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ELECTION AND PREDESTINATION

There has hardly been a more torrid battlefield in Christian theology than over the issue of election and predestination. It has divided Christians since the days of Augustine and Pelagius; it has divided churches and denominations since the Reformation; it has even divided countries.

These are sensitive doctrines among many Baptists. In Great Britain, the “Baptist Union” of 1891 was a union of General (Arminian) Baptists and Particular (Calvinistic) Baptists — two groups which are divergent on these issues.

A great deal of damage to the cause of Jesus Christ has been done through the man-made philosophy of Calvinism, especially in the area of missions and soul-winning. When William Carey presented his burning desire to take the gospel to the heathen, he was told, *‘Young man, sit down, sit down. When God pleases to convert the heathen, He’ll do it without consulting you or me.’*

This lecture deals with the Biblical teaching on the subject.

I. THE DOCTRINE OF ELECTION

A. The Meaning Of Election.

The words ‘election,’ or ‘elect,’ mean “chosen,” choose,” “called,” or to “call.”

B. The Biblical Use Of The Word “Election.”

The Biblical usage of the word “election” and its associated words gives the correct definition. (This is not likely to be the theological definition used by many.)

The Bible uses these terms in several ways:

1. In The “Corporate” Sense.

Corporate election is that which relates to a body of people.

a. Of The Nation Of Israel.

Many Scriptures refer to the nation of Israel as “God’s elect,” or “God’s chosen people.”

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Deuteronomy 4:37; 7:6-8; Isaiah 45:4; 65:9, 22; Matthew 24:22, 24, 31; II Timothy 2:10.

Deuteronomy 4:37

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

Deuteronomy 7:6-8

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Isaiah 45:4

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 65:9, 22

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

Matthew 24:22, 24, 31

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

2 Timothy 2:10

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

It is interesting to note that according to *Romans 11:28*, salvation through the Gospel and election are two different things!

Romans 11:28

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28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

- b. Of A Host Of Angels.
I Timothy 5:21.

1 Timothy 5:21

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

- c. Of The Kingdom Of God.
I Peter 2:9, 10.

1 Peter 2:9-10

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

- 2. In The "Personal" Sense.
God also chooses individuals.

- a. The Lord Jesus Christ.
Isaiah 42:1; Matthew 12:18; 1 Peter 2:6.

Isaiah 42:1

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Matthew 12:18

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

1 Peter 2:6

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

- b. The Believer.
Romans 8:33; I Corinthians 1:26-28; Colossians 3:12; James 2:5; I Thessalonians 1:4; I Peter 1:2; Revelation 17:14.

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Romans 8:33

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

1 Corinthians 1:26-28

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

Colossians 3:12

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

James 2:5

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

1 Thessalonians 1:4

4 Knowing, brethren beloved, your election of God.

1 Peter 1:2

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

Revelation 17:14

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are called*, and chosen, and faithful.

c. Various Individuals — For Service.

i. Moses — *Psalms 106:23*

Psalms 106:23

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

ii. Levites — *Deuteronomy 18:5; II Chronicles 29:11.*

Deuteronomy 18:5

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5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

2 Chronicles 29:11

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

iii. Judah — *Psalm 78:67, 68*

Psalm 78:67-68

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68 But chose the tribe of Judah, the mount Zion which he loved.

iv. Saul — *I Samuel 10:24*

1 Samuel 10:24

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

v. David — *II Samuel 6:21; II Chronicles 6:6; Psalm 78:70.*

2 Samuel 6:21

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

2 Chronicles 6:6

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Psalm 78:70

70 He chose David also his servant, and took him from the sheepfolds:

vi. Apostles — *John 6:70; 13:18.*

John 6:70

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

John 13:18

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that

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eateth bread with me hath lifted up his heel against me.

vii. Disciples — *John 15:16, 19*

John 15:16, 19

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

viii. Paul — *Acts 9:15; Galatians 1:15*

Acts 9:15

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Galatians 1:15

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

ix. Pastors and Missionaries — *Acts 13:2*

Acts 13:2

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

d. Various Places.

e.g. Jerusalem — *II Chronicles 6:6*

2 Chronicles 6:6

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

C. The Basis Of God's Election.

1. God's Foreknowledge.

Election is according to the foreknowledge of God — *I Peter 1:2.*

1 Peter 1:2

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto

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obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Because God is omniscient, He knows from eternity past what will come to pass. He knew all who would trust His Son for salvation. He knew what Israel would do before He chose them as a special nation.

The term, “*elect according to the foreknowledge of God*” should be cross referenced with *Ephesians 1:4* — ‘*He hath chosen us in Him before the foundation of the world*’

Ephesians 1:4

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

The Bible also teaches that the Lord Jesus Christ was “*slain from [before~ the foundation of the world]*” — *1 Peter 1:20; Revelation 13:8*. What all this means is, that in His omniscience, God foreknew man would wilfully sin, that He would send His Son into the world to die for sinners, and lie foreknew who would trust Christ for salvation. In the infinite mind of God, before the world was even called into existence, His Son was *already* crucified, the plan of salvation was *already* in place, *Titus 1:2* — and believers were *already* in Christ, saved!

1 Peter 1:20

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Revelation 13:8

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Titus 1:2

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Yet, God’s foreknowledge does not arrive at a fatalistic concept of things or negate free-will — the Lord Jesus Christ *willingly* laid down His life, *John 10:18; Matthew 26:53* — and man too must choose to accept or reject Christ as Saviour.

John 10:18

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18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Matthew 26:53

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Since God knew in eternity past that I would trust His Son, He chose me as one of His own at that time. (Why wait?)

2. God's Calling.

The expression, "*for many are called, but few are chosen,*" is found in *Matthew 20:16* and *Matthew 22:14*.

Matthew 20:16

16 So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 22:14

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

a. The context of *Matthew 20:16* is a parable of service — not salvation.

b. The context of *Matthew 22:14* is a parable of salvation — not service.

In each case we clearly note that the "call" was issued to all, but was *effective* only to those who accepted the invitation.

This is a vital point to note — God's call to salvation is ***universal*** — *Acts 2:39; 1 Corinthians 1:24*.

Acts 2:39

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

1 Corinthians 1:24

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

(By the same token, God's call to the work is issued to all Christians.)

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3. **God's Grace.**

Just as Israel had no claim to become God's chosen people — *Deuteronomy 7:6-8* — so we as Christians have no claim or merit of our own to become God's people, *1 Peter 2:9, 10*.

Deuteronomy 7:6-8

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

1 Peter 2:9-10

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Note: *Ephesians 2:8, 9.*

Ephesians 2:8-9

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: 9 Not of works, lest any man should boast.

The 'gift of God' is not faith but salvation. Eternal life is God's gift — *Romans 6:23* — and it cannot be earned. Faith is not a meritorious work of man.

Romans 6:23

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

"The free act of God in bestowing salvation is grace: the free act of man in accepting It is faith." (Gladden)

D. The Manner Of God's Election.

We acknowledge the sovereignty of God in election. That is, God will choose who He alone chooses, without any outside or mitigating circumstances. This fact is evident in the example of God choosing Israel in *Romans 9*. See: *verses 11-18*.

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Romans 9:11-18

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? *Is there* unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

When God says, “*I will have mercy on whom I will have mercy*,” that is His prerogative.

What this ***does not*** mean in the matter of salvation is that God chooses between individuals. God wishes to save all men — *I Timothy 2:4; II Peter 3:9*. Christ died for all men — *John 3:16*.

1 Timothy 2:4

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2 Peter 3:9

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

John 3:16

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

What this *does* mean in the matter of salvation is that He has chosen to save all who put their faith and trust in His Son.

Consider some of the *proof* texts offered to support the concept that God chooses between individuals in the matter of salvation:

1. *II Thessalonians 2:12-14.*

2 Thessalonians 2:12-14

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God

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hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The phrase, “*chosen you to salvation*” has often been used to teach that God chooses between individuals. However, the context of this verse shows God is addressing *believers* only, and is contracting the ‘end of the way’ for unbeliever (*verse 12*), and believers (*verse 14b*). This passage explains is a man “chosen” to salvation — through the Spirit, the truth, and the Gospel. The fact is *all* who place their faith in Jesus Christ are chosen unto salvation.

2. Romans 9.

This chapter has long been a favorite of those who believe God chooses between individuals in the matter of salvation. However, note the following:

a. The Chapter Concerns Itself With Israel As A Nation.

It is an enlargement of what John the Baptist preached in *Matthew 3:9,10*.

Matthew 3:9-10

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Romans 9:1-33

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; 5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. 9 For this *is* the word of promise, At this time will I come, and Sara shall have a son. 10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

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14 What shall we say then? *Is there* unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

b. The Chapter Begins A New Section In The Book Of Romans.

It deals with the setting aside of Israel nationally (not individually) by God, and His turning to the Gentiles.

Romans 11 concludes this section, and *Romans 11:28* clearly demonstrates election *apart from* salvation.

Romans 11:1-36

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. 5 Even so then at this present time also

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there is a remnant according to the election of grace. 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

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c. IF Applied To Salvation, This Chapter Teaches:

- i. That God saves whom He will — i.e. all who trust Christ — *Romans 9:15*.
- ii. That Salvation is not of Blood — *Romans 9:6-11*.
- iii. That Salvation is not of the Will of the Flesh — *Romans 9:16*.
- iv. That Salvation is not of the Will of Man — *Romans 9:12*.

The will of man would dictate that Esau be the heir. God said otherwise. If this were applied to salvation, It would simply teach that our eternal destiny is not based upon human merit.

d. Pharaoh Was Not Predestined To Hell By God's Choosing.
See: *Romans 9:17-18*

At this point of time, Pharaoh had already rejected God — *Exodus 1:22; 5:2* — and *Romans 9:22* tells us he had been the subject of God's longsuffering.

Exodus 1:22

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus 5:2

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

The fact is, Pharaoh first hardened his heart *before* God hardened it — *Exodus 7:3*.

Exodus 7:3

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

II. THE DOCTRINE OF PREDESTINATION

The general misunderstanding about predestination arises from confusion about the *time* of predestination. The teaching of Calvinism identifies predestination with the natural birth — the Word of God identifies it with the spiritual birth.

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Here then is the understanding — predestination does not apply to the lost, but to the saved! Man is NOT predestined to be saved — rather, the *believer* is predestined to receive the benefits of salvation.

A. John 1:12.

John 1:12

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

Note the order: We receive Christ — we are given sonship.

B. Ephesians 1:5.

Ephesians 1:5

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

We are not predestined to salvation, but to sonship.

C. Ephesians 1:11.

Ephesians 1:11

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

Every believer is predestined to an inheritance — *I Peter 1:4.*

1 Peter 1:4

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

D. Romans 8:29.

Romans 8:29

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

We are not predestined to be saved. We are predestined to be conformed to the image of Christ.

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None of these Scriptures even hint of the fact that God has predetermined who can and who cannot be saved. What they do tell us is that before the foundation of the world God in His divine counsel determined that all who would accept Christ as Saviour would receive the benefits of salvation.

(God could have predestined all who would believe on His Son to turn into angels — but He chose otherwise.)

For example, consider Solomon. Upon taking his first gasp of God's air he is predestined to become the king of Israel — *1 Chronicles 22:9,10; 29:1*. Solomon was a prince for many years. He was not the King — but he would be one day. In the meantime, he enjoyed many privileges of his position, such as wealth, title, and great respect.

1 Chronicles 22:9-10

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

1 Chronicles 29:1

Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

When we are born into God's family, we are immediately predestined to many glorious things. Some things we immediately enjoy, such as forgiveness, peace, co-suffering with Christ, justification, etc. We are also predestined to some things we have yet to receive, such as our heavenly mansion, our glorification, etc.

It is the Christian who has been predestined. In this light, we may also safely conclude that one who remains in unbelief and Christ-rejection is predestined to spend eternity in a sinner's hell.

III. THE ERROR OF CALVINISM

Calvinism is a religious philosophy (*Colossians 2:8*) which emphasizes the sovereignty of God, and which in doing so argues that in salvation it would be unthinkable and impossible for a sovereign God to be frustrated by the stubborn will of a finite creature. [See: Unit 2]

Colossians 2:8

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8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

The outcome of this logic is the teaching or implication that some men are predestined to be saved, others are predestined to be lost. This is a wicked and unscriptural teaching.

A. The Definition Of Calvinism.

In the area of salvation, Calvinism has been summarized by the “Five Points” — usually expressed by the acrostic, ‘TULIP’

T	—	Total Depravity
U	—	Unconditional Election
L	—	Limited Atonement
I	—	Irresistible Grace
P	—	Perseverance Of The Saints

1. **The Meaning Of “Total Depravity.”**

Calvinism teaches that the unsaved man is in such bondage to Satan that he has absolutely no free will, and is completely incapable of responding to God. In other words, a sinner cannot repent unless God overpowers him. Scriptural admonitions calling on man to repent and turn to the Lord (e.g. *Isaiah 1:18; 45:22; 55:6; Jeremiah 29:13; Matthew 11:28-30; Mark 1:15; Acts 17:30*; etc.) when in fact he cannot, make the Lord to be a taunting and mocking God. *“If what is commanded be not In the power of every one, all the numberless exhortations in the Scriptures, and also all the promises; threatening; expostulations, reproofs, asseverations; benedictions and maledictions, together with all the forms of precepts; must of necessity stand coldly useless.”*¹

Isaiah 1:18

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 45:22

22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

¹ Desiderius Erasmus In his debate with Luther. Luther, M. **The Bondage Of The Will**. Grand Rapids, Michigan: Baker, 1976: pg. 174

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Isaiah 55:6

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Jeremiah 29:13

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Matthew 11:28-30

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke *is* easy, and my burden is light.

Mark 1:15

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 17:30

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

2. The Meaning Of “Unconditional Election.”

This is the teaching that, because man is incapable of coming to Christ, God sovereignly acts in man’s behalf, opening his heart and granting him repentance and faith. A man is chosen to be saved without reference to his ‘*want to*’ and will be saved regardless of his will or actions.

In *Ephesians 2:8*, salvation (not faith) is the gift of God. That is a grammatical fact.

Ephesians 2:8

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

3. The Meaning Of “Limited Atonement”.

[See: Unit 3, Lecture 10]

Calvinism holds that the atoning death of the Lord Jesus Christ was only for the elect — not all men.

4. The Meaning Of “Irresistible Grace”.

This is the teaching that a man will be saved regardless — if he is one of

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God's elect. If God has predestined a soul to be saved, he will be saved.

Note, however, *Matthew 23:37* — “ye **would not**” not ‘ye **could** not!’ See also: *John 5:40*.

Matthew 23:37

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

John 5:40

40 And ye will not come to me, that ye might have life.

The answer of the Word of God to this teaching is “**whosoever will**” — *Revelation 22:17*. Note also *Acts 7:51*. Men can (and do) resist and reject the grace of God — *Proverbs 1:24,25*.

Revelation 22:17

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

Acts 7:51

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

Proverbs 1:24-25

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded; 25 But ye have set at nought all my counsel, and would none of my reproof:

Calvinists cite certain proof texts for this position. For example:

a. John 6:37-47.

John 6:37-47

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came

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down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

This passage has been used to teach irresistible grace:

- verse 37 — “*All that the Father giveth me shall come...*”
- verse — “*No man can come. ..except the Father. ..draw...*” To this we must observe:
 - i. Verse 37 goes on to say: “. . .and him that cometh...”
 - ii. Verse 40 declares: “*...every one which seeth the Son, and believeth...*”
 - iii. How does God draw men? Answer: *John 12:32*. Compare this Scripture with *John 3:14-16* and *Galatians 3:1*.

John 12:32

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

John 3:14-16

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Galatians 3:1

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

- b. Philippians 2:12, 13.

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Philippians 2:12-13

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Some see the doctrine of irresistible grace in the words: “...*It is God which worketh in you both to will and do of his good pleasure*”

The obvious reply to that is that the passage is not addressed to a lost man, but to one already saved — *Hebrews 13:21*.

Hebrews 13:21

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

5. The Meaning Of The “Perseverance Of The Saints” .

Calvinism holds that the elect will, by nature of their salvation, persevere to the end, and that the identifying mark of one who has been predestined to be saved is his perseverance in the things of God.

It is important to note that perseverance is **not** the same as preservation. Perseverance is a human work — preservation (eternal security) is a divine work. Again, the Calvinist logic is perverted: the only assurance a Calvinist has of his salvation is that he is one of the elect; the only way he can know if he is one of the elect is by his persevering in holiness! This quickly leads to *works-salvation* — not in theory, but certainly in practice!

Most Calvinists believe that a man who professes to be a Christian yet does not live a life of holiness and obedience to Christ cannot in fact, be truly one of God’s elect. This is the essence of Lordship Salvation — the teaching that “*the signature of saving faith is surrender to the lordship of Jesus Christ*”²

Lordship Salvation denies the realities of Scriptures such as *Matthew 26:56*; *John 6:66*; *I Corinthians 3:1*; and *I Timothy 1:6,19*; *5:8*; *6:10*; etc., and comes close to a doctrine of having to actually maintain one’s salvation by works. It fails to distinguish between salvation and discipleship. Salvation is

²

MacArthur, J. P. **The Gospel According To Jesus**. Grand Rapids, Michigan: Zondervan, 1988: pg. 209

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through believing — *Romans 1:16; 4:5*; discipleship is through submission to the Lordship of Christ — *Luke 14:26, 27, 33; John 1 3:13, 17; 14:15; etc*

Matthew 26:56

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

John 6:66

66 From that *time* many of his disciples went back, and walked no more with him.

1 Corinthians 3:1

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

1 Timothy 1:6, 19

6 From which some having swerved have turned aside unto vain jangling; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1 Timothy 5:8

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

1 Timothy 6:10

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Romans 1:16

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

Romans 4:5

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Luke 14:26-27, 33

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

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John 13:13, 17

13 Ye call me Master and Lord: and ye say well; for *so* I am. 17 If ye know these things, happy are ye if ye do them.

John 14:15

15 If ye love me, keep my commandments.

B. The Dangers Of Calvinism.

John Calvin (1509-1564 AD.) was no friend of Baptists — his doctrines of salvation are also no friend of Bible-believing Baptists. It is one of the most deadening teachings in existence, and the student is warned to be very wary of the terminology and teachings of this philosophy.

There are seven major dangers with Calvinism:

1. Calvinism Destroys Missionary And Soul Winning Endeavor.

This is the logical outcome of Calvinism. If the destiny of all souls has been pre-determined, why bother with all the expense and effort trying to win the unsaved? If ‘unconditional election’ guarantees the salvation of all those predestined to be saved, what difference does it make if we speak to men about Christ or not? Furthermore, since we have no way of knowing which men are the elect, we can never say assuredly to anyone, “Christ died for you” — since He may not have; neither should we declare *carte blanche*, “God loves you!”

Another outcome of this kind of reasoning is that since it is impossible that the salvation of the elect should fail to come to pass, then the means to that end (missionaries, evangelists, soul winners, etc.) is also irresistible. Thus there can never be a shortage of missionaries or soul winners, and a Christian who never attempts to win a soul to Christ can say, “No one is going to miss Heaven because I did not witness.”

Thus Calvinism not only ruins evangelism but relieves the Christian of any responsibility.

The Bible instructs the Lord’s churches and individual believers who make up those churches to preach the Gospel to “*every creature.*” — *Mark 16:15*. Thus Calvinism misses God’s supreme purpose in history.

Mark 16:15

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15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

2. Calvinism Wrests The Scriptures.

The doctrines of Calvinism begin with a philosophical position, and force the Scriptures to fit. The reverse is what should take place. It is highly dangerous to base any doctrine upon selected texts rather than inductive Bible study. Calvinistic philosophy neglects the teaching of “*whosoever will*” — rejecting it as a work which negates all that God has done. This thinking results from confusing the *means* (personal faith in Christ) with the *ground* (the gracious work of Christ) of salvation.

3. Calvinism Easily Leads To Extremes And Other Heresy.

- a. Most Calvinists also embrace “Covenant Theology” — the basis of Amillennialism and infant “baptism.”
- b. The so-called “Hard Shell” anti-missionary ‘Baptists’ are hyper-Calvinists.
- c. The logic of Calvinism can lead to antinomianism.
- d. The logic of Calvinism also leads to “fatalism.”
- e. The Calvinistic concept of perseverance accommodates the notion of salvation being a *process* rather than an instantaneous event, because it usually takes considerable time for someone to *live up to* God’s expectations of holiness.

4. Calvinism Is A Doctrine Which Promotes Spiritual Pride.

Being one of the “elect” — chosen of God to be saved — is an elitist doctrine.

Calvinism has a strong appeal to the scholarly intellect, and its adherents are often men of high degree.

The doctrine of Lordship Salvation produces a dangerous judgmental spirit. Those whose lives do not ‘measure up’ are often written off as unsaved.

5. Calvinism Slights The Character Of God.

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No Calvinist can answer the questions, “Why did God chose unconditionally from among the mass of humanity only the elect? Why did God elect less than all? What is the reason for Him doing so, since the Bible gives no information about it?”

The usual response is that God has both a *revealed* will and a *secret* will. When asked how we know God has these secret wise and holy reasons, the answer come back, “Because He would not act as He did if He did not have them”. This is circuitous reasoning.

Calvinists usually affirm that God would have **all** men to be saved, and that He stretches out His hand to all — but then turn around and say He has a *hidden purpose* which is contrary to this, the actual result being that He is leading only **some** to Himself. One Calvinist put it this way: “*Whosoever will, may come; Whosoever may, will come; and whosoever will not; cannot come?!*”

Pink said, “*The Holy Spirit does something more in each of God’s elect than He does In the non-elect*”³

This makes God to be a hypocrite and a respecter of persons!

When God sovereignly chooses to save a wicked sinner, yet (by virtue of His ‘non-election’) consigns an equally wicked sinner to hell, He is patently unfair — infinitely and eternally worse than a father who plays favorites with his children.

Calvinism makes God to be unjust!

Calvinism also calls into question God’s love for the world. His love, it is contended, is not general and indiscriminate — directed to all men, but peculiar to His ‘elect.’

Pink said, “*That God loves everybody, is we may say, quite a **modem** belief... To tell the Christ-rejector that God loves him is to cauterize his conscience.... The fact is, that the love of God is a truth for saints only... there*

³

Pink. A. W. **The Sovereignty Of God**. pg.128

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is far too much presenting of Christ to sinners today .“⁴

Calvinism logically concludes that God *hates* sinners. To this kind of thinking, *John 3:16* must read: “For God so loved the elect...”

John 3:16

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

6. **Calvinism Makes God To Be The Author Of Sin.**

Sin originated, under God’s *permissive* will, in the free action of man. The logic of Calvinistic philosophy — absolute determinism — makes God the efficient cause of sin in the universe. Calvinists believe that God has foreordained whatsoever comes to pass, thus He foreordained the fall of man through Adam, which therefore was in a certain sense necessary! This is exactly what Adam and Eve attempted in the Garden — to throw the blame for their sin on others, including God!

There is something terribly wrong with an understanding of the ‘Sovereignty of God’ which makes Him to be the cause of sin.

7. **Calvinism Undermines Human Responsibility.**

Any denial of the ‘free will’ of man is a denial of human responsibility. If man is not a free moral agent then he cannot be held responsible for his sins. It is easy to see how such an unscriptural logic leads to fatalism or antinomianism. Calvinism appeals to the *natural* man — usually the very *religious* natural man.

Again, the student is warned of the dangers of this man-made philosophy which appeals to selected Scriptures. A true Calvinist often uses a lot of double-talk to escape the reality of the conclusions to his logic, and most Calvinists are adept at using ‘*great swelling*’ theological terms to overcome the Bible believer.

IV. THE DOCTRINE OF FREE-WILL

The fact that man has a volitional likeness to his Maker — a will — is covered under *The Doctrine Of Man*.

⁴

Pink. A. W. **The Sovereignty Of God**, pg.128

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In the matter of salvation, the Scriptures teach that man has a free will to choose or reject Christ.

A. God's Will.

1. It Is God's Will That All Men Would Be Saved.
Matthew 18:14; I Timothy 2:4; II Peter 3:9.

Matthew 18:14

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

1 Timothy 2:4

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2 Peter 3:9

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

2. It Is God's Intent That All Men Would Be Saved.
Romans 5:18; I Timothy 2:6; 4:10; Titus 2:11; Revelation 21:6.

Romans 5:18

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

1 Timothy 2:6

6 Who gave himself a ransom for all, to be testified in due time.

1 Timothy 4:10

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Titus 2:11

11 For the grace of God that bringeth salvation hath appeared to all men,

Revelation 21:6

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

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3. It Is God's Command That All Men Be Saved.
 Matthew 7:21; Acts 17:30; I John 3:23a.

Matthew 7:21

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Acts 17:30

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

1 John 3:23

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

4. It Is God's Invitation To All Men To Be Saved.
 Matthew 11:28; Revelation 22:17.

Matthew 11:28

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Revelation 22:17

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

5. It Is God's Desire For All Men To Be Saved.
 Ezekiel 18:31,32; 33:11.

Ezekiel 18:31-32

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Ezekiel 33:11

11 Say unto them, *As I live*, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

B. Man's Will.

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Man has a free will to choose — *Deuteronomy 30:19; Joshua 24:15a; Proverbs 1:29; Hebrews 11:24, 25.*

Deuteronomy 30:19

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Joshua 24:15

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

Proverbs 1:29

29 For that they hated knowledge, and did not choose the fear of the LORD:

Hebrews 11:24-25

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

With God's free offer of salvation, man must choose whether to:

1. Receive Or Not Receive.
 John 1 :11, 12.

John 1:11-12

11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

2. Believe Or Not Believe.
 John 3:16, 36; Acts 8:37 and Romans 4:24; 10:9, 10 ("...If ...")

John 3:16, 36

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Acts 8:37

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

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Romans 4:24

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Romans 10:9-10

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3. To Call Or Not To Call.
 Romans 10:13.

Romans 10:13

13 For whosoever shall call upon the name of the Lord shall be saved.

- 4 To Obey Or Not To Obey.
 Romans 10:16; Proverbs 1:24.

Romans 10:16

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Proverbs 1:24

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

C. Whosoever Will.

The terms “*whosoever*” and “*whoso*” are Biblical terms which are defined as ‘*any one without exception.*’

The word “*whosoever*” is surely the sweetest word in the English language (outside of the Name of the Lord Jesus Christ) to every convicted sinner.

The Gospel of God’s grace through Christ is freely offered to whosoever —*Joel 2:32; John 3:15, 16; 4:13, 14; 11:26; 12:46; Acts 2:21; 10:43; Romans 10:13; I John 4:15; 5:1; Revelation 22:17*

Joel 2:32

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

John 3:15-16

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15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 4:13-14

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 11:26

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 12:46

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Acts 2:21

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Acts 10:43

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Romans 10:13

13 For whosoever shall call upon the name of the Lord shall be saved.

1 John 4:15

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John 5:1

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Revelation 22:17

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

Salvation is of the Lord — *Jonah 2:9c*. It is entirely of grace. There is no human work or merit involved. It is through Christ, and Christ alone. Therefore man's choice to receive Christ is a **response** to God's gracious Invitation, not a "*work of righteousness*" to obtain salvation.

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Jonah 2:9

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

V. THE ERROR OF ARMINIANISM

Arminianism was born out of opposition to Calvinism at the beginning of the 17th Century A.D. The movement was led by the Dutch theologian Jacobus Arminius (1560-1609,) himself a former strict Calvinist. His student, Simon Episcopius (1583-1643) became the founder of a sect known as the “Remonstrants”, so called because they presented a set of remonstrances to the States General against the sternness of Dutch Calvinism.

Subsequent disciples of Episcopius developed a distinct doctrine which came to be known as Arminianism. It was in fact basically a revival of semi-Pelagianism.

It should be noted that Arminius himself did not altogether hold to the doctrines associated with his name. Arminianism was actually developed by others.

A. The Arminian View Of Sin.

Arminianism teaches that the Guilt of Adam’s sin was not passed on to succeeding generations, although the effect of It was.

This makes sin to be a disease, or an inherent weakness in man — “*sin weakens man to the extent that he is not capable of attaining eternal life.*”

B. The Arminian View Of Grace.

This theology sees 3 degrees of grace, applying *before*, *at*, and *after* salvation respectively:

1. Prevenient, Common, Or Sufficient Grace.

This grace is conferred by the Holy Spirit upon all men to counteract the pollution of sin, thus making salvation possible.

Note: The Scriptural view of ‘common grace’ is that it is the blessings of life bestowed upon the just and the unjust — *Matthew 5:45*.

Matthew 5:45

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

2. Grace Of Evangelical Obedience.

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This grace is freely given to those willing to co-operate with God's sufficient grace.

3. Grace Of Perseverance.

This grace is available to those who live the Christian life in obedience.

C. The Arminian "Plan Of Salvation".

Through the preaching of the Word of God a universal grace is bestowed upon man which exerts a moral influence on his understanding and will. If the hearer assents to the Truth, he then receives a greater measure of God's grace, is subsequently justified because of his faith, and if he perseveres to the end becomes a partaker of eternal life.

1. Methodism.

One of the most common charges laid by Calvinists against any who would object to their philosophy is: "If you are not a Calvinist, then you must be an Arminian." Unless they have actually taken up the tenets of Calvinism ('Sovereign Grace Baptists'), as a result of this erroneous statement, many Baptists would prefer to call themselves "mild Calvinists," meaning that they do not accept all (if any) of the 'Five Points.' What they really mean by the term, 'mild Calvinism' is that they are definitely not Arminian.

The fact is, Baptists should not have to associate themselves with either names. Calvinism and Arminianism **are not the only choices** — there is the *Bible* position, which is neither Calvinist nor Arminian!

The Methodist movement developed a form of Arminianism which rejected these distinct stages in the process of salvation, instead teaching an instantaneous conversion experience with a second radical change (sanctification) following.

2. Falling From Grace.

Perhaps the most obnoxious feature to Arminianism is the teaching that since man co-operates with God in his salvation (synergism), he may also choose to turn away from Christ and back into a life of sin.

Salvation can be lost, and must be maintained by "*persevering to the end.*" Salvation is thus seen as a 'probation.'

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