

Diagram 1

Eternity
No Beginning And No End



Diagram 2

**Why God's Foreknowledge Cannot
Precede His Eternal Decrees**

Calvinism and Arminianism adhere to the idea that the elect were elected (chosen) and predestined to salvation from eternity past by means of an eternal decree. This arrangement is impossible, and the following explains why.

Scripture teaches that God's decrees are eternal (Jeremiah 5:22), having always existed in His heart.

'Do you not fear Me?' declares the LORD. 'Do you not tremble in My presence? For I have placed the sand as a boundary for the sea, An eternal decree, so it cannot cross over it. Though the waves toss, yet they cannot prevail; Though they roar, yet they cannot cross over it. (Jeremiah 5:22)

Scripture also requires God's foreknowledge (which means to know beforehand) to precede the predestination and election (choosing) of a New Testament believer.

For 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; (Romans 8:29)

Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according 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. (1Peter 1:1-2)

Should God's foreknowledge, meaning "to know beforehand," precede His eternal decrees, eternity would have a beginning (a starting point)—a total impossibility.

Because God's decrees are eternal (Jeremiah 5:22), and foreknowledge is required to precede the predestination and election (choosing) of the New Testament believer (Romans 8:29; 1Peter 1:1-2), for God to have predestined or elected (chosen) New Testament believers to salvation from eternity past by means of an eternal decree is impossible.

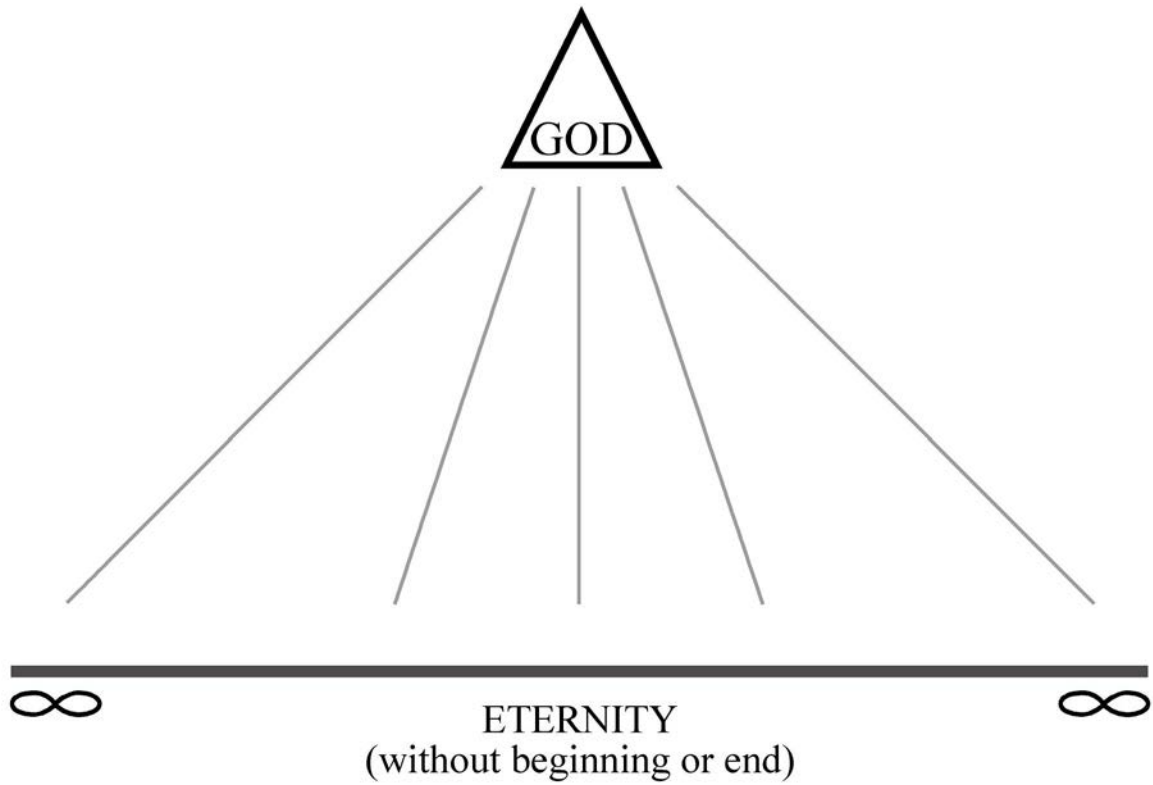
The Scriptures teach that New Testament believers are elected and predestined to blessings (rather than to salvation), a predestination and election that occur when they are placed in Christ subsequent to their exercising personal repentance and faith while depraved. This truth allows God's foreknowledge to precede the predestination and election of a New Testament believer, as displayed below.

FOREKNOWLEDGE	Predestination of New Testament Believers when they are spiritually regenerated (saved).
	Election/Chosenness of New Testament Believers when they are spiritually regenerated (saved).



Diagram 3

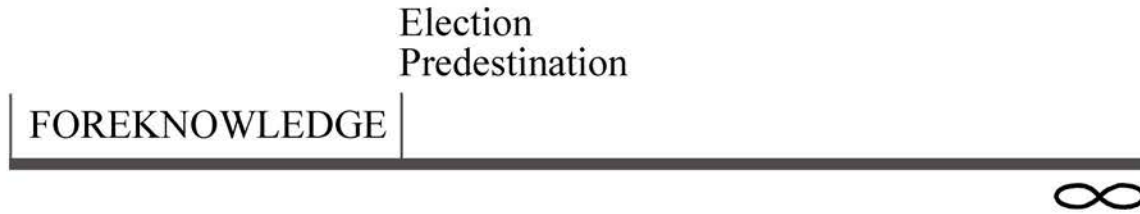
God, The Eternal I AM



God sees all events, from eternity past through eternity future, throughout His eternal existence. In other words, He possesses the ability to see all things at once. He therefore, is never caught off guard since He possesses knowledge of all past, present, and future events. God is not required to cause events to foreknow them.

Diagram 4

Arminius' Beliefs



Arminius' belief regarding foreknowledge affected his view of salvation. He believed that God looked into the future and, by means of His eternal foreknowledge, saw who would choose to repent and believe while depraved. God then, based on Arminius' theology, elected (chose) and predestined these future believers to salvation from eternity past by means of an eternal decree.

Diagram 5

What Arminius' Belief System Actually Communicates



Arminius believed that God's decrees, as well as His foreknowledge, are eternal. He also believed that certain individuals were elected (chosen) and predestined to salvation by means of an eternal decree. This order, however, leaves no room for God's foreknowledge to precede the New Testament believer's election and predestination. Arminius' theological chronology actually stacked election, predestination, and God's foreknowledge on top of each other, when Romans 8:29 and 1Peter 1:1-2 require God's foreknowledge to precede the election and predestination of a New Testament believer. Arminius arrived at this contradiction due to equating the blessings associated with salvation with salvation itself.

Diagram 6

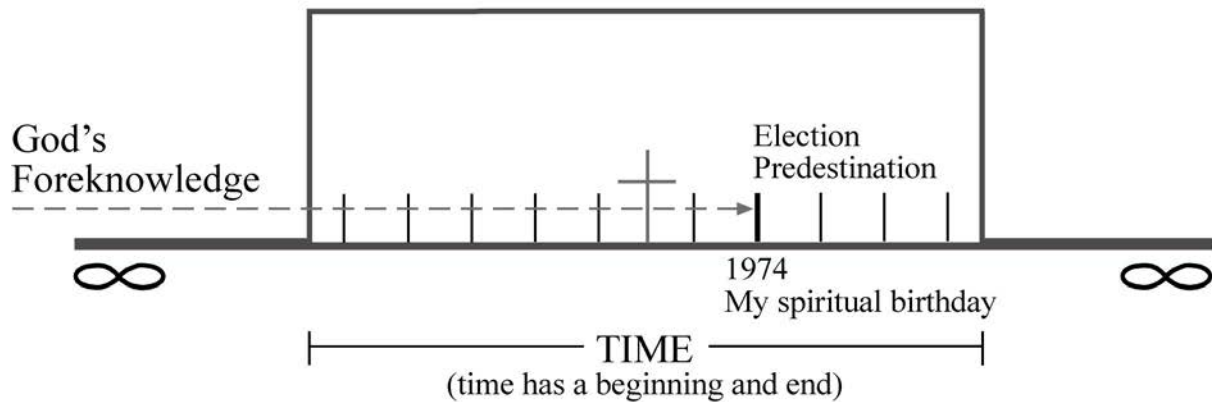
Calvin's Beliefs



Calvin believed that God, from eternity past and by means of an eternal decree, elected (chose) and predestined the elect to salvation. This view contradicts Romans 8:29 and 1Peter 1:1-2, both of which require God's foreknowledge to precede the election (chosenness) and predestination of a New Testament believer. Thus, Calvin's theology fails to provide room for foreknowledge to precede the election (chosenness) and predestination of a New Testament believer. Therefore, Calvin deemed foreknowledge as synonymous with foreordination or predestination. In other words Calvin redefined foreknowledge as foreordination or predestination, which required the writing of volumes of materials in an effort to remedy such contradiction. Calvin arrived at this error due to equating the blessings associated with salvation with salvation itself.

Diagram 7

The Remedy to Calvin's and Arminius' Error

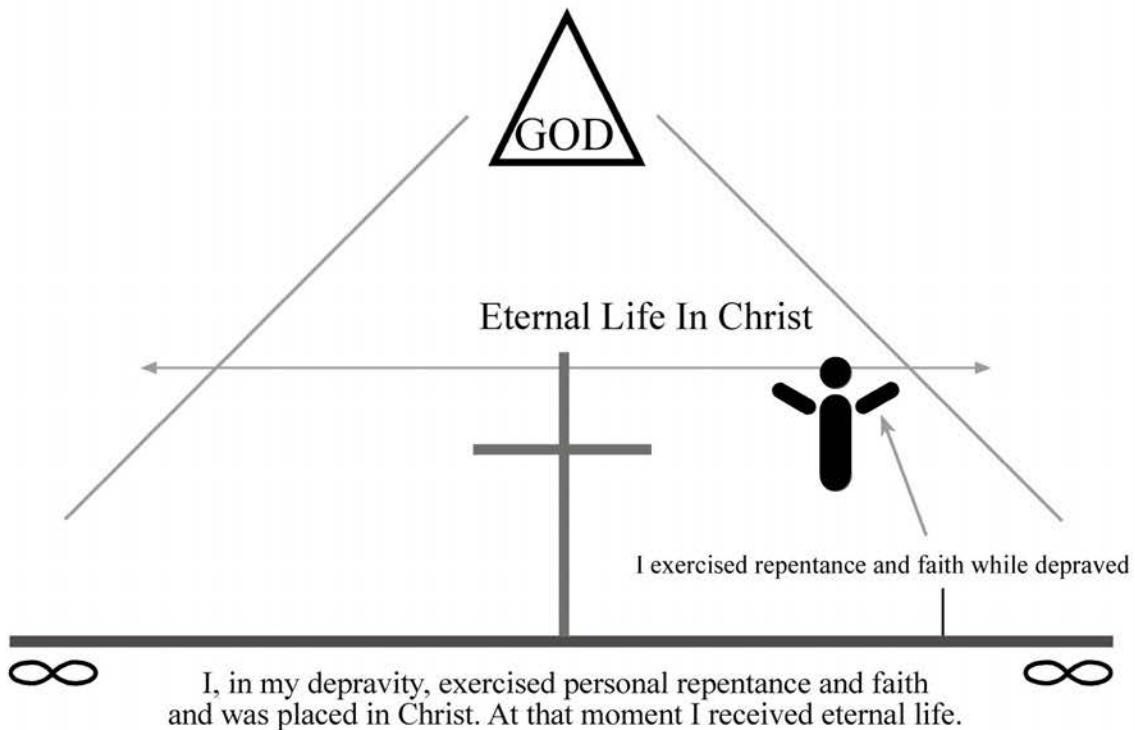


The remedy to Calvin's and Arminius' error is found in allowing God's foreknowledge in this case to point to His foreknowledge of the thoughts, actions, and decisions of those who choose to repent and believe during the church age. Once they exercise repentance and faith while depraved, they are placed in Christ. God then predestines them to one day receive a glorified body (Romans 8:23; Ephesians 1:5). He also elects (chooses) them in Christ (Ephesians 1:4), after they repent and believe while depraved, bestowing upon them the office (gifting--1Peter 4:10) to which he elects them.

New Testament believers are placed in Christ, subsequent to repenting and believing while depraved, and only then are elected (chosen) and predestined. At that point they receive eternal life, life with no beginning and no end, and are viewed by the Father as having always been in Christ (Ephesians 1:4).

Scriptural Election/Chosenness and Predestination

The Father sees all New Testament believers, subsequent to their exercising personal repentance and faith while depraved and being made new, as having always been in Christ due to the type of life they receive at the point of salvation - eternal life.



The Holy Spirit places those seeking salvation during the church age into Christ when they repent and exercise faith while depraved (1Corinthians 12:13). Once this occurs, God makes them new (2Corinthians 5:17). He also predestines them (at that time) to receive glorified bodies at the Rapture of the church (Ephesians 1:5; Romans 8:23; 1Corinthians 15:35-58; 1Thessalonians 4:13-18). They are also elected/chosen (at that time) to office due to having been placed into Christ, the Father's elect/chosen one (Luke 9:35; Isaiah 42:1), Who was elected/chosen to the office of Messiah. The office to which New Testament believers are elected/chosen is the special office or position (gift) they receive (1Peter 4:10) in conjunction with being placed in Christ and made new. Therefore, New Testament believers were not predestined and elected/chosen to salvation from eternity past by means of an eternal decree. They are predestined the moment they are made new in Christ subsequent to repenting and believing while depraved; predestined to receive a new body (Ephesians 1:5; Romans 8:23) at the Rapture of the church. They are also elected/chosen to office when placed in Christ, subsequent to repenting and believing while depraved, Christ having been elected/chosen to office, the office of Messiah. Ephesians 1:4 states:

just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. (Ephesians 1:4)

Once New Testament believers are placed in Christ, they receive His kind of life, eternal life (Romans 6:23; Colossians 3:4), life with no beginning and no end. As a result, the Father sees them as having always been in Christ, even "before the foundation of the world" (Ephesians 1:4). Consequently, their point of entry into Christ is when they repent and believe while depraved; but once they are placed in Him through the power of the Holy Spirit (1Corinthians 12:13), the Father sees them as having always been in His holy Son. He will continue to view New Testament believers in this manner throughout eternity.

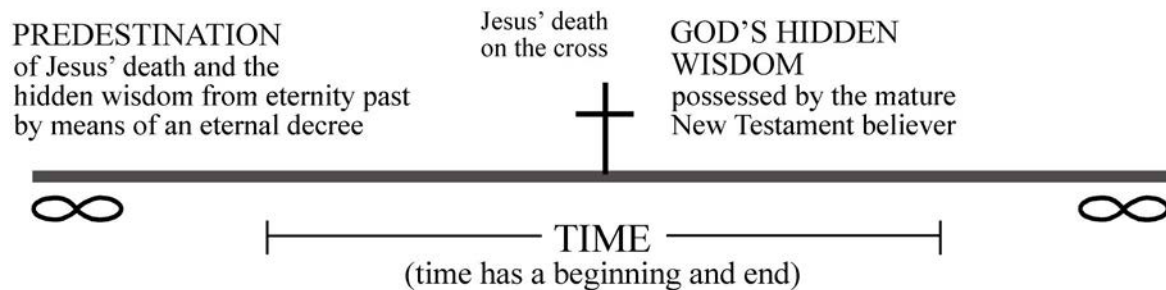
Diagram 9

The Predestination of Jesus' Death and the Hidden Wisdom

Acts 4:27-28; 1Corinthians 2:7

For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur. (Acts 4:27-28)

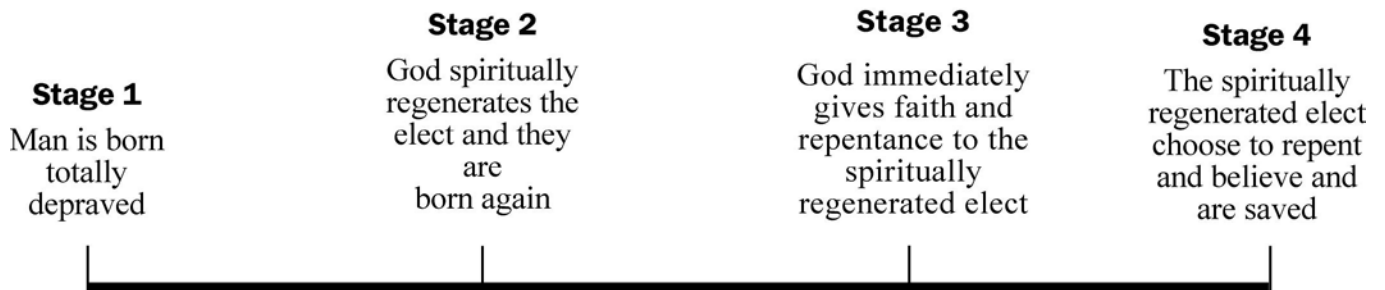
but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; (1Corinthians 2:7)



The Scriptures do not require that the predestination of the cross (Acts 4:27-28) and the hidden wisdom of God (1Corinthians 2:7) be preceded by God's foreknowledge. This difference leaves room for God to have predestined the cross and the hidden wisdom from eternity past by means of an eternal decree. Such an arrangement is unlike the predestination of the New Testament believer, which occurs in time, and requires God's foreknowledge to precede it.

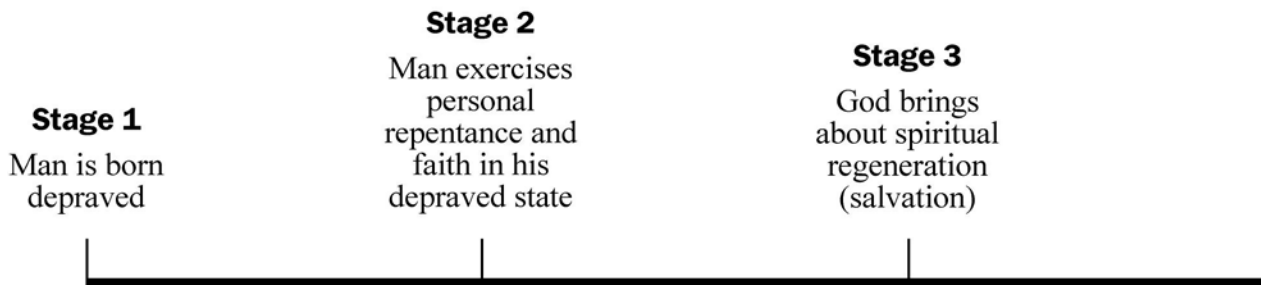
Diagram 10

Reformed Theology (Extreme and Hyper-Calvinism)



This view is contradictory because Scripture equates spiritual regeneration and being born again with salvation. With Reformed Theology's configuration, believers would be saved twice--a total impossibility.

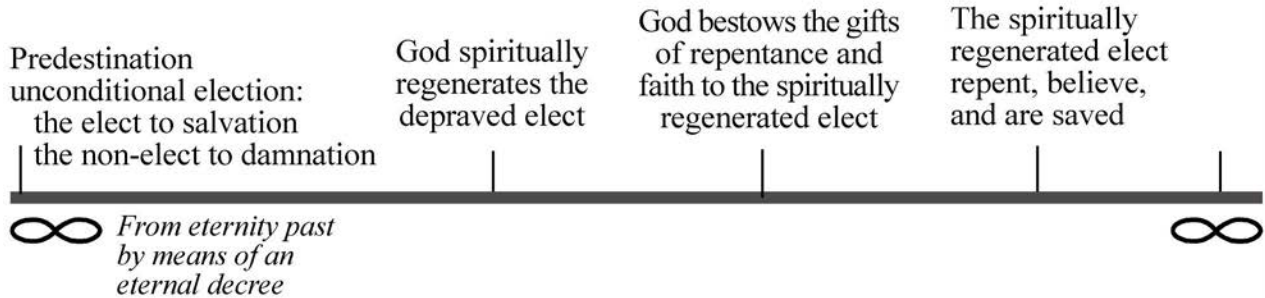
The Scriptual View



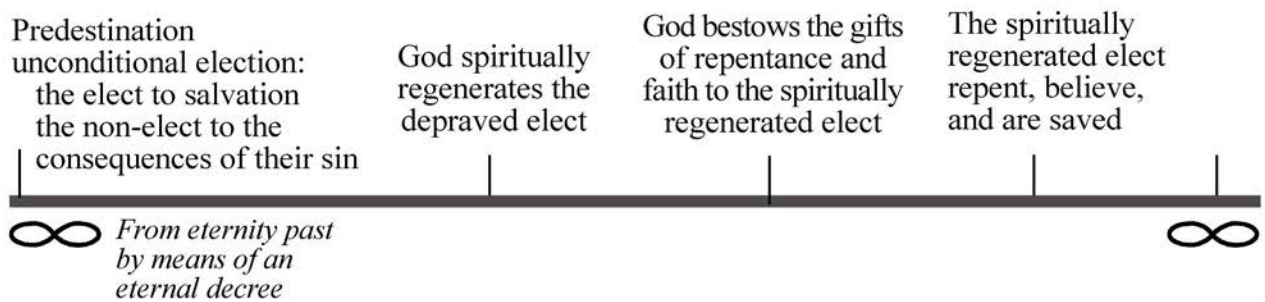
Be aware that man is brought out of his state of depravity and into the kingdom in a flash, in fact, less than a flash. Therefore, the brevity of time between man's choice to repent and believe while depraved and God's act of spiritual regeneration (salvation) is impossible to imagine.

Diagram 11

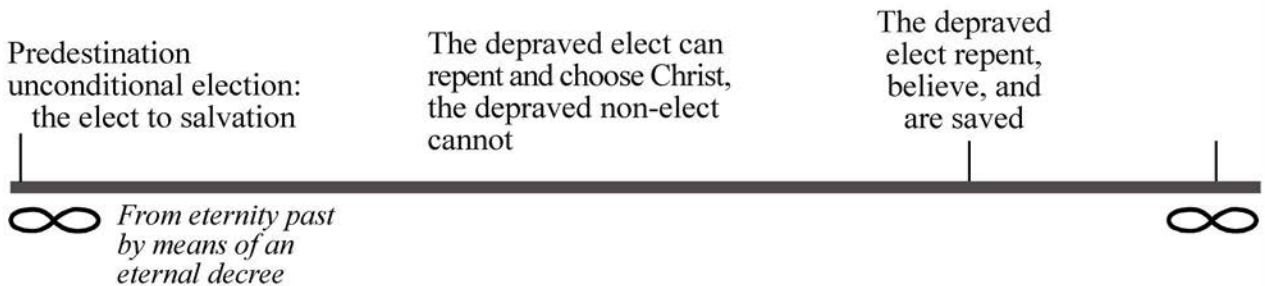
Hyper-Calvinism (One Brand of Reformed Theology)



Strong (Extreme) Calvinism (A Second Brand of Reformed Theology)



Moderate Calvinism



Arminianism

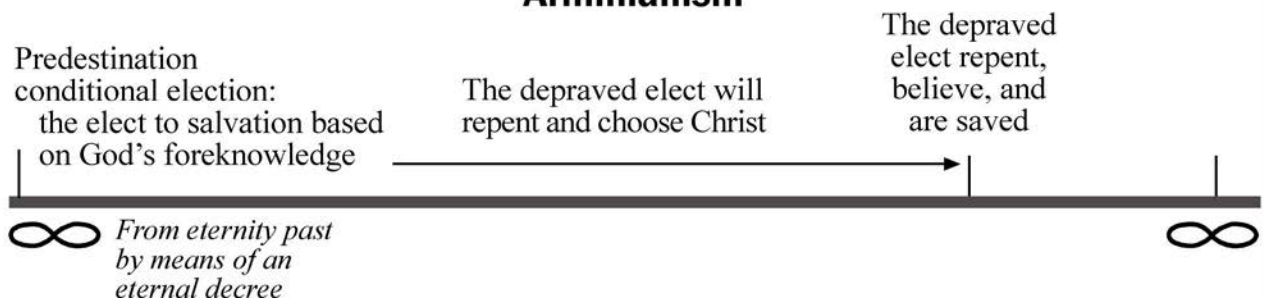


Diagram 12

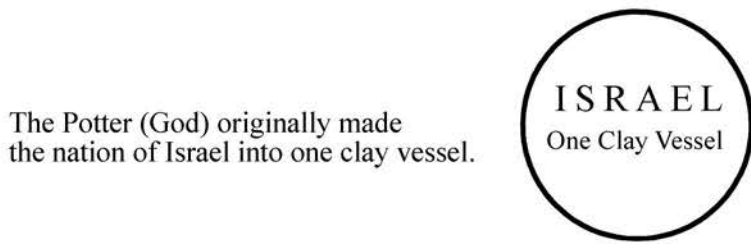
Hyper Supralapsarianism	Strong (Extreme) Infralapsarianism	Moderate Sublapsarianism	Arminian Wesleyanism
(1) Decree to elect some and reprobate others	(1) Decree to create all	(1) Decree to create all	(1) Decree to create all
(2) Decree to create both the elect and the non-elect	(2) Decree to permit the Fall	(2) Decree to permit the Fall	(2) Decree to permit the Fall
(3) Decree to permit the Fall	(3) Decree to elect some and pass others by	(3) Decree to provide salvation for all	(3) Decree to provide salvation for all
(4) Decree to provide salvation only for the elect	(4) Decree to provide salvation only for the elect	(4) Decree to elect those who believe and pass by those who do not	(4) Decree to elect based on the foreseen faith of believers
(5) Decree to apply salvation only to the elect	(5) Decree to apply salvation only to the elect	(5) Decree to apply salvation only to believers (who cannot lose it)	(5) Decree to apply salvation only to believers (who can lose it)

Diagram 13

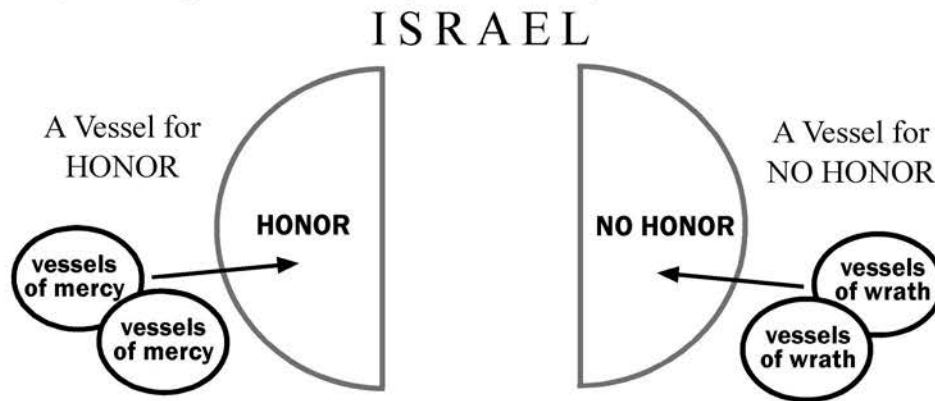
Jeremiah 18:1-6; Romans 9:20-23

Jeremiah 18:1-6 1 The word which came to Jeremiah from the LORD saying, 2 "Arise and go down to the potter's house, and there I shall announce My words to you." 3 Then I went down to the potter's house, and there he was, making something on the wheel. 4 But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make. 5 Then the word of the LORD came to me saying, 6 "Can I not, O house of Israel, deal with you as this potter does?" declares the LORD. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel.

Romans 9:20-23 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use? 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23 And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,



The Potter (God), due to Israel's unbelief and resulting disobedience, made Israel, originally one clay vessel, into two clay vessels: (1) One vessel, a "vessel for honorable use" (for honor—v.21) (2) Another vessel, a vessel "for common use" (no honor—v.21).



The "vessel for honorable use," or "honor" (v.21), one of the two vessels that make up the physical nation of Israel, consists of Jews ("vessels"—v.23) who receive God's "mercy" (v.23) due to their choice of faith. These Jews are called "vessels of mercy" (v.23)—they bring honor (v.21) to God.

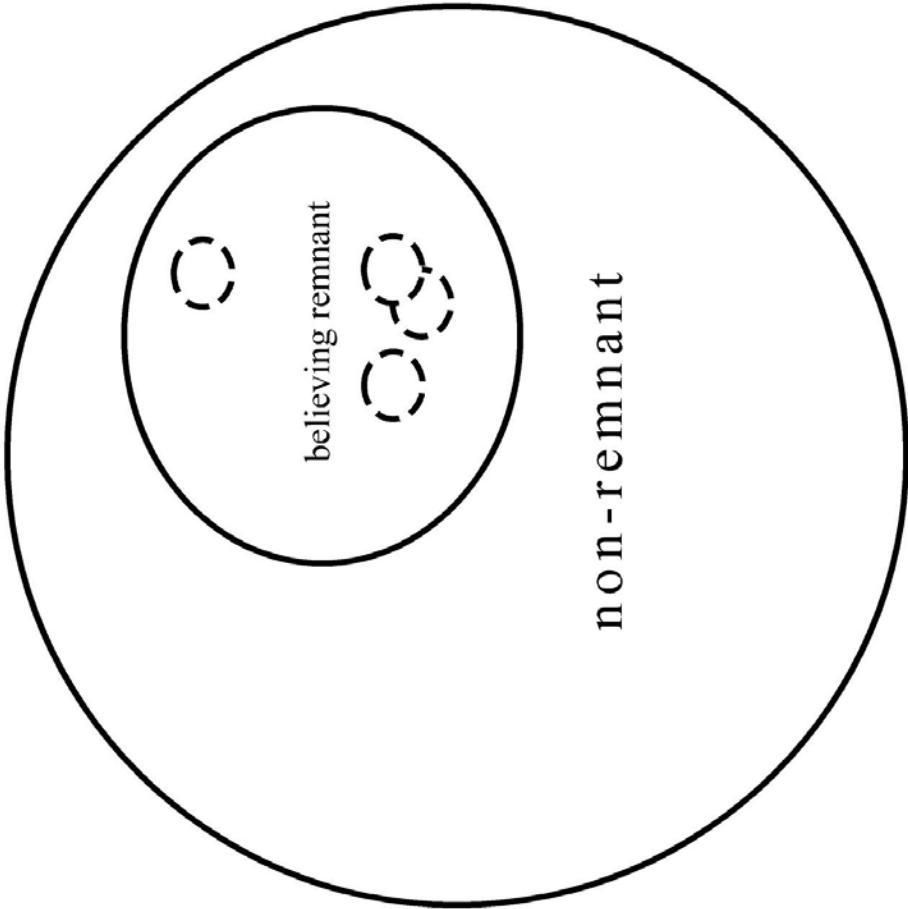
The "vessel for common use," "no honor," or "dishonor" (v.21), the other "vessel" that makes up the physical nation of Israel, consists of Jews ("vessels"—v.22) who receive God's "wrath" (v.22) due to their choice of unbelief. These Jews are called "vessels of wrath" (v.22)—they bring no honor (v.21) to God.

Many Calvinists, especially extreme and hyper (Reformed theologians), argue that all the vessels addressed in Romans 9:21-23 point to both Jews as well as Gentiles in an attempt to credit Paul with teaching their view of unconditional election. These verses teach otherwise, for the vessel for honor and the vessel for no honor point to the division of the nation of Israel into two vessels. The vessels of mercy (believing Jews) and the vessels of wrath (unbelieving Jews) are Jews who are part of either the vessel for honor or the vessel for no honor.

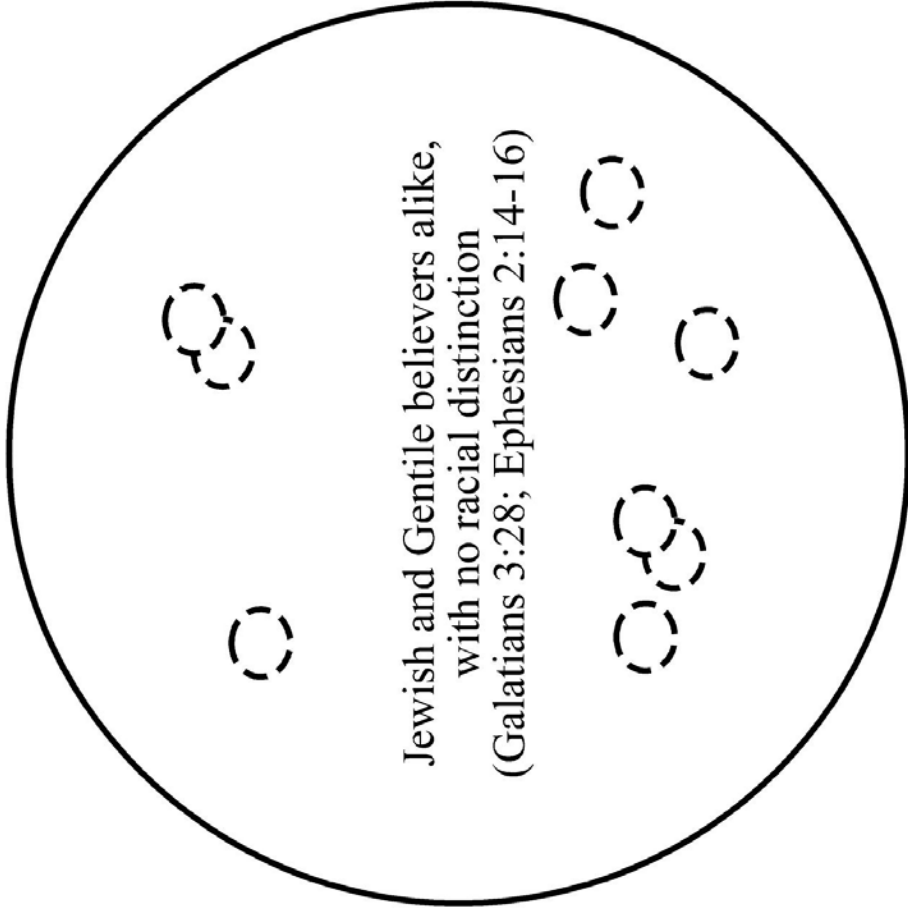
This scenario can apply to any nation, for the basic lump from which a nation is formed will either be strengthened or divided depending on the moral response of the people who make up the nation. Romans 9:20-23, however, applies only to physical Israel.

Diagram 14

The Physical Nation Of Israel



The Church



The believing remnant of the physical nation of Israel is not only part of the physical Jewish nation that God entered into covenant with in the Old Testament, but also part of the church, which is not a nation (Romans 10:19; Galatians 3:28; Ephesians 2:14-16). The fact that the believing remnant of the physical nation of Israel is part of the church does not mean that God is no longer committed to fulfilling the unconditional covenants previously granted to the physical Jewish nation. Therefore, the church has not replaced the physical nation of Israel as God's chosen people.