

SALVATION – A FREE WILL CHOICE OR PREDESTINATED?

What do the words **foreknowledge, election and predestination** mean (CP Ge 25:33; Mal 1:1-3; Ro 9:10-24). In these passages we see that God chose Jacob over Esau before they were even born. Those scriptures and more are used as the scriptural basis for a system of theology that teaches that God is absolutely sovereign in the matter of salvation; that nobody can be saved without being foreknown, elected and predestinated for salvation by God. What it means in its most elementary form is that our final destination, heaven or hell, is decided by God, not only before we get there, but before we are even born. It teaches that our ultimate destiny is in the hands of God; that nothing we do has any bearing on the matter at all.

This system of theology is called Calvinism. It was first introduced into the church - though not as Calvinism *per se* - by Augustine in the 4th century but it died out until reintroduced by John Calvin in the early 1500's during the reformation period and it has been around Christianity ever since. There has never been a more divisive teaching in the church than that concerning predestination. It is a theme around which a lot of teaching has been based and it has separated a lot of God's children. The entire Christian world has been affected by it at some time or other and in one form or another. The Calvinistic system of theology is based upon five central doctrines:

1. **The Total Depravity of Man.** Calvinism holds that man is totally depraved and incapable of initiating any move toward God that would gain or contribute to his own salvation.
2. **Unconditional Election.** This teaching is that because man is totally depraved, God must be free to save whom He will, and has already determined who should and who should not be saved. God is absolutely sovereign in the matter of salvation.
3. **Limited Atonement.** Here the teaching is that Christ only made atonement on the cross for those sovereignly chosen by God for salvation. This teaches that Christ's atonement does not apply for all men.
4. **Irresistible Grace.** This doctrine teaches that those whom God has sovereignly chosen for salvation are infallibly drawn to Christ by God's irresistible grace. They cannot resist God's call.
5. **Perseverance of the Saints.** This teaches that those sovereignly chosen for salvation will persevere to the end - they cannot lose their salvation.

The purpose of this study is to determine the infallibility of these doctrines from scripture. Is Calvinism valid biblical theology or is it a false teaching? We need to know and scripture must be the final authority in the matter. God's sovereignty is not an issue. There is no question that God can do all that Calvinism teaches if He wants to. The question is whether God teaches in His word that He does so.

Let the scriptures speak for themselves as we study the first doctrine **The Total Depravity Of Man** (CP De 30:15-20; 2Chr 15:2; Isa 1:16-20; 45:22; 55:6-7; Jer 3:12-13; 4:1-4; Eze 18:20-32; 33:10-20; Hos 10:12; Joel 2:12-14; Amos 5:4-9; Zeph 2:1-3; Zeck 1:3-6; Mal 3:7).

If man is totally depraved and incapable of initiating any move toward God that would contribute to his own salvation why is the onus upon man to turn to God to be saved. In every one of those scriptures the prophets proclaimed the responsibility of the individual to do something to be saved: they had to clean up their life and be willing to consecrate fully to put away all sin and do the will of God from the heart, and it is exactly the same in the New Testament. Would God have demanded this if man was incapable of obeying Him (CP Mt 3:1-8; 4:17; Mk 1:14-15; 6:12; Lu 3:2-9; 13:2-5; Jn 3:3; 6:27-29; 8:30-31; Ac 2:38-39; 3:19-26; 16:30-31; 17:24-31; 26:13-20).

Men are obviously not so depraved that they cannot respond to God's offer of salvation, but it is not until their reason is stirred that they are able to realise their need for salvation and desire the transformation of their circumstances (CP Lu 15:11-24). Whilst this parable mainly focuses upon the father heart of God concerning the lost, it also highlights the wretched state of the son as symbolising the depravity of sinners in their lusts and sins, and the self-determining decision by the son to acknowledge his sinful state and be reconciled to his father also underlines the responsibility of sinners to do the same with God. Like the lost son, they must make the first move to be reconciled to God if they want to be accepted back into His family. Clearly scriptures refute the first doctrine of Calvinism, The Total Depravity of Man.

Now to see what the scriptures say about the second doctrine – **Unconditional Election** (CP Isa 45:22; 55:1-3; Joel 2:32; Mt 11:28-30; Jn 3:16-17; 5:40; Ac 2:21; Ro 10:13; 1Ti 2:1-4; 2Pe 3:9; Rev 21:6; 22:17). Those scriptures teach that all men are called to be God's elect, and can be if they choose God (CP De 30:19; 2Chr 15:2; Pr 2:13; Isa 55:6-7; Eze 18:21-30; 33:13-20; Lu 16:19-31; Jn 1:6-7, 12; 3:14-15; 5:24; Ac 10:34-35; 16:31; Ro 1:16; 4:5-25; 1Co 1:21; 8:3; Ga 3:7-9; 1Th 1:1-10; He 5:9). God has not already determined for or against any man's salvation as is plainly evident in those passages. His plan is the same for all men – everyone is invited to avail themselves of His offer to save them on the sole basis of their individual choice and conformity to God's plan of redemption (CP Mt 22:1-14).

There are two great truths illustrated in the parable of the marriage feast, and like the scriptures we have just looked at, they too refute the doctrine of unconditional election. The first truth is that as the king called all men to the marriage feast of his son, so God calls all men to partake of the kingdom benefits of His Son. God's invitation to salvation is a universal call, and as the parable teaches, no one is excluded from responding to it (CP Mt 11:28-30; Jn 3:16; Rev 22:17). The second truth the parable reveals is that sadly not everyone who responds to God's call are true believers. Many within the professing church are not surrendered to God. They

are not wearing a wedding garment; they have not *put on* Christ (CP Ro 13:14; Ga 3:27). Wearing the wedding garment in the parable is symbolic of our having *put on* Christ as true believers. It means being completely yielded to Christ in continued obedience to His word. If we have not *put on* Christ then we cannot partake of His kingdom benefits. Just as the man without a wedding garment in the parable could not partake of the feast, and as he was thrown into outer darkness, so we will be damned for eternity (CP Mt 7:13-14; Lu 13:23-30).

The call to salvation goes out to the many, however only those who unite and identify with Christ will inherit the kingdom of heaven. That is what Jesus means when He said "Many are called but few are chosen" in Mt 22:14. It has nothing to do with our eternal destiny being predetermined by God as Calvinism teaches. Those who conform to God's plan will become the elect and be saved, while those who do not will be lost (CP De 30:15-18; Isa 1:18-20; 8:13-15; Eze 18:20; 33:12; Mt 21:42-44; Mk 16:16; Lu 13:1-5; 20:17-18; Jn 3:18, 36; Ac 3:19; 17:30-31; Rev 21:8). It is the plan of redemption and the saviour through whom it will be accomplished, the Lord Jesus Christ, that has been foreknown, elected and predestinated by God - not the individual conformity to the plan (CP Gen 3:15; Nu 24:17; Psa 118:22; Isa 9:6-7, 28:16; Mt 1:20-23; Lu 2:25-28; 24:25-27, 44-48; Jn 1:29; Ro 1:1-6; Eph 3:1-12; 2Ti 1:1, 8-10; 1Pe 1:18-20; 2:6-8; Rev 13:8).

Rev 13:8 does not teach that the names of those whom God has decreed to be saved have been written in the Book of Life from the foundation of the world as Calvinism teaches. Rev 13:8 teaches that it was the redemptive death of Christ for the salvation of humanity that God decreed from the foundation of the world. Every member of the human race has their name written in the Book of Life, but it is whether their name stays written in the Book that counts in eternity. Only the names of those who conform to God's plan of redemption remain in the Book. The rest are blotted out (CP Psa 139:15-16; Ex 32:31-34; Psa 69:28; 109:13; Dan 12:1; Php 4:3; Rev 3:5; 17:8; 20:12-15; 21:27; 22:18-19). Here God confirmed that names can and will be blotted out of the Book of Life when men sin and incur the eternal death penalty. This should make every one of us want to examine ourselves every day to see that we are still in the faith (CP 2Co 13:5). If believers are unconditionally elected or predestinated unto salvation as Calvinism teaches, it is not necessary for Paul to warn us to examine ourselves to see that we are still in the faith.

Individuals choose for themselves if they want to be saved (CP Jn 3:36). The word *believeth* here is from Greek **pisteuo** which means to place confidence in; to trust; to be persuaded of. It implies obedience to as a moral choice, not merely mental acceptance of a historical fact (CP Jas 2:19). Demons believe in Jesus too but they do not obey Him as a moral choice, and they are not going to heaven. He that *believeth* is he that chooses to believe, or who chooses to obey, whereas *believeth not* is from Greek **apitheo**, which means refuse to be persuaded; refuse

belief; refuse to obey. Thus *he that believeth not* is he that chooses not to believe, or who refuses to obey. This is clear evidence that salvation can be rejected; that it is the personal choice of the individual.

To summarise this part of our study, there is no reference in scripture to any election of God whereby one person is chosen for salvation and another is not, as the Calvinistic system of theology teaches. Election is God's choice of a people in Christ for Himself. It refers to the church as a divinely ordained spiritual institution, and pertains to every person, Jew and Gentile alike who conforms to God's plan of redemption. Election is primarily corporate and embraces individuals only in association and identification with the body of Christ - the church (CP Psa 22:22; Isa 42:1,6; Ro 3:21-26; Eph 1:3-13; 2:4-10; 3:1-12; 2Th 2:13-14; Tit 1:1-3; 2:11-14; He 2:9-13; 1Pe 2:3-9).

The third doctrine at the centre of Calvinism, the doctrine of **Limited Atonement**, teaches that Christ's death on the cross only atoned for the sins of those specially decreed by God to be saved but again, what do the scriptures say (CP Lu 9:54-56; 12:8; Jn 1:29; 3:14-18; 4:42; 6:33,51; 9:5,39; 12:46-48; 16:7-11; 18:37; Ac 10:34-35; 13:38-39, 47; 16:31; 17:30-31; Ro 3:21-26; 4:5-25; 5:18-19; 10:11-13; 11:15; 2Co 5:14-15, 17-19; Ga 4:4-5; Col 1:20; 1Ti 1:15-16; 2:1-6; 4:10; He 2:9-10,17; 5:9; 2Pe 3:9). Scriptures do not teach that Christ's atonement on the cross was limited to specially selected individuals. Scriptures teach that Christ died as a sin offering for all men. That is not to say that all men will be saved, but that God's gift of salvation through Christ's death and resurrection has been offered to all men (CP Mt 11:28-30; Lu 3:3-6; Jn 1:6-9; 3:16; 4:13-14; 6:35, 40, 47, 51-54; 7:37-39; 8:12; 10:9-10; 17:20; Ac 2:21; Ro 1:16; Ga 3:7-9, 22, 24-26; 1Ti 4:10; 2Ti 1:1,8-10; Tit 2:11-14; 3:3-7; He 5:9; 1Jn 2:2; 4:14; Rev 21:6; 22:17).

Those scriptures all clearly indicate that provision is made for the whole of mankind, so that no one is, by divine predetermination, excluded from the scope of God's mercy. Where the word *world* is used in those scriptures it is from the Greek **kosmos** which means all mankind. God has predetermined that all who accept Jesus as their saviour will be saved (CP Mk 16:16; Lu 13:1-5; Jn 1:6-9, 12; 3:16, 18, 36; 5:24; Ac 2:37-39; 10:43; 13:38-39, 47-48; Ro 4:5, 16, 22-25; 10:8-10; 1 Cor 1:21; Eph 1:3-13; 2:8; He 5:9; 11:6; 1Pe 2:6-9).

Christ's atonement was sufficient for all, but efficient only for those who believe. The efficacy of His atonement is only made actual to believers – it only produces the desired result for believers (CP Mt 13:3-9, 18-23). This is called the parable of the sower and the soils. The whole course of this age of grace portraying how God's word is received and acted upon is pictured in this parable. The emphasis in the parable is upon the hearts of men and how they respond to the gospel. The parable makes it patently clear that it is how people respond to the gospel that will determine their eternal destiny. The gospel is

God's invitation to salvation for all who hear it, but sadly the majority of hearers exclude themselves from salvation because they choose the world above God, which is what the parable teaches. It clearly refutes any teaching that God has already determined who should, and who should not be saved. Those who were saved, typified by the good soil, under the conviction of the Holy Spirit, understood the gospel and recognised their need for salvation (CP Jn 16:7-11). This is what Jesus was referring to when He said "no man can come to me, except the Father which has sent me draw him" (CP Jn 6:44-45). We are drawn to Christ under the conviction of the Holy Spirit when we hear the gospel of salvation and believe it, not because God predestinated us to be saved. Those who were lost had the same opportunity to be saved, but were not because they did not receive the word that was sown as the word of life.

There are two profound truths in the gospel – one is that not many will be saved, and the other is that everyone who wants to be saved, can be, praise God.

Now to see what the scriptures have to say about the fourth doctrine of Calvinism - **Irresistible Grace** - which teaches that when the Holy Spirit calls a chosen one to salvation by His grace, the chosen one cannot resist the call; the call cannot be frustrated - it is the manifestation of God's irresistible grace (CP Isa 1:18; 55:1-3; Joel 2:28-32; Mt 11:28-30; Jn 7:37; Ac 2:21; Ro 10:13; 1Ti 2:1-4; 2Pe 3:9; Rev 21:6; 22:17). Scriptures do not teach that God's grace is irresistible. Scriptures teach that God's grace is freely conferred without expectation of return. Its only motive is in the freeheartedness of the giver. It is bestowed on the basis of God's justice satisfied at the cross of Christ upon hell-deserving sinners who put their faith in Christ as the saviour who died for them (CP Jn 3:16; Ro 3:21-26; 5:6-21; 10:8-10; Eph 2:1-8; Tit 2:11-14; 3:4-8).

God has not already determined for or against any man's salvation. God is no respecter of persons – He has made salvation available to all mankind by grace through faith in Christ (CP Isa 28:16; Mt 10:32-33; Jn 4:13-14; 6:35,40,47,51-54; 10:9-10; 11:25-26; Ac 10:34-36; 16:30-31; Ro 1:16-17; 4:5; 5:1-2; 9:30-33; 10:4; Ga 2:16; 5:5-6; Php 3:8-9; Col 3:25; 1Ti 1:15-16; 2Ti 3:15; He 4:1-3; 1Pe 1:2-6; 1Jn 4:15; 5:1, 4-5, 9-13). In Ro 1:16-17 Paul declares that the gospel of Christ is the power of God to save everyone who believes. There is no truth in scripture plainer than this – it needs no ingenious interpretation. There is nothing whatsoever implied that only certain people are eligible for salvation by the power of God and others are not, as Calvinism teaches. The scripture means exactly what it says – every person who believes in the gospel of Christ is saved by the power of God. Faith alone is the source of new life in Christ, and it is by this faith that God's righteousness - His grace and mercy - is received by the believing sinner (CP Ro 3:21-26; Php 3:8-9). **The power of God to save is His righteousness revealed in the gospel on the ground of faith in Christ as the absolute condition of salvation.** "From faith to faith" means that we grow from one

level of maturity in Christ to another the longer we walk in His righteousness and continue in His word.

Righteousness is that gracious gift of God to men whereby all who believe in the Lord Jesus Christ are brought into a right relationship with God. This righteousness is unattainable by any merit of man's own or on any other condition than that of faith in the Lord Jesus Christ. Faith to believe in Christ is wrought in men's hearts by the hearing of the word of God and the operation of the Holy Spirit, but scriptures clearly teach that the Holy Spirit can be resisted and God's grace frustrated (CP Ex 32:7-10; 33:1-5; Pr 29:1; Isa 63:8-10; Ac 7:51; Ro 10:3; 11:20-21; 2Co 6:1; Ga 2:21; 5:4; 1Th 5:19; He 12:15).

The ancestors of the Jews Stephen rebuked in Ac 7:51 were those referred to in Isa 63:8-10. The history of the Israelites is one of continued rebellion against God from the time they were brought out of Egypt in the Exodus. They continually rebelled against God and vexed the Holy Spirit to the extent that God had to turn against them and fight them. That is why God would not let a whole generation of them into the promised land. Their unbelief was the result of their rebellious hearts. The word *stiffnecked* in Ac 7:51 was used to refer to a stubborn ox that could not be broken into the yoke and whose neck was so strong that the ox could not be turned to the right or the left when working it. In human terms it means obstinate, proud, self-pleasing, arrogant, self-willed. Scriptures quite clearly refute any teaching that God's grace cannot be resisted.

Now what do the scriptures teach us about the **The Perseverance of the Saints** - Calvinism's fifth doctrine which teaches that believers will persevere to the end; that they cannot lose their salvation (CP Ex 32:32-33; Psa 51:10-11; Pr 21:16; Eze 3:18-21; 18:20, 24-26; 33:12-13, 18; Jn 15:5-6; Ac 13:43; Ga 1:6-8; 2:21; 3:1-5; 4:9-11; 5:4; 1Th 3:8; 1Ti 5:11-15; 6:17-20; 2Ti 2:17-18; He 2:1-4; 3:6, 12-14; 4:1-11; 6:1-8; 10:26-31; 12:15; Jas 5:19-20; 1Pe 1:16; 2Pe 1:2-11; 2:1-2, 20-22; 3:17-18; Jude 3-4; Rev 3:5; 22:19). It is readily seen here that scriptures do not support Calvin's teaching that once saved believers cannot lose their salvation. God, Jesus, Moses, King David, Solomon, Paul, James, Peter and Jude all teach in those scriptures that salvation can be lost - that it is not an unforfeitable possession in this life. It only becomes an unforfeitable possession at the end of this life for those sowing to the spirit (CP Rev 22:11-12).

Judas Iscariot is a good example of a once saved believer losing his salvation. To say that he was never saved, always of the devil, and never in grace, as Calvinism teaches, is to ignore the plain fact of scripture (CP Psa 41:9; Mt 10:1-8, 16-20; Mk 3:13-19; 6:7-13; Lu 6:13-16; 9:1-6; Jn 17:1-12; Ac 1:15-20, 25). Judas was given by God to Jesus and Jesus had once given him eternal life. Jesus trusted him - he called him "mine own familiar friend". Would Jesus have referred to him thus if he was never saved and always of the devil? *Familiar friend* means that he was a confidante of Jesus – a trusted

friend. Judas' name was written in God's Book of Life; he was a bishop of the church, he had the Holy Spirit, and he also had all the power the other apostles had to heal the sick, cleanse the lepers, raise the dead and cast out demons, but he backslid and became a thief and a devil, and eventually betrayed Jesus. He forfeited his ministry, his apostleship, and his salvation (CP Psa 69:22-28; 109:6-20; Zech 11:12-13; Mt 26:14-16, 47-50; Mk 14:10-11, 43-45; Lu 22:3-6, 47-49; Jn 6:70-71; 12:4-6; 13:2; 18:2-5). The prophecy in Psa 109 had a double fulfilment in both Messiah and David. V6-20 were fulfilled in Judas - Peter quoted V8 in Ac 1:20 as being fulfilled in him. These passages also teach us that Judas was married with children. His wife became a widow and his children fatherless.

Among other divinely chosen ones who forfeited their salvation were Adam and Eve (CP Ge 2:15-17), King Saul (CP 1Sam 10:1, 9-13,24; 13:8-14; 15:1-35; 16:12-23; 28:1-25; 1Chr 10:13-14), Lucifer (CP Isa 14:12-14; 1Ti 3:6) and angels (CP 2Pe 2:4). Once more scriptures refute the doctrines of Calvinism. This doctrine of the perseverance of the saints is just as fallacious as the other doctrines. There is no foundation in scripture for any of them. To get into heaven believers must meet the terms of the gospel to the end of life. They must not only be called but they must remain faithful to the call (CP Mt 5:13,20; Ro 6:16; 8:12-13; 1Co 9:27; 2Co 6:1; 13:5; Ga 5:16-26; Col 3:5-10; He 6:4-9; 10:23-39). It is soon apparent from a study of the word that Calvin's teachings on foreknowledge, election and predestination have no biblical basis whatsoever.

To sum up the doctrines according to scripture, the foreknowledge of God simply means that God knows the end from the beginning in all things; He has a clear and full knowledge of events before they come to pass. God is omniscient - He knows everything. He saw ahead that He would have to send a saviour to redeem mankind from Adam's fall, and He predetermined a plan for their redemption and the saviour through whom it would be accomplished - the Lord Jesus Christ (CP Ge 3:15; Psa 22; 118:22; Isa 7:14; 9:6-7; 49:1-8; 50:2-11; 52:13-53:12; Zech 13:6; Mt 1:18-25; 21:42; Lu 1:68-75; 2:34-35; 9:22; 20:17; Jn 1:29; Ac 2:22-23; 4:24-28; Ro 1:1-4; 8:28-30; 16:25-27; 1Co 15:3; Ga 4:4-5; He 10:1-10; 1Pe 1:2, 18-23; Rev 13:8).

Every blood sacrifice and sin-offering in the Old Testament was a picture, a type and a shadow of Christ (CP Lev 17:11; Ac 20:28; He 9:12). The Passover lamb was a picture of the redemption that was in Christ (CP Ex 12:5-13:2; 1Pe 1:18-21). The brazen serpent that Moses held up in the wilderness typified the crucifixion of Christ and the salvation benefits of the cross (CP Nu 21:6-9; Jn 3:14-15). The manna the Israelites ate in the wilderness foreshadowed Christ as the bread of life by whom came the salvation God predestinated for everyone who would believe on Him (CP Ex 16:13-15; Psa 78:17-29; Jn 6:27-40). God's plan of redemption was fulfilled in the crucifixion and resurrection of Christ. In Christ's crucifixion and resurrection God's part in man's redemption was completed. It is now up to

men to avail themselves of His mercy, and whoever does so will be saved (CP Isa 52:13,15; 53:10-12; Mt 26:22-39; Jn 3:14-15; 8:28-29; 12:27-33; 17:1-5, 11, 20-24; 20:9; Ac 2:22-39; 10:38-43; 13:26-39; 17:2-4; 26:23; Ro 1:1-4; 8:28-30; 10:8-10; 14:7-9; 15:12; 1Co 1:17-18; 15:3-4, 12-28; 2Co 5:14-15; Ga 1:3-4; 4:4-5; Eph 1:20-23; Php 2:9-11; Col 1:18-22; 2:8-15; 1Th 4:13-17; He 2:9-15; 12:1-3; 1Pe 1:3-12, 18-23; 2:3-9; 3:21-22; Rev 5:9-10).

Now let us go back to the very first scriptures we looked at in this study concerning foreknowledge, election and predestination (CP Gen 25:23; Mal 1:1-3; Ro 9:10-24). There is nothing sinister about these scriptures. They simply teach that God chose Jacob over Esau in order for His eternal purpose to be accomplished in the earth. He purposed that Messiah - Jesus - would come from the nation of Israel to fulfil His redemptive plan. Israel was one of the two nations in Rebecca's womb and was represented by Jacob. Edom was the other nation and was represented by Esau. God chose Jacob to become Israel while he and Esau were still in Rebecca's womb. God did not have to wait for them to be born to know which one would serve His purpose best. He knows the end from the beginning in all things and chose accordingly. God's rejection of Esau had nothing to do with Esau's eternal destiny. He did not choose Jacob to salvation and Esau to damnation as Calvinism teaches. Esau chose his own destiny just as we all choose ours. Election is not unconditional and although God foreknows who will, and who will not be saved, only those who choose to put their trust in Christ have been predestined unto salvation (CP Ro 8:28-33; 1Pe 1:2). In these passages God teaches us the divine order in His eternal purpose. First **foreknowledge**, then **predestination**, then calling or **election**, then justification or **salvation**, and finally at the resurrection, **glorifying**. This is the divine order in God's redemptive plan and to alter it or teach it in any other order is false doctrine. To sum up, election refers to God's choice in Christ of a people for Himself. Their election to salvation is conditional upon their personal living faith in Jesus, and perseverance in union with Him. In God's eternal purpose election is grounded in Christ's sacrificial death on Calvary's Cross (CP Ac 20:28; Ro 3:24-26). It is clearly evident from the scriptures that Calvinism wrests the doctrine of predestination out of its biblical setting and gives it a prominence out of all proportion to related truth. Scriptures attest to the fact that predestination simply refers to the future of believers. It applies to God's purposes and objectives - the exercise of divine sovereignty in bringing to pass the ultimate purpose of God - the consummation of all who through faith and surrender become the Lord Jesus Christ's - the church of the Living God.

In closing this study we could say that election and predestination are analogous of a great ship on its way to heaven. The ship (the church) is chosen by God to be His very own vessel. Christ is the captain and the pilot of this ship. All who desire to be a part of this elect ship and its captain can do so through a living faith in Christ, by which they come on board the ship. As long as one is on the ship in company

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with its captain he is among the elect. If he chooses to abandon the ship and captain he ceases to be one of the elect. Election is always only in union with the captain and His ship. Predestination tells us about the ship's destination and what God has prepared for those remaining on it. God invites everyone to come aboard the elect ship through faith in Christ. (Analogy by courtesy of Full Life Study Bible – p1847) That is the sum total of foreknowledge, election and predestination. It leaves no room for the twisted theology of Calvinism.

N.B

Readers desiring to study this subject further should also read this author's comments on Mt 11:28-30, 13:10-11, 20:16. Jn 1:12-13, 3:14-15, 3:36, 6:37, 10:27-29, 15:16. Ac 2:37-38, 3:22-23, 13:48, 28:23-

29. Ro 1:16-17, 3:9, 3:24-26A, 8:28-30, 9:7, 9:10-13, 9:14-18, 11:2, 11:4, 11:7-10. Eph 1:3-6, 1:11-14, 2:8-10. 1Th 1:4. 2Ti 1:8-9. He 3:7-11, 4:11-12, 6:4-6, 10:26-31. 1Pe 1:2. 2Pe 2:20-22. 1Jn 1:10 in his book [Christian New Testament Question and Answer Study](#).