

Does God
Choose Who is
Saved?

ETERNAL
SECURITY
(Once Saved,
Always Saved)
(Part 1)



John 3:16-18 (NKJV)

[16] "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. [17] "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

[18] "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Looking for the 1 lost sheep.

Matthew 18:14 (NKJV)

[14] "Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

1 Timothy 2:3-6 (NKJV)

[3] For this is good and acceptable in the sight of God our Savior, [4] who desires all men to be saved and to come to the knowledge of the truth. [5] For there is one God and one Mediator between God and men, the Man Christ Jesus, [6] who gave Himself a ransom for all, to be testified in due time,

Revelation 22:14-17 (NKJV)

[14] Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. [15] But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

[16] "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

[17] And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

How do these doctrines come about.

1. Calvin: a reaction / push back against Catholicism.

2. Arminius: once was a strict Calvinist. ultimately disagreed with Calvin.....

> So you have the Doctrinal Positions & Study

3. My experience for the average person:

> most of the time Calvinism is rooted in emotion.

(The more emotional the person, the more they adhere to Calvinism)

- a. It gives them peace in their own life to believe that they (and their children) can never lose their salvation. (It doesn't matter how they live)**
- b. They can't bear the thought of someone they Love and got saved at one time - could be lost.**

- 4. Occasionally (my experience): Calvinism is rooted in sin.**
 - a. The person loves their sin more than they Love God, but they don't want to lose their salvation, so they adbmately embrace Calvinism.**

b. All Responsibility for our life and our choices are Removed. (We can do as we please and be saved)

Where did it start: Reformation Movement is credited...

- > However, both lines of thinking are found further back in history.**
- > The Reformation Movement caused more of a stir and therefore more writing on them was done.**

The Reformation Movement was where the split from Roman Catholic Church took place. (Calvin, Martin Luther, and numerous other Reformers) - 16th Cent.

The 2 lines of thought generally are attributed to:

- a. John Calvin**
- b. Jacobus Arminius**

Calvinism began with the Protestant Reformation in Switzerland where Huldrych Zwingli originally taught what became the first version of the Reformed doctrine in Zürich in 1519. John Calvin's Institutes of the Christian Religion was one of the most influential theologies of the Reformation-era.

For Calvin, God was -- above all else -- sovereign. Like all the Reformers, he hated the way Catholicism had degenerated into a religion of salvation-by-works. So Calvin's constantly repeated theme was this: You cannot manipulate God, nor put Him in your debt. If you are saved, it is His doing, not your own.

In emphasizing God's sovereignty,
Calvin's Institutes lead the reader to
believe that no person -- king, bishop, or
anyone else--can demand our ultimate
loyalty. Calvin never taught explicitly
that men have a "right" to revolution, but
it is implied. In this sense, his works are
amazingly "modern."

Calvin believed that salvation is only
possible through the grace of God. Even
before creation, God chose some people
to be saved. This is the bone most people
choke on: predestination. Curiously, it
isn't particularly a Calvinist idea.

Augustine taught it centuries earlier, and Luther believed it, as did most of the other Reformers. Yet Calvin stated it so forcefully that the teaching is forever identified with him. Calvin said it was clearly taught in the Bible.

He believed God alone knows who is elect (saved) and who isn't. But, Calvin said, a moral life shows that a person is (probably) one of the elect.

Calvin himself was intensely moral and energetic, and he impressed on others the need to work out their salvation - not to be saved but to show they are saved. This emphasis on doing, on acting to transform a sinful world, became one of the chief characteristics of Calvinism.

In emphasizing God's sovereignty, Calvin's Institutes lead the reader to believe that no person -- king, bishop, or anyone else--can demand our ultimate loyalty. Calvin never taught explicitly that men have a "right" to revolution, but it is implied. In this sense, his works are amazingly "modern."

What Are the Five Points of Calvinism? (TULIP)

- 1. T - Stands for Total Depravity**
- 2. U - Stands for Unconditional Election**
- 3. L - Stands for Limited Atonement**
- 4. I - Stands for Irresistible Grace**
- 5. P - Stands for Perseverance of the Saints**

#1-#4: God Choosing People to be Saved.

#5: Eternal Security.

1. T - Stands for Total Depravity

The belief in total depravity takes the view that sinfulness pervades all areas of life and human existence. Through the Fall of Man, humanity is stained by sin in every aspect: heart, emotions, will, mind, and body. This means people cannot independently choose God. They cannot save themselves. God must intervene to save people.

Calvinism insists that God must do all the work, from choosing those who will be saved to sanctifying them throughout their lives until they die and go to heaven.

Calvinists cite numerous Scripture verses supporting humanity's fallen and sinful nature, such as Genesis 6:5, Jeremiah 17:9, Mark 7:21-23, Romans 3:10-18, Romans 6:20, and 1 Corinthians 2:14.

2. U - Stands for Unconditional Election

This Calvinist view says God chooses who will be saved. Because people are dead in their sins, they are unable to initiate a response to God. (Romans 8:29-30, 9:11; Ephesians 1:4-6, 11-12)
In eternity past God elected certain people to be saved. The saved people are called the Elect.

God picks them based not on their personal character or merit, but out of his kindness and sovereign will. It also means that election for salvation is not based on God's foreknowledge of who would come to faith in the future.

**Since some are chosen for salvation,
others are not. Those not chosen are the
damned, destined for an eternity in hell.**

John 6:37-40 (NKJV)

**[37] "All that the Father gives Me will
come to Me, and the one who comes to
Me I will by no means cast out . [38] "For
I have come down from heaven, not to
do My own will, but the will of Him who
sent Me.**

[39] "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. [40] "And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

John 6:44-45 (NKJV)

[44] "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. [45] "It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me.

Ephesians 1:3-5 (NKJV)

[3] Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, [4] just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

[5] having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

"Predestined"

Strong's (#4309)

**from 4253 and 3724; to limit in advance, i.e. (figuratively) predetermine--
determine before, ordain, predestinate.**

Thayer's

προ-ορίζω: 1 aor. προώρισα; 1 aor. pass. ptcpr. προορισθέντες; to predetermine, decide beforehand, Vulg. [exc. in Acts] praedestino, [R. V. to foreordain]: in the N. T. of God decreeing from eternity, foll. by an acc. with the inf. Acts 4:28; tit.])*

τί, with the addition of πρὸ τῶν αἰώνων, 1 Co. 2:7; τινά, with a pred. acc., to foreordain, appoint beforehand, Ro. 8:29 sq.; τινὰ εἷς τι, one to obtain a thing, Eph. 1:5; προορισθέντες sc. κληρωθῆναι, Eph. 1:11. (Heliod. and eccl. writ. [Ignat. ad Eph.

Depending on how you read that, it will go one of 2 ways:

- a. **Predestination:** The person has no choice.
- b. **Predestination:** It's the future God wants you to take / chooses for you.

I say it's the second one. (Why?)

- 1. Each of us has a Destiny. (The reasons we're on earth)**
- 2. Those reasons were Pre-decided.**
- 3. But they are not forced on us - we must submit to what God wants for our life and follow him.**

4. God's will isn't always what happens.

1 Timothy 2:3-4 (NIV)

[3] This is good, and pleases God our Savior, [4] who wants all men to be saved and to come to a knowledge of the truth.

1 Timothy 2:3-4 (TPT)

[3] It is pleasing to our Savior-God to pray for them. [4] He longs for everyone to embrace his life and return to the full knowledge of the truth.

Ephesians 1:11-12 (NKJV)

[11] In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, [12] that we who first trusted in Christ should be to the praise of His glory.

Psalms 139:13-17 (NKJV)

**[13] For You formed my inward parts;
You covered me in my mother's womb.**

**[14] I will praise You, for I am fearfully
and wonderfully made; Marvelous are
Your works, And that my soul knows very
well.**

**[15] My frame was not hidden from You,
When I was made in secret, And skillfully
wrought in the lowest parts of the earth.**

**[16] Your eyes saw my substance, being
yet unformed. And in Your book they all
were written, the days fashioned for me,
When as yet there were none of them.**

[17] How precious also are Your thoughts to me, O God! How great is the sum of them!

Acts 17:24-28 (NKJV)

[24] "God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. [25] "Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.

[26] “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, [27] “so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

[28] “for in Him we live and move and have our being.....

Romans 8:29-30 (NKJV)

[29] For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. [30] Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

3. L - Stands for Limited Atonement

Limited atonement is the view that Jesus Christ died only for the sins of the Elect, according to John Calvin. Support for this belief comes from verses that say Jesus died for "many," such as Matthew 20:28 and Hebrews 9:28. This point is one of the more controversial beliefs of Calvinism.

Because God determined that certain ones should be saved as a result of God's unconditional election, He determined that Christ should die for the elect alone. All whom God has elected and for whom Christ died will be saved (Matthew 1:21; John 10:11, 17:9; Acts 20:28; Roman's 8:32; Ephesians 5:25).

Those who teach "Four Point Calvinism" believe Christ died not for just the Elect but for the entire world. They cite these verses, among others: John 3:16, Acts 2:21, 1 Timothy 2:3-4, and 1 John 2:2.

Matthew 20:28 (NKJV)

[28] "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Again, depends on how you read it:

a. "Many" - just certain ones. b. "Many" why not all, only many: WHY" >> Not all respond to the conviction of the Spirit....

Hebrews 9:28 (NKJV)

[28] so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews helps define both verses: The many are those who have responded and been saved.

4. I - Stands for Irresistible Grace

Irresistible grace is the belief that God brings his Elect to salvation through an internal call, which they are powerless to resist. The Holy Spirit supplies grace to them until they repent and are born again.

Calvinists back this doctrine with such verses as Romans 9:16, Philippians 2:12-13, and John 6:28-29, 37, 44; 10:13

Summary of the first 4 points:

- #1 - You can't do anything to get saved, God has to do everything for you,**
- #2 - God chooses who will be saved,**
- #3 - Jesus only died for the ones God has chosen,**
- #4 - They have no choice on salvation - can't resist.**

5. P - Stands for Perseverance of the Saints

Calvinism teaches that the Elect cannot lose their salvation. Because salvation is the work of God the Father; Jesus Christ, the Savior; and the Holy Spirit, it cannot be thwarted. None whom God has called will be lost, they are eternally secure.

Calvin's doctrine of the perseverance of the saints is in contrast to the theology of Lutheranism and the Roman Catholic Church, which hold that people can lose their salvation.

The precise ones God has elected and drawn to Himself through the Holy Spirit will persevere in faith. None whom God has elected will be lost; they are eternally secure (John 10:27-29; Romans 8:1, 29-30; 1 Corinthians 10:13; Ephesians 1:3-14; Philippians 1:6)

**Sources: learnreligions.com
gotquestions.org
christianity.com**

B. Arminianism

One of the most potentially divisive debates in the history of the church centers around the opposing doctrines of salvation known as Calvinism and Arminianism.

Calvinism is based on the theological beliefs and teaching of John Calvin (1509-1564), a leader of the Reformation, and Arminianism is based on the views of Dutch theologian Jacobus Arminius (1560-1609).

After studying under John Calvin's son-in-law in Geneva, Jacobus Arminius started out as a strict Calvinist. Later, as a pastor in Amsterdam and professor at the University of Leiden in the Netherlands, Arminius' studies in the book of Romans led to doubts and rejection of many Calvinistic doctrines.

Arminianism is a system of belief that attempts to explain the relationship between God's sovereignty and mankind's free will, especially in relation to salvation.

While Calvinism emphasizes the sovereignty of God, Arminianism emphasizes the responsibility of man. If Arminianism is broken down into five points, similar to the five points of Calvinism, these would be the five points:

(1) Partial Depravity

Humanity is depraved but still able to seek God. We are fallen and tainted by sin but not to the extent that we cannot choose to come to God and accept salvation, with the help of prevenient grace from God.

Given such grace, human will is free and has the power to yield to the influence of the Spirit. Note: many Arminians reject partial depravity and hold a view very close to Calvinistic total depravity.

(2) Conditional Election

God only "chooses" those whom He knows will choose to believe. No one is predetermined for either heaven or hell.

(3) Unlimited Atonement

Jesus died for everyone, even those who are not chosen and will not believe.
Jesus 'death was for all of humanity, and anyone can be saved by belief in Him.

(4) Resistible Grace

God's call to be saved can be resisted and/or rejected. We can resist God's pull toward salvation if we choose to.

5) Conditional Salvation

Christians can lose their salvation if they actively reject the Holy Spirit's influence in their lives. The maintenance of salvation is required for a Christian to retain it. Note: many Arminians deny "conditional salvation" and instead hold to "eternal security."

**Sources: learnreligions.com
gotquestions.org**

**Compare Beliefs of
Calvinism Vs. Arminianism**

God's Sovereignty

The sovereignty of God is the belief that God is in complete control over everything that happens in the universe. His rule is supreme, and his will is the final cause of all things.

Calvinism: In Calvinist thinking, God's sovereignty is unconditional, unlimited, and absolute. All things are predetermined by the good pleasure of God's will. God foreknew because of his own planning.

Arminianism: To the Arminian, God is sovereign, but has limited his control in correspondence with man's freedom and response. God's decrees are associated with his foreknowledge of man's response.

Man's Depravity

Calvinist believe in the total depravity of man while Arminians hold to an idea dubbed "partial depravity."

Calvinism: Because of the Fall, man is totally depraved and dead in his sin. Man is unable to save himself and, therefore, God must initiate salvation.

Arminianism: Because of the Fall, man has inherited a corrupted, depraved nature. Through "prevenient grace," God removed the guilt of Adam's sin. Prevenient grace is defined as the preparatory work of the Holy Spirit, given to all, enabling a person to respond to God's call to salvation.

The guilt of the ancestors sin is on them and removed from the rest of the lineage. (Ezekiel 18)

Election

Election refers to the concept of how people are chosen for salvation.

Calvinists believe election is unconditional, while Arminians believe election is conditional.

Calvinism: Before the foundation of the world, God unconditionally chose (or "elected") some to be saved. Election has nothing to do with man's future response. The elect are chosen by God

Arminianism: Election is based on God's foreknowledge of those who would believe in him through faith. In other words, God elected those who would choose him of their own free will. Conditional election is based on man's response to God's offer of salvation.

Christ's Atonement

Atonement is the most controversial aspect of the Calvinism vs. Arminianism debate. It refers to Christ's sacrifice for sinners. To the Calvinist, Christ's atonement is limited to the elect. In Arminian thinking, atonement is unlimited. Jesus died for all people.

Calvinism: Jesus Christ died to save only those who were given to him (elected) by the Father in eternity past. Since Christ did not die for everyone, but only for the elect, his atonement is wholly successful.

Arminianism: Christ died for everyone. The Savior's atoning death provided the means of salvation for the entire human race. Christ's atonement, however, is effective only for those who believe.

Grace

God's grace has to do with his call to salvation. Calvinism says God's grace is irresistible, while Arminianism argues that it can be resisted.

Calvinism: While God extends his common grace to all humankind, it is not sufficient to save anyone. Only God's irresistible grace can draw the elect to salvation and make a person willing to respond. This grace cannot be obstructed or resisted.

Arminianism: Through the preparatory (prevenient) grace given to all by the Holy Spirit, man is able to cooperate with God and respond in faith to salvation. Through prevenient grace, God removed the effects of Adam's sin. Because of "free will" men are also able to resist God's grace.

Man's Will

The free will of man versus God's sovereign will is linked to many points in the Calvinism vs. Arminianism debate.

Calvinism: All men are totally depraved, and this depravity extends to the entire person, including the will. Except for God's irresistible grace, men are entirely incapable of responding to God on their own.

Arminianism: Because prevenient grace is given to all men by the Holy Spirit, and this grace extends to the entire person, all people have free will.

Perseverance

Perseverance of the saints is tied to the "once saved, always saved" debate and the question of eternal security. The Calvinist says the elect will persevere in faith and will not permanently deny Christ or turn away from Him.

The Arminian may insist that a person can fall away and lose his or her salvation. However, some Arminians embrace eternal security.

Calvinism: Believers will persevere in salvation because God will see to it that none will be lost. Believers are secure in the faith because God will finish the work he began.

Arminianism: By the exercise of free will, believers can turn away or fall away from grace and lose their salvation.

Source: learnreligions.com

Summary of the first 4 Points:

- #1 - You can't do anything to get saved, God has to do everything for you (includes sanctification),**
- #2 - God chooses who will be saved,**
- #3 - Jesus only died for the ones God has chosen,**
- #4 - They have no choice on salvation - can't resist.**

A. I disagree with all of them.

#1 - John 1:12: To as many as received him.....

1 John 1:9: If we confess our sins, he is faithful....

Romans 10:9-10: Believe in your heart, confess....

Phil. 2:12-13: Work out your own salvation... For it is God who works in you.....

#2 - John 3:16: Quote and apply

1 Timothy 2:4: God wills that everyone be saved.....

Romans 10:13: Whosoever call upon the name.....

#3 - 1 John 2:2: He is the sacrifice for our sins, but for the whole world.

#4 - They have no choice on salvation - they can't resist.

- **John 3:18: He who believes is not condemned; but he who does not believe is condemned already. (v. 19-21: why they don't believe is because men love darkness rather than light)**
- **Acts 7:51: You always resist the Holy Ghost.**

- **2 Timothy 3:8: These resist the truth, men of corrupt minds.**
- **Hebrews 12:25: Don't refuse him who speaks from heaven, or we won't escape God's wrath.**