 Cor. 4:17. Our light affliction, which is but for a moment, produces for us a far more exceeding and eternal weight of glory.

S2. Grace for Sanctification and Service

Acts 14:26. The grace of God for the work which they fulfilled.

Rom. 1:5-7. We have received grace and apostleship, for obedience to the faith among all nations. (Also, 1 Cor. 3:10, 15:10; 2 Cor. 4:15; Eph. 3:2, 7-8; Phil. 1:7.)

Rom. 1:7. Grace to you and peace.

Rom. 5:2. By whom also we have had access by faith into this grace wherein we stand.

Rom. 5:17, 21. Much more they which receive abundance of grace and of the gift of righteousness will reign in life by one, Jesus Messiah. ... That as sin has reigned to death, even so might grace reign through righteousness.

Rom. 6:14. Sin will not have dominion over you, for you are not under the law, but under grace.

Rom. 12:3. I say through the grace given to me. (Also, Rom. 15:15, 2 Cor. 1:12, Gal. 2:9.)

Rom. 12:6. Having then gifts differing according to the grace that is given to us.

1 Cor. 1:3-5. Grace ... that ... you are enriched ... in all utterance.

2 Cor. 8:1-2, 7; 9:8. The grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. ... Therefore, as you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also. ... God is able to make all grace abound toward you, so that you, always having all sufficiency in all things, may abound to every good work.

2 Cor. 12:8-10. My grace is sufficient for you, for my strength is made perfect in weakness.

Gal. 1:15-16. It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, so that I would preach him among the heathen.

Eph. 4:7-8. To every one of us is given grace according to the measure of the gift of Messiah. Wherefore he said, "When he ascended up on high, he led captivity captive, and gave gifts to men."

Col. 3:16. Singing with grace in your hearts to the Lord.

Col. 4:6. Speech ... with grace.

2 Thess. 1:11-12. We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Messiah may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Messiah.

Titus 2:11-12. The grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Heb. 4:15-16. Let us ... come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.

Heb. 12:27-29. Let us have grace, whereby we may serve God acceptably with reverence and godly fear.

Heb. 13:9. Don't be carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace, not with meats.

Jam. 4:5-6. The spirit that dwells in us lusts to envy. But he gives more grace. Wherefore he said, "God resists the proud, but gives grace to the humble."

1 Pet. 4:10. As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

1 Pet. 5:9-11. The God of all grace ... stablish, strengthen, settle you.

2 Pet. 1:1-3. To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Messiah, grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord, according as his divine power has given to us all things that pertain to life and godliness, through the knowledge of him that has called us to glory and virtue.

2 Pet. 3:18. Grow in grace and in the knowledge of our Lord and Savior Jesus Messiah.

S3. Grace for Glorification

Rom. 5:21. So that as sin has reigned to death, even so would grace reign through righteousness [justification and obedience] to eternal life by Jesus Messiah our Lord.

Eph. 2:6-7. When we were dead in sins, has quickened us together with Messiah, by grace

you are saved, and has raised us up together, and made us sit together in heavenly places in Messiah Jesus, o that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Messiah Jesus.

2 Thess. 1:10-12. When he will come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. ... So that the name of our Lord Jesus Messiah may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Messiah.

2 Thess. 2:15-17. He called you by our gospel, to the obtaining of the glory of our Lord Jesus Messiah, ... and has given us everlasting consolation and good hope through grace.

Titus 3:5-7. According to his mercy he saved us, ... so that being justified by his grace, we should be made heirs according to the hope of eternal life.

1 Pet. 1:13. Hope to the end for the grace that is to be brought to you at the revelation of Jesus Messiah.

Grace for a Believing Ethnic Jewish Remnant

Rom. 11:5-7. There is a[n] [ethnic Jewish] remnant according to the election of grace, and if by grace, then is it no more of works. ... Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded.

Romans 11:5 is the only verse I found about election by grace, but it's talking about how God providentially controls the birth and other circumstances of ethnic Jewish people he foreknows in Messiah so there will be always be a believing, Jewish remnant in every generation, not an election to faith. Most Calvinists don't even believe ethnic Jews have any special role in God's plans, despite Romans 11, so this won't be their favorite verse even though it's the only one that mentions any kind of predestination by grace.

Grace by Faith, not Faith by Grace

Grace doesn't cause faith; faith makes grace possible.

Rom. 4:15. It is of faith so that it can be by grace.

We are not called into faith through grace, but called into grace through the gospel we believe.

Gal. 1:6. I marvel that you are so soon removed from him that called you into the grace of Messiah to another gospel.

We don't enter faith by having been put into grace through election, despite Calvinism's claims). We enter grace by having been justified by faith.

Rom. 5:2. By whom also we have [had our] access by faith into this grace wherein we stand.

Justification by faith puts us into Messiah, which is the only place salvation grace is, and which we can't partake of before justification.

2 Tim. 2:1. The grace that is in Messiah Jesus.

Acts 18:27 can seem to say grace causes faith.

Acts 18:27. When [Apollos] was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace.

Spurgeon (Calvinist). It was grace that chose the people whom God would save. ... It is sovereign grace which is ... the active movement of the divine will to produce the results which have been graciously determined. ... To meet the deep depravity of our nature, ... he who gave the gospel to be believed, also gives the faith that believes the gospel. ... God's grace ... made me to differ; and I [give] to God, ... the credit of my choice of Messiah. ... If you believest through grace, that grace which made thee believe is the best guarantee that you shalt keep on believing. ... I defy my free-will to fling away what it never brought to me. ... The men of Corinth to whom Apollos came had believed through grace. Beloved, there is a sweet ring about this description.⁶⁴

There are uncertainties about the text of Acts 18:27 since the Latin versions do not include the phrase "through grace," and the Syriac renders the phrase "helped them much through grace which had believed." Even when rendered as in the KJV, "who, when he was come, helped them much which had believed through grace," many interpret the verse to mean the grace was on Apollos who helped the

⁶⁴ Spurgeon, Works: Volume 36, Sermons 2121-2181, Kindle 22817-22821.

believers at Corinth through his ministry to them.

An interpretation relevant to the situation of the Corinthians is that grace provided the messenger, the message, and the other circumstances that allowed the Corinthians the opportunity to hear the gospel and believe. The believers in Corinth faced a lot of unbelieving Jewish opposition. When Paul started the ministry in Corinth, he ...

Acts 18:12-13. Testified to the Jews that Jesus was Messiah. And when they opposed themselves, and blasphemed, he ... said to them, ... ‘From henceforth I will go to the Gentiles.’ Later, “the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, ‘This fellow persuades men to worship God contrary to the law.’

Then while Paul was away in Syria, Galatia, and Ephesus, Apollos came to Corinth and was a great help to those who had believed despite the opposition of Jews who followed the works of the law.

Acts 18:28. For he mightily convinced the Jews, and that publicly, showing by the [Old Testament Jewish] scriptures that Jesus was Messiah.

The gospel is the message about the redemption God provided by grace. Therefore it’s “the gospel of the grace of God,” Acts 20:24, and “the word of his grace,” Acts 14:3, 20:32. But it only enables, and doesn’t cause faith, which makes grace possible as shown earlier.

Another passage, First Timothy 1:12-16, could be read to imply Paul received faith by grace.

1 Tim. 1:12-16. I thank Messiah Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Messiah Jesus. This is a faithful saying, and worthy of all acceptation, that Messiah Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Messiah might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

But I don't read this to mean God caused Paul to have faith as the prime example of God saving the incorrigible; but rather God choose Paul to be an apostle as the prime example of every believer's changed life and expression of faith, obedience, love, and service after justification by faith.

Comments on Select Verses

Acts 13:48. As many as were ordained [τεταγμένοι (τάσσω)] to eternal life, believed.

This verse doesn't say "as many as were ordained to believe, believed." If it said that, there wouldn't be any need for this book. If we were predestined to faith, as Calvinism teaches, this would have been a great place for God to say so.

Calvin (Calvinist). We were as much ordained to faith in Christ before the foundation of the world, as we were chosen to the inheritance of eternal life in Christ.

No. The Bible doesn't say that, and it can't say that. Calvinism is built on something the Bible never says, and can't say, which shows Calvinism wrong.

This verse teaches predestination to eternal life, i.e. to glorification, not to faith. Logically, this verse would be equally true whether God 1) predestined some men to faith so they would later be glorified (Calvinism), or 2) predestined to glorification those he intimately foreknew in Messiah from eternity past through their having been justified by faith (the Bible).

In Acts 10, God used Peter, who had “the keys of the kingdom of heaven” (Matt. 16:19), to unlock the door of faith to God-fearing Gentiles. In Acts 11, the church of Antioch Syria was comprised of only Jews, Gentile proselytes, and God-fearing synagogue-associated Gentiles. And in Acts 13, the first sabbath Paul preached in the synagogue at Antioch Pisidia, some Jews and Gentile proselytes believed. “When the Jews were gone out of the synagogue, ... [and] the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas,” Acts 13:42-43. But the “the next sabbath day came almost the whole city together to hear the word of God, ... the multitudes,” Acts 13:44-45. The faith of large numbers of non-proselyte, non-synagogue-associated Gentiles, Gentiles in lifestyle as well as in name, was a new phenomenon described as God having “opened the door of faith to the Gentiles” (Acts 14:27).

Acts 13:48 assures us that God's providence controls each person's circumstances, so even Gentiles in places like Asia Minor will be sent a gospel preacher and come to faith if they are foreknown of God in Messiah and thus predestined to glorification (eternal life).

1 Cor. 1:24-30. To them which are called [κλητοῖς], ... MESSIAH the power of god. ... You see your calling [κλησιν], brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen [ἐξελέξατο] the foolish things of the world to confound the wise; and God has chosen [ἐξελέξατο, ekseleksato] the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen [ἐξελέξατο], ... that no flesh would glory in his presence. But of him are you IN MESSIAH Jesus, who of God is made to us wisdom, and RIGHTEOUSNESS [justification], and SANCTIFICATION, and REDEMPTION [glorification, Rom. 8:23].

Logically, God could have called “not many mighty, not many noble,” 1 Cor. 1:26, either by 1) predestining more lowly people to believe (Calvinism), or 2) providentially controlling the birth and social circumstances of those he foreknew “in Messiah,” 1 Cor. 1:30; but the Bible doesn't teach predestination to faith. God predestined the majority of those who believe to be born and live in humble social circumstances ...

1 Cor. 1:29. So that no flesh would glory in his presence.

James 2:5; Lu. 6:20. James 2:5. Has not God chosen [ἐξελέξατο] the poor of this world rich in faith and heirs of the kingdom? Lu. 6:20. He lifted up his eyes on his disciples, and said, “Blessed are you poor, for yours is the kingdom of God.”

It's always been more difficult for rich people to believe than for poor people, which would not be true if no one can believe anyway as Calvinism teaches. To trust God for forgiveness of sin requires a person to humbly admit he's a sinner. And to accept a God-provided righteousness requires not trusting in one's own self-righteousness.

Matt. 5:3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

It was easier for the outcasts, tax collectors, prostitutes, and poor people to believe on Jesus than for the rich, and the rulers, priests, and rabbis.

Mark 12:37. The common people heard him gladly.

If you want to have much fruit and see many people saved, focus your ministry in the poor sections of your town. If you want to collect a lot of money for salaries and buildings and equipment, minister in the rich sections of your town.

Luke 18:11-42. The Pharisee stood and prayed, ... “I thank you, that I am not as other men, ... or even as this publican.” ... And the publican ... would not lift up so much as his eyes to heaven ... saying, “God be merciful to me a sinner.” ... This man went down to his house justified rather than the other; for every one that exalts

himself will be abased; and he that humbles himself will be exalted. ... Whoever will not receive the kingdom of God as a little child will in no wise enter therein. And a certain ruler asked him, ... “What shall I do to inherit eternal life?” ... Jesus ... said, ... “Sell all that you have, ... and come, follow me.” And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, ... “It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. ... [But] the things which are impossible with men are possible with God.”

If a Calvinist can believe God controls who believes and who doesn't, can't a Calvinist believe God providentially controls who is born rich and who is born poor? Calvinists believe God micromanages both things, but there is no logical necessity for God to control both to accomplish his will that the majority of believers be of lower social status. And the Bible doesn't teach predestination to faith.

Matt. 11:25-27; Lu. 10:21. Matt. 11:25-27. You have hid these things from the wise and prudent, and have revealed them to babes, ... for so it seemed good in your sight. ... Neither knows any man the father, save the Son, and he to whomever the Son will [βούληται] reveal him. Luke 10:21-22. Jesus rejoiced in spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hid these things from the wise and prudent, and have revealed them to babes. Even so, Father; for so it seemed good in your sight. All things are delivered to me of my Father; and no man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

You can't know God until after (logically, though simultaneously chronologically) you are justified. No unbeliever knows God; and every believer knows God. The message and power of the gospel enables an unbeliever who doesn't know God to believe and be justified.

1 Jn. 1:3. That which we have seen and heard we declare to you, so that you also may have fellowship (union) with us, ... with the Father, and with his Son.

1 Thess. 1:3-5. Remembering ... your work of faith [justification faith results in works], and labor of love [sanctification love results in labor], and endurance of hope [glorification hope results in endurance] in our Lord Jesus Messiah; ... knowing ... your election [ἐκλογὴν] of God. For our gospel came not to you in word only, but also in power.

"Your work of faith," doesn't mean faith is a work, but that genuine justification faith always produces

works.

James 2:18. Though a man says he has faith, and doesn't have works, can [that kind of] faith save him? ... I will show you my faith by my works.

Some of the works the Thessalonians did that showed they had saving faith included:

1) Vs. 6. You became followers of us ... having received the word in much affliction

2) Vs. 7. You were examples to all that believe in Macedonia and Achaia

3) Vs 9. You turned to God from idols.

Man's faith is necessary to make the gospel effective to justify.

Rom. 1:16. The gospel ... is the power of God to salvation, [but only] to every one that believes.

Heb. 4:2. To us the gospel was preached, as well as to them; but the word preached did not profit them, not being mixed with faith in them that heard it.

But once the word is believed, which justifies and regenerates by spiritual birth, from then on the word never stops working effectually.

1 Thess. 2:13. You received the word of God which you heard of us, ... which effectually works also in you that believe.

Justifying faith, which produces works;

sanctification, which is primarily love; and endurance for our hope of glorification, are all evidence of having been elected.

1 Thess. 1:3. Knowing ... your election of God.

That would be true whether 1) God caused faith in those he elected, or 2) God elected those he intimately foreknew from eternity past through their union with Messiah through justification by faith. But the Bible doesn't teach election to faith.

2 Thess. 2:8-14. That Wicked [one], ... whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God will send them strong delusion, that they will believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen [εἰλατο] you to SALVATION [not to faith] through SANCTIFICATION of the Spirit and belief of the truth [justification]; [salvation] whereto he called you by our gospel, [not to faith, but] to THE OBTAINING OF THE GLORY of our Lord Jesus Messiah [glorification].

Notice God has chosen and called you “to salvation” (2 Thess. 2:13) and to the culminating part of salvation, glorification, not ‘to faith.” God’s part is to choose “to salvation” (vs. 13), and to sanctify (meaning set apart) those he foreknew in Messiah, preserving their physical lives and ensuring

someone brings them the gospel message, etc., and man's part is "belief of the truth" (vs. 13).

Notice the following parallelism in 2 Thess. 2:8-14, between the lost who will take the mark of the beast during the future tribulation period, and the saved that Paul preached to in Thessalonica.

Deception ... in them that perish
because they received not ... the truth;
... that they all might be damned
who believed not the truth.

God has chosen you to salvation
through ... belief of the truth;
[salvation] whereto he called you
by [belief of] our gospel.

Second Thessalonians 2 is Paul's prophesy about the events John prophesies about in Revelation 13 - 14.

Rev. 13:8. All that dwell on the earth will worship [the antichrist], [everyone] whose names are not written in the book of life of the Lamb slain from the foundation of the world.

It would be logically true, that everyone whose name isn't in the book of life doesn't believe the gospel, whether they 1) can't believe because their names aren't in the book, or 2) their names aren't in the book because God hasn't foreknown them from the beginning in the eternal Messiah through their justification by faith.

Rev. 13:11-16; 14:6-10. Another beast ... deceives them, ... and ... causes all ... to receive

a mark in their right hand or in their foreheads. ... I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation ... and people. ... And the third angel ... saying, ... 'If any man worship the beast and his image, and receive his mark, ... the same will drink of the wine of the wrath of God ... for ever and ever.

In the middle of the future 7-year tribulation period, God will send angels to preach “the everlasting gospel” to everyone from the air, and warn everyone of the consequences of taking the mark of the beast, so everyone will be without excuse.

Taking the mark of the beast is a point of no return, with no more possibility of being saved, just like the angels that sinned, or like people after we die. Before that point, they could have believed; but after that point, they will not be able to believe because, “God will send them strong delusion, that they would believe a lie, that they all might be damned who believed not the truth,” 2 Thess. 2:11. If Calvinism was true, God wouldn't have to send them a strong delusion to keep them from believing, but would only have to refrain from regenerating those who take the mark, and total depravity would simply continue to prevent them from believing.

This situation is similar to when Jesus began speaking in parables in Matthew chapter 13 to hide the truth after his generation of Israel rejected him in chapters 11-12, which would have been unnecessary if total depravity meant an inability to believe. It would be a waste of time to blindfold dead men, so being spiritually dead must not include an

inability to believe the gospel.

Matt. 13:10-15. The disciples ... said to him, “Why do you speak to them in parables?” He answered, ... “I [speak] to them in parables ... lest at any time they would ... understand with their heart, and would be converted [to accept him as Messiah].” ... All these things Jesus spoke to the multitude in parables [from that time forward]; and without a parable he didn’t speak to them.

Unbelievers during the tribulation period have the ability to believe when they hear the gospel, until they take the mark of the beast, which is a point of no return. Also, every person who believes the gospel reaches a good point of no return as soon as he believes, because then he receives the indwelling Holy Spirit that makes it impossible for him to ever stop believing.

2 Thess. 2:11-15. Let no man deceive you [believers] by any means” (2 Thess. 2:3) [because it’s not possible]. God will send them [unbelievers who take the mark] strong delusion, so that they would believe a lie, so that they all might be damned who didn’t believe the truth; ... but we are bound to give thanks always to God for you, ... because God has from the beginning chosen you to salvation through ... belief of the truth, ... to the obtaining of the glory of our Lord Jesus Messiah. Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word or our epistle.

Belief of the truth is monergistic after justification by faith because from then on, without fail, we

continue to believe the truth through the sanctifying work of the Spirit. But it's synergistic before salvation, in that God did not choose us "to belief of the truth" (2 Thess. 2:13), but "to salvation" (2 Thess. 2:13) which we enter via justification through belief of the truth.

Titus 1:1-3. Paul, a servant of God, and an apostle of Jesus Messiah, according to the faith of God's elect [justification], and the acknowledging of the truth which is after godliness [sanctification]; in hope of eternal life [glorification], which God, that cannot lie, promised [he promised glorification] before the world began, but has in due times manifested his word through preaching.

This passage doesn't say anything about being "elected to faith," but rather "the faith of God's elect," indicating only that all the elect have faith. But this passage doesn't indicate whether all the elect have faith 1) because they were elected to believe, or 2) because God elected everyone he foreknew in Messiah through their union with him through justification by faith.

Similarly, everyone who is being sanctified will also be glorified; not because sanctification results in glorification, because it doesn't, but because both sanctification and glorification are the certain results of union in Messiah through justification by faith.

The thing that God promised before the world began wasn't faith, but "eternal life" (Titus 1:2) via predestination of the provision of Messiah's death as the sacrificial lamb, it's announcement in the

gospel, and predestination to glorification.

2 Pet. 3:9-13. The Lord is ... longsuffering toward us, not willing [βούλομαι] that any would perish, but that all would come to repentance. But the day of the Lord will come as a thief in the night. ... What manner of persons ought you to be in all holy conversation and godliness [sanctification], looking for and hasting to the coming of the day of God [glorification], ... we, according to his promise, look for new heavens and a new earth.

God doesn't will [βούλομαι] any to perish, and perishing is the opposite of glorification. He does will that all come "to repentance" (not "to faith").

Sproul believes the "willing" is determinate here, but that "us," "any," and "all," refers only to believers.

Sproul (Calvinist). Since 2 Peter is written by a Christian believer to Christian believers and for Christian believers, it is likely that us refers to Christian believers. ... All of the elect come to repentance. All of the elect come to faith. ... None of the elect perish.⁶⁵

Pink also says the "willing" of 2 Peter 3:9 is determinate, and that the "all" that will "come to repentance," refers to the elect who haven't yet repented.

Pink (Calvinist). The "any" that God is not willing should perish are the "usward" to whom God is "longsuffering," the "beloved" of the

⁶⁵ Sproul, What is Reformed Theology?, Kindle 197-8.

previous verses. ... God will not send back Christ till that “people” whom He is now “taking out of the Gentiles” (Act 15:14) are gathered in. ... His decreed purpose is that all His elect will come to repentance, and repent they shall. The present interval of grace will not end until the last of the “other sheep” of John 10:16 are safely folded—then will Christ return.⁶⁶

But I don’t think βούλομαι [wills], even for God, always refers to “determinate will,” because it’s frequently translated “wish,” “want,” and “desire,” in regards to men, in addition to “purpose.” So I think 2 Peter 3:9 says God desires all people to repent, but some don’t and perish.

Ephesians 1.

Eph. 1:3. Blessed be the God and Father of our Lord Jesus Messiah, who has blessed us with all spiritual blessings in heavenly places in Messiah.

A key phrase in Ephesians 1, like in so many other passages of Paul, is the phrase “in Messiah” (Eph. 1:3), referring to our union with him. We enter into union with him by justification by faith, and in him we then have all of salvation: justification, sanctification, and glorification.

⁶⁶ Pink, Does God Love Everyone?, Kindle 124-131.

Eph. 1:4. According as he has chosen [$\epsilon\chi\epsilon\lambda\epsilon\chi\alpha\tau\omicron$] us in him before the foundation of the world, that we would be holy and without blame before him in love.

Very few verses in the New Testament are about who God chose; most are about what we've been chosen to. This one is about both. Whom did God choose? Everyone "in him." (Eph. 1:4). Everyone he foreknew in Messiah from "before the foundation of the world" (Eph. 1:4). It doesn't matter at what point in time you enter Messiah by faith. Since Messiah is eternal, and one with the Father, everyone in him at any time has been infinitely, intimately known by the Father for all eternity, past, present, and future.

Ephesians 1 seems to clearly say we are chosen on the basis of being in Messiah. "Rufus, chosen in the Lord" (Rom. 16:13), not 'chosen [to be] in the Lord.' And here in Ephesians, "chosen ... in him" (Eph. 1:4), not 'chosen to be in him.' And we know the Bible teaches we enter into union with Messiah through justification by faith.

It might seem a strange way of 'choosing,' for God to 'choose' all who are foreknown in Messiah, "according as he has chosen us in him before the foundation of the world" (Eph. 1:4). But Jesus 'chose' all the Father gave him. "I have manifested your name to the men which you gave me out of the world. Yours they were, and you gave them to me," Jn. 17:6. So Jesus didn't really do any choosing as to "who." The important thing is what he chose them to. "I have chosen you, and ordained you, THAT you would go and BRING FORTH FRUIT [sanctification, not faith], and that your fruit would REMAIN [glorification, not faith]," Jn. 15:16.

Eph. 1:5-6. Having predestinated [προορίσας] us to the sonship [υιοθεσία, uiothesia] by Jesus Messiah to himself, according to the good pleasure of his will [εὐδοκίαν τοῦ θελήματος], to the praise of the glory of his grace, wherein he has made us accepted in the beloved.

According to Romans 8, “the adoption of children” (Eph. 1:5), or as I translate, “the sonship,” includes our future glorification, “waiting for the sonship, to wit, the redemption of our body” (Rom. 8:23). The “good pleasure of his will” is “the Father’s will which sent me, that of all which he has given me I would lose nothing, but would raise it up again at the last day [glorification].”

To be “accepted in the beloved” (Eph. 1:6), ultimately means to be “conformed to the [resurrected and glorified] image of his Son” that we are predestinated to (Rom. 8:29). The climax of his grace, his ultimate goal for us, is our future glorification, the “glory of his grace” (Eph. 1:6).

Eph. 2:6-7. [God] has raised us up together, and made us sit together in heavenly places in Messiah Jesus, [for the purpose] so that in the ages to come [future glorification] he might show the exceeding riches of his grace in his kindness toward us through Messiah Jesus.

Eph. 1:7-8. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he has abounded toward us in all wisdom and prudence.

God not only predestined us to glory, but

predestined Messiah to his suffering before his glory to provide our salvation. Faith is not a work, because faith is to trust in the work of God in providing “redemption through his blood ... according to ... his grace” (Eph. 1:7).

Eph. 1:9-10. Having made known to us the mystery of his will [θελήματος], according to his good pleasure [εὐδοκίαν] which he has purposed in himself [προέθετο]; [not ‘that we would believe,’ but] that in the dispensation of the fulness of times he might gather together in one all things in Messiah [glorification], both which are in heaven, and which are on earth; even in him.

The whole creation, to some extent, will share in the future glorification of our bodies.

Rom. 8:18-23. [Regarding] the glory which will be revealed in us, ... the earnest expectation of creation waits for the manifestation of the sons of God, ... because creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God, ... waiting for the sonship, to wit, the redemption of our bod[ies].

This is God’s ultimate purpose for us and the rest of his creation.

Eph. 1:11-12. In whom also we have obtained an inheritance, being predestinated [προορισθέντες] according to the purpose [πρόθεσιν] of him who works all things after the counsel of his own will [βουλήν τοῦ θελήματος]; that we would be to the praise of his glory, who first trusted [προηλπικότας, hoped] in Messiah.

We who “trusted in Messiah” (vs. 11) are predestined to our future “inheritance” of sharing in Messiah’s “glory” (Eph. 1:12). We aren’t predestined ‘to trust in Messiah.’

Eph. 1:13-14. In whom you also trusted, after you heard the word of truth, the gospel of your salvation: in whom also after you believed [no mention of being predestined to believe], you were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.

“AFTER you heard ... the gospel, [and] ... AFTER you believed, you were sealed with that holy Spirit of promise” (Eph. 1:13). Calvinism says we’re regenerated by the Spirit before we believe so we will believe. But Paul says it’s after we believe that we receive the Spirit, which is the down payment that guarantees “the purchased possession,” (Eph. 1:14) the future glorification of our bodies. Redemption is incomplete until our bodies are glorified.

Rom. 8:23. Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the sonship, to wit, the redemption of our body.

Eph. 1:15-16. Therefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints, cease not to give thanks for you, making mention of you in my prayers.

“Your faith” (Eph. 1:15), not “the faith God gave you,” results in justification, and justification always results in sanctification, “love to all the saints” (Eph. 1:15).

Eph. 1:17-18. That the God of our Lord Jesus Messiah, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that you may know what is the hope of his calling [κλήσεως], and what the riches of the glory of his inheritance in the saints.

One of the most important things God and Paul want us to know as Christians, is that we are called to a certain and sure future hope of eternal inheritance of glory (not to faith). It’s important to our present decision making, “wisdom ... knowledge ... understanding” (Eph. 1:17), and to our fruitfulness.

In summary, Ephesians 1 has all the words and phrases Calvinists love so much.

Eph. 1:4-5. Chosen [ἐξελέξατο] before the foundation of the world, ... predestinated [προορίσας] according to the good pleasure of his will [εὐδοκίαν τοῦ θελήματος].

Eph. 1:9-11. The mystery of his will [θελήματος], according to his good pleasure [εὐδοκίαν] which he has purposed [προέθετο]

in himself. ... Being predestinated [προορισθέντες] according to the purpose [πρόθεσιν] of him who works all things after the counsel of his own will [βουλὴν τοῦ θελήματος].

Eph. 1:17-18. That you may know what is the hope of his calling [κλήσεως].

But unfortunately for Calvinists, the passage is not about Calvinism. It's not about being chosen or predestined to faith, which is Calvinism. It's about being chosen and predestined to sanctification and glorification, which is the Bible.

Eph. 1:4-6. He has chosen [ἐξελέξατο] us in him before the foundation of the world that we would be holy and without blame before him in love, having predestinated [προορίσας] us to the sonship, ... to the praise of the glory.

Eph. 1:9-10. The mystery of his will [θελήματος], according to his good pleasure [εὐδοκίαν] which he purposed in himself [προέθετο], that in the dispensation of the fulness of times he might gather together in one all things in Messiah [glorification].

Eph. 1:11-12. In whom also we have obtained an inheritance, being predestinated [προορισθέντες] according to the purpose [πρόθεσιν] of him who works all things after the counsel of his own will [βουλὴν τοῦ θελήματος]; that we would be to the praise of his glory.

Eph. 1:13-14. That holy Spirit of promise, which is the earnest of our inheritance until the

redemption of the purchased possession, to the praise of his glory.

Eph. 1:17-18. That you may know what is the hope of his calling [κλήσεως], and what the riches of the glory of his inheritance in the saints.

What does Ephesians 1 say about faith? That it's from us.

Eph. 1:12-16. That we would be to the praise of his glory, who first trusted in Messiah. In whom you also trusted, after you heard the word of truth, the gospel of your salvation. In whom also after you believed, you were sealed with that holy Spirit of promise. ... Therefore I also, after I heard of your faith in the Lord Jesus, ... cease not to give thanks for you.

Some Closing Thoughts

If predestination is to glorification, and not to faith, all the immoral aspects of Calvinism are removed.

1) If predestination is to glorification, and not to faith, it means God didn't choose who will believe and leave the rest with no chance of escaping eternal punishment. He isn't worse than a man who would raise dogs to torture them.

2) If predestination is to glorification, and not to faith, it means God doesn't choose not to save people he is fully capable of saving. He isn't less loving than a fireman who risks his life to save everyone, even the undeserving, in a burning building.

3) If predestination is to glorification, and not to faith, it means God doesn't punish people for doing what he indirectly created them through their birth as children of Adam to be unable to avoid doing. He isn't like a child abuser who punishes a young child to death for wetting the bed.

4) If predestination is to glorification, and not to faith, God's love becomes the greatest love of all time, because he did everything he could possibly do, limited only by his holiness, to save men, even to the point of giving himself, through his eternal, sinless Son, to suffer death and shame for the sake of unworthy men he loves so much. And the Lamb becomes, as he truly is, the one worthy of unending praise and thanksgiving throughout eternity, and the sight of the Father becomes the truly beatific vision.

5) If predestination is to glorification, and not to faith, it means God isn't the source of all the cruelty, falsehood, and evil in the world, like Satan's and Hitler's sins. He created angels and men as volitional beings despite the evil it made possible; but he will make all things right in the future by eternal rewards and punishments, and by isolating evil in the lake of fire.

If predestination is to glorification, and not to faith:

T) Total Depravity? Yes, but not that prevents men from believing the gospel.

U) Unconditional Election? No. God chooses all whom he has intimately known in the Son from eternity past to sanctification and glorification, not to faith.

L) Limited Atonement? Irrelevant. God knew from the beginning all who would be in Messiah, and they become united with Messiah through justification by faith, so all men have a genuine offer of salvation, whether God's foreknowledge resulted in limited atonement or not.

I) Irresistible Grace. Only after justification by faith. Faith is not predestined. Ephesians 4:8 is reinterpreted by Calvinists to fit Calvinism.

P) Perseverance of the Saints. Yes! That's the whole purpose of predestination - to ensure the safe arrival of every believer to share in the glory of Messiah! Thanks be to God!

The main problem with Calvinism is not that it's immoral, though it is, but that it's unscriptural, as

evidenced by the discrepancies between the language of Calvinism and the language of the Bible. But as Jerry Walls says, Calvinism is also to be condemned for presenting an exact opposite picture of what the Bible says God is like.

Walls (Non-Calvinist). In a nutshell, our case against Calvinism is that it doesn't do justice to the character of God."⁶⁷

God can't do everything. He can't do illogical things like create something he can't create, like a rock so big he can't lift it. Even God is subject to logic. Likewise, God can never lie, or be unrighteous or unjust. Justice is not 'whatever God does,' but, like logic, something even God is subject to.

Luther. God is that Being, for whose will no cause or reason is to be assigned, as a rule or standard by which it acts; ... but it is itself the rule of all things. ... Wherefore, what God wills, is not therefore right, because He ought or ever was bound so to will; but on the contrary, what takes place is therefore right, because because He so wills. A cause and reason are assigned for the will of the creature, but not for the will of the Creator; unless you set up, over Him, another Creator.⁶⁸

Once again, Luther followed the Roman Catholic philosophers that came before him, instead of the Bible. Romans 3 says there's nothing more important in the universe or in time itself than for God to be righteous.

⁶⁷ Walls, Does God Love Everyone, in Flowers, Potter's Promise, Kindle 410-411.

⁶⁸ Luther, Bondage of the Will, 139.

Rom. 3:4. So that you [God] will be justified in your sayings, and will overcome when you are judged.

It's critical God remain just while providing justification. He must be both ...

Rom. 3:26. Just and the justifier of him which believes in Jesus.

Luther. If [Reason] be pleased with a God who crowns the undeserving, it ought not to be displeased with a God who damns the undeserving. For if He be just in the one instance, how shall He not be just in the other? seeing that, in the one instance, He pours forth grace and mercy upon the undeserving, and in the other, pours forth wrath and severity upon the undeserving?⁶⁹

Luther, of all people, should have understood it's not unrighteous of God to pour "forth grace and mercy upon the undeserving" because of ...

Rom. 3:24-25. The redemption that is in Messiah Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his [God's] righteousness for the remission of sins.

We are made righteous by vicariously partaking in Messiah's death to justify us. But there is no action in Messiah anyone can partake of to vicariously make him worthy of predestined damnation. And if God created all men so that without fail not a single one has any real chance of not being worthy of

⁶⁹ Luther, Bondage of the Will, 163.

punishment, without also providing each one a real chance of salvation, then God would be the ultimate cause of their sin, and thus couldn't be just in punishing them for being as he himself created them. But God does provide each a real chance of salvation in contradiction to Calvinism.

Luther. If you are concerned about this, - that it is difficult to defend the mercy and justice of God, seeing that, He damns the undeserving, that is, those who are for that reason ungodly, because, being born in iniquity, they cannot by any means prevent themselves from being ungodly, and from remaining so, and being damned, but are compelled from the necessity of nature to sin and perish, as Paul saith, "We all were the children of wrath, even as others," (Eph. ii. 3.), when at the same time, they were created such by God Himself from a corrupt seed, by means of the sin of Adam, - Here God is to be honoured and revered, as being most merciful towards those, whom He justifies and saves under all their unworthiness: and it is to be in no small degree ascribed unto His wisdom, that He causes us to believe Him to be just, even where He appears to be unjust. For if His righteousness were such, that it was considered to be righteousness according to human judgment, it would be no longer divine, nor would it in any thing differ from human righteousness. But as He is the one and true God, and moreover incomprehensible and inaccessible by human reason, it is right, nay, it is necessary, that His righteousness should be incomprehensible. [It's only incomprehensible

under the false and artificial theological system
of Calvinism and Reformed theology.][⁷⁰

If 100% of the men God created, even indirectly through Adam, have no hope to pass God's test, then either the creator's creature or his test is flawed. Once Adam and Eve sinned, God could have destroyed them for their own sin, and created another couple to test; or he could have allowed them to live, and bear flawed children, but provide a genuine way of salvation to them and their children, which is what he did.

Luther. Why did He permit Adam to fall? And why did He make all of us to be infected with the same sin, when He ... might have created us from some other seed, or might first have cleansed that, before He created us from it? - God is that Being, for whose will no cause or reason is to be assigned, as a rule or standard by which it acts.⁷¹ [Luther's right that Calvinism is unreasonable.]

It's not that God doesn't have to be righteous or reasonable, according to the normal understanding of those words, as Calvinism teaches; but that Calvinism errs when it says men aren't able to accept the gospel. It would be unrighteous for God to allow Adam and Eve to bear children who can't believe, and then provide salvation only to whoever he chose to give faith to. Even unsaved men understand there's no *responsibility*, without ability.

⁷⁰ Martin Luther. On the Bondage of the Will (p. 240). Scriptura Press. Kindle Edition.

⁷¹ Ibid., 138-139.

God himself says it's unjust for one person to suffer because of another person's sins.

Jer. 31:29-30. In those days they will say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge.' But every one will die for his own iniquity. Every man that eats the sour grape, his [own] teeth will be set on edge.

Potters are welcome to make clay pots for karate demonstrations if they wish. But if we found a way to give life, awareness, and feelings to clay, God would condemn anyone creating them to show his strength by causing them anguish, as Calvinists interpret Romans 9. Is God really someone who 'glorifies' himself by making vessels of wrath, the way Calvinists interpret this phrase; or is he someone who gave everything - his only Son - in great love to do everything logically and righteously possible to save his enemies?

If a diet of watching violent movies for entertainment harms peoples' minds, imagine the harm done to the tenderness of men's hearts when their doctrine trains them over the years to say about some being elected to glory, even though they know it also means the abandonment of others to hopeless reprobation ...

Spurgeon (Calvinist). Beloved, there is a sweet ring about this. ... We believe through grace,"⁷²

Imagine what the church's outreach to the world would be if the church focused on the God that ...

⁷² Spurgeon, Works Volume 36, 22817-22832.

Jn. 3:16. So loved the world, that he gave his only begotten Son, that whoever believes in him would not perish, but have everlasting life.

the way this verse is normally interpreted without Calvinistic training.

The figure in the evangelical revival who affected its effectiveness and direction most profoundly was John Wesley – whose theology was eclectic but was influenced by the Early Church and radical (eg Moravian) influences, and who identified primarily with Arminius, not Calvin or Luther.⁷³

Yes, Wesley's sinless perfection doctrines caused great harm by eventually leading to the Higher Life, Pentecostal, and Charismatic movements, but his non-Calvinism made him a leader in evangelism.

Even the degree of Calvinism affects the fervency of missionary outreach.

Spurgeon (Calvinist). During the pastorate of my venerated predecessor, Dr. Gill [a hyper-Calvinist], this Church, instead of increasing, gradually decreased. ... But mark this, from the day when Fuller, Carey, Sutcliffe [less Calvinist], and others, met together to send out missionaries to India, the sun began to dawn of a gracious revival.⁷⁴

New Calvinism “is quickly becoming the consensus opinion of mainstream evangelicalism,”⁷⁵ so, it's urgent to redeem evangelicalism from Reformed

⁷³ Forster, *God's Strategy*, 5008-5011.

⁷⁴ Geisler, *Chosen*, 141-142.

⁷⁵ Curley, *New Calvinism*, Part I, 227.

Theology. We need to stop teaching predestination to faith, which ultimately is justification by predestination; and return to the original heart of the Reformation, which was justification by faith. Not only will this revitalize evangelistic outreach, but will also increase the number of true sola fide conversions, which is the only way to achieve sanctification and glorification.

Instead of teaching predestination to faith, churches should teach predestination to glorification, i.e. eternal security, a message of joyful confidence and encouragement for godly living.

Rom. 5:2. We have had access by faith into this grace wherein we stand, and rejoice in hope of the glory of God!

1 Jn. 3:2-3. Every man that has this hope in him purifies himself.

Col. 1:4-5. The love which you have to all the saints, for the hope which is laid up for you in heaven.

A philosophical and practical question still remains after God's reputation is cleared from Augustinian/Calvinistic slander. If the same number and set of people, will still end up in eternal punishment by their own rejection of God's provision of eternal life, as would also have been selected under Calvinism, then the same number of people still suffer the same horrible fate. God provides salvation for the sake of those who will be saved. For their sake, he can't avoid providing it even though its provision brings additional condemnation to those who reject it. God can't be

like a teacher who denies recess to the whole class because some rebellious students misbehaved. Even if the same number are saved and lost under Calvinism or non-Calvinism, at least under non-Calvinism a person himself is truly (not just technically) responsible for his having accepted or rejected God's provision of salvation, and God thereby remains just and loving.

Also, it doesn't seem reasonable that God would let anyone's eternal destiny be dependent on how well believers self-sacrificially bring them the gospel as they ought. Predestination ensures that those who will be in Messiah cannot fail to attain glorification because of some chain of events that otherwise could have resulted in them not hearing the gospel.

Calvin (Calvinist). How it is that the fall of Adam involves so many nations with their infant children in eternal death without remedy unless that it so seemed meet to God? ... The decree, I admit, is dreadful.⁷⁶

But there is no such decree in scripture. God is infinitely more loving than sinful men, and has provided everything at immeasurable cost to save men, being limited only by the legal obstacles that even God himself can't righteously set aside.

⁷⁶ Calvin, Institutes, Kindle 17772-17774.

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