

John 1:13

*who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

**I. INTRODUCTION (Review from last week)**

- A. Fourth Century: Augustine . . . *Sola Gratia* . . . **grace alone** . . .  
*Libertium arbitrium* (free will) vs. *libertas* (liberty)  
Adam (before fall) *posse peccare* – the power to sin  
*posse non-peccare* – the power to not sin  
In the fall, man lost *the power to not sin*  
we have **inherited** from Adam, *non-posse non-peccare* – it is not possible to not sin
- B. Sixteenth Century: Martin Luther  
95 theses sparked Reformation and Age of Enlightenment  
demonstrating the effect of Christianity on the Culture  
2 Chronicles 7:14 and the church's role in revival
- C. Erasmus: "*The Diatribe Concerning Free-will*" (Against the doctrines of the Reformation)  
He called election a "*useless doctrine that we can do without*"  
Luther's response: "*The Bondage of the Will*"
- D. John Calvin (Augustinian position) and Jacob Arminius (Semi-Pelagianism)
- E. My conclusion: It is not that man does not have *free-will*, but rather the movements of man's will towards God is initiated by the affects of God's will? - **Philippians 2:12-13**

**II. History of the Debate**

- A. An exhortation not to follow man ("I am of Paul")  
B. Calvin and Arminius actually agreed on the majority of issues  
C. Followers of Arminius after his death summarized these differences in 5 points  
The 5 points are summarized in one question:

**Who is ultimately Sovereign in determining the eternal destiny of a man?**

D. Definitions

*Calvinism* teaches that all men are depraved and headed for hell, and that God, by His *Sovereign Grace*, chooses to save some . . . that He draws the elect, irresistibly, by the Holy Spirit and incites and moves man's will so that he will receive Christ. He elects to rescue some solely on the basis of His good pleasure. It pleases Him to save the elect, as with Israel's election, it has nothing to do with man's will. Those in hell are not elected to go to hell, but rather turned over to their own desire and their own will, which is against God.

*Arminianism* teaches that all men are depraved and headed for hell, but that God extends His grace equally all. That He draws man, that is He woos him, He entices him to come, but ultimately man can say 'yes' or 'no.' Election is considered based on foreknowledge . . . that is God elects based on the fact that He providentially knows who will "*accept Him*," and who will not. Those in heaven are there by God's grace, but because they said 'yes.' Those in hell are there because they rejected God's grace.

**III. A Key verse to both theologies – John 6:44**

***"No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day."***

- A. Calvin: God's **draws** by literally *changing the heart of man*, making him able to respond.  
B. Arminius: God's **drawing** is a "wooing," that He entices the will, but the final decision rests with man.

- C. Context supports Calvin's view – John 6:32-45
- D. Word study (*helkuo*) – found in John 18:10, John 21:6,11, Acts 16:19, 21:20  
There is nowhere in Scripture that *helkuo* means *to woo*.

#### IV. Common objections to Calvin's teaching on Unconditional Election

##### A. It reduces man to be a puppet or a robot

Who's truly the robot? The world enslaved to depravity or "the elect" with a liberated will?  
God works His Sovereign plan through human free-will (Joseph, Judas)

##### B. How is Divine Sovereignty consistent with Human Autonomy?

It's not. There can be only one Sovereign by definition!  
Arminianism teaches that God is Sovereign up to the point of touching man's free-will  
so who is Sovereign under this ideology?

**Divine Sovereignty is completely consistent with human responsibility**

##### C. If God is Sovereign, then how is it that man is accountable?

This was Pelagius' objection:

God could not require of man something that he had no ability to do.

While this is logical, is it Biblical?

***Our responsibility before God is not eliminated because we are not able***

Examples: "Be ye perfect," "love your wives," "love the Lord your God ..." Israel under Joshua  
The whole purpose of the law reveals God's awesome justice

##### D. What about all of the "invitations" and the "*whosoever will*" verses?

By all means, INVITE, COMPEL them to come (you have no idea who the elect are)!

Those who receive become the "whosoever." These verses are rarely invitations.

Matthew 11:28 is preceded by Matthew 11:27

#### V. The fifth objection: Isn't this doctrine of election unjust?

##### Romans 9:9-16

"*for*" is usually followed by an explanation providing proof of what precedes it,  
and "*so*" with a conclusion that is based on the "*for*"

An example from the Disanza household

Is God unjust? No, because, "***I will have mercy on whom I have mercy***"

From Exodus 33 when Moses asked to see God's glory.

God stakes His goodness, His name, and His glory on "I Am that I Am"

Is God unjust? No, because **HE IS GOD!**

His Sovereign Election is based on His absolutely righteous and just nature.

#### VI. Conclusion – Let's stop apologizing for God and worship Him!

***So then it does not depend on the man who wills or the man who runs, but on God who has mercy.***

The blessings of understanding *Sovereign Grace* – TRUE WORSHIP!

#### Four Reasons Why Unconditional Election is good news (there are more, that's all that fit on the page)

1. No unbeliever is, or has ever been too bad to go to heaven. We have no right to exalt our sin up against God's will! *All who call upon the name of the Lord will be saved.*
2. God's Unconditional Election preserves the praise of God's grace. We boast in one thing – God's grace. We will all be on our faces in eternity thanking Him for eternity, because it was all Him.
3. Opposite of self-esteem. It humbles the pride of man – to be saved is forget yourself in the joy of making much of God!
4. The roots never get out of grace. You never need to question when things are getting hard whether you really did something because it is not dependent upon you. If you love God, and He began a work in you, He will complete it! That is good news ... its not dependent upon you – "When we are faithless, He remains faithful."