

Last week we determined that Christ died for all, the whole world, in respect to the sufficiency of his sacrifice, meaning that His death was sufficient even if the whole world, everybody without exception, should come to faith in Him. But His death and sacrifice were not applied to everybody without exception; only to those whose names have been written into the book of life – the elect.

It is an impeachment of God's omnipotence to assert that He has no choice, or has delegated the choice of salvation to man's free will. Some believe that God accepts into the family of the elect those who accept Christ as savior, waiting to see who would exercise his free will and then responding to that human-willed act.

This is an egregious error subjecting God to the will of man; man who is dead in his transgressions and only has life by the will of God exercises his will to determine the will of God? The circular reasoning evident in the logic alone condemns this theory. To say that God willingly (patiently) waits for man to make his decision to accept Christ or not, is illogical, since God cannot wait in indecision, because it assumes that there is something that can temporarily be hidden from God, and if only He would wait upon the decision of man, God would learn what to do next.

If, however, the proponents of such nonsense should propose that God foreknows what man will decide, then they have already conceded that man didn't decide because what God foreknows, must come to pass.

They attempt to proclaim that the elect are those who choose Christ, meaning man's choice causes one's name to be entered into the book of life, but that would put the book of life and the fact that God had written the names of the elect into it before creation into jeopardy. The fact that God willed (thelema) certain names to be entered into the book of life made it certain that those and those only would receive Christ's atonement.

On many occasions they offer John 3:16 as proof that Jesus died for the whole world, ignoring the many other passages that "contradict" this notion.

John 3:16 starts with an indictment of this belief: **"For God so loved the world..."** It is a clear, unambiguous proclamation who is the First

Cause of man's salvation, which is similar to all other proclamations that precede Godly announcements, such as "I am the Lord your God" and "thus says the Lord."

Many other false logics are bolted onto the variations found in translations to push the case for a man-willed salvation. Such as in 2 Peter 3:9:

2Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not **wishing** (*boulomai*) for any to perish but for all to come (*choreo*) incorrectly translated as **to give room**) to repentance.

Some translations translated **wishing** with **willing**, which could create the impression that God purposed that none should perish.

Now, if that were true, then they must acknowledge also that God failed miserably, as not all came to repentance, which would be absurd.

A common mistake is to assert that the world **willing** from the Greek *boulomenos* or *boulomai* means "to purpose," which is incorrect. *Boulomai* means to "will", that is, (reflexively) be willing:
- be disposed, minded, intend.

We find many passages with the word *boulomai*, such as

Mat 1:19 And Joseph her husband, being a righteous man and not **wanting** to disgrace her, planned to send her away secretly.

1Tim 5:14 Therefore, I **want** younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach;

1Tim 6:9 But those who **want** to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

So, we see 2 Peter 3:9 referring to the sufficiency of Christ's sacrifice rather than the application thereof.

An interesting piece of translation innovation is found in the last part of 2 Peter 3:9, "... but for all to come to repentance." Some change it to read "but counseling all to have room for repentance"

which shows the allowance created outside of the Scriptures to sneak in man's will.

The "to come" part is from the Greek (choreo) which the dictionary explains as follows:

G5562 ἵβιλ_ι_κχο-ρεη'-ο From G5561; to be in (*give*) *space*, that is, (intransitively) to *pass, enter*, or (transitively) to *hold, admit* (literally or figuratively): - come, contain, go, have, place, (can, be room to) receive.

It's root is (Chasma) from a form of an obsolete primary chao (to "gape" or "yawn"); a "chasm" or vacancy (impassable interval):--gulf.

To say that choreo is to give someone room for salvation is just a misapplication of what Scripture teaches. God's patience in reference to repentance is for the elect's sanctification process to complete.

Let's look at those passages where the irresistible will of God is intended.

G2307 ἰβ_ε_γ [(*thel'-ay-mah*)

From the prolonged form of G2309; a *determination* (properly the thing), that is, (actively) *choice* (specifically *purpose, decree*; abstractly *volition*) or (passively) *inclination*: - desire, pleasure, will.

Mat 6:10 Your kingdom come. Your will be done, On earth as it is in heaven.

Mat 7:21 Not everyone who says to Me, 'Lord, Lord,' will enter (one word) the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

Mat 12:50 For whoever, does the will of My Father who is in heaven, he is My brother and sister and mother.

Those who use the Scriptures in this manner to serve their own purpose to mislead people, make leaps of logic, based upon slight, but serious, misinterpretations to arrive at a doctrine of man's will that overrides God's will.

We have shown that Christ's death has taken away the sins of the elect with a sacrifice that was big enough to take the sins away of everybody, but those who refuse to repent from their sins, remain in their misery.

To assume that man has a choice whether he is saved or not, is ruled out in the Old Testament already:

Exo 33:19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."

It is, therefore, only those who believe, that receive the merits of Christ's redemption. Faith is given only to those whose names have been written in the book of life before creation so that they may discern the will (thelema) of the Father.

But how is this belief manifested?

As we have shown, one cannot choose to believe in Christ and so earn the merits of His death.

To answer this question more fully, it is necessary to start at the beginning.

Due to Adam's transgression, the entire human race was separated from God, removing from them immortality. Every one was condemned to everlasting death. Then God set in motion the plan through which those whose names have been written in the book of life to be saved from everlasting death. The others, still receiving their just punishment, as the elect would have if they were not miraculously plucked from death, are left behind to serve their sentences.

God is, therefore, perfectly just and righteous if he saves no one, or only some, or all. It stands to reason that if God should decide to save none or any, it is based solely on His own good pleasure and

sovereign will, and is not determined by, or conditioned upon, anything that anyone else would do. It results from God's self-determined purpose.

Those who were not chosen to salvation were passed by and left to their own evil devices and choices. None would be saved unless God graciously *choose* a people for Himself, sovereignly determines to *provide* salvation for them and *apply* it to them.

Deut 10:14, 15 "Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. ¹⁵"Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day.

Ps 33:12 Blessed is the nation whose God is the LORD, The people whom He has chosen for His own inheritance.

Psa 65:4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.

Psa 106:5 That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your inheritance.

Haggai 2:23 'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a signet ring, for I have chosen you,'" declares the LORD of hosts.

Mat 11:27 "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills (*boulomai*) to reveal Him.

So, how will the choice of a man whose dead in his transgressions be able to reveal the will of the Father to him?

Mat 22:14 "... many are called, but few are chosen."

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Mat 24:22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

Mat 24:31 "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

Luk 18:7 ... will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?

Rom 8:28-30 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. ²⁹For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Rom 8:33 Who will bring a charge against God's elect? God is the one who justifies;

Rom 11:28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; ²⁹for the gifts and the calling of God are irrevocable.

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

1Thes 5:9, 10 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, ¹⁰who died for us, so that whether we are awake or asleep, we will live together with Him.

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

1Pe 1:1, 2 Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen ²according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus

Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

1Pe 2:8, 9 and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed. ⁹But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

Rev 17:14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful."

It is clear from the foregoing Scripture passages that the elect, the chosen, are those whom God has chosen without man's will.

To argue that man's will has to play a role in the salvation-decision otherwise man would be a robot or dragged against his will into salvation, is absurd.

Man's will is only free if he is able to serve the chief end of man, which is to glorify God. Any other exercise of "free will" is a will in bondage, unable to accomplish that for which he was created, only doing that which bounds him to death. That's no free will at all.

Assuming that man has a free will before salvation, it will mean that man's will became free of sin and death before choosing Christ, which is a contradiction because once man's will is free, there ought to be no need for salvation.

The fact that God saved some, to the exclusion of others, is in no way unfair to the latter group, unless of course one maintains that God was under obligation to provide salvation for sinners – a position which Scripture utterly rejects.

To understand election:

The choosing (election) of His people is only one aspect of the saving purpose of the Triune God, and must not be viewed as salvation itself.

The act of election itself saved no one; what it did was to mark out certain individuals for salvation.

Election must be related to the redeeming work of the Son who gave Himself to save the elect and to the renewing work of the Spirit who brings the elect to faith in Christ.

God's selection of His people was not based upon any foreseen response or act performed by those chosen. Faith and good works are the result, not the cause of God's choice.

Eph 1:10-12 ...In Him ¹¹also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, ¹²to the end that we who were the first to hope in Christ would be to the praise of His glory.

Eph 2:8-10 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

Eph 2:9 not as a result of works, so that no one may boast.

Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Joh 15:16 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

Act 13:48 When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed ([tasso](#)) to eternal life believed.

Php 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

Php 2:12, 13 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; ¹³for it is

God who is at work in you, both to will and to work for His good pleasure.

Now, what does "work out your salvation" means? It sounds like we are not completely saved but have to "work" towards our salvation, or even worse, figure it out for ourselves. But that is not what Scripture says. We have shown that God is the First Cause of our salvation and we have also shown that Christ's sacrifice is complete and sufficient. So by deduction we must approach this passage from the point of "continue to produce good works as a sign of gratitude for having our eternal lives restored to us."

The word "work" used here is in the Greek G2716, *katergazomai* *kat-er-gad'-zom-ahee* to work fully, that is, accomplish; by implication to finish, fashion: - cause, do (deed), perform, work (out). So, we are admonished to continue to work out our salvation by doing good works and considering suffering for Christ a far higher cause than all the blessings of this life.