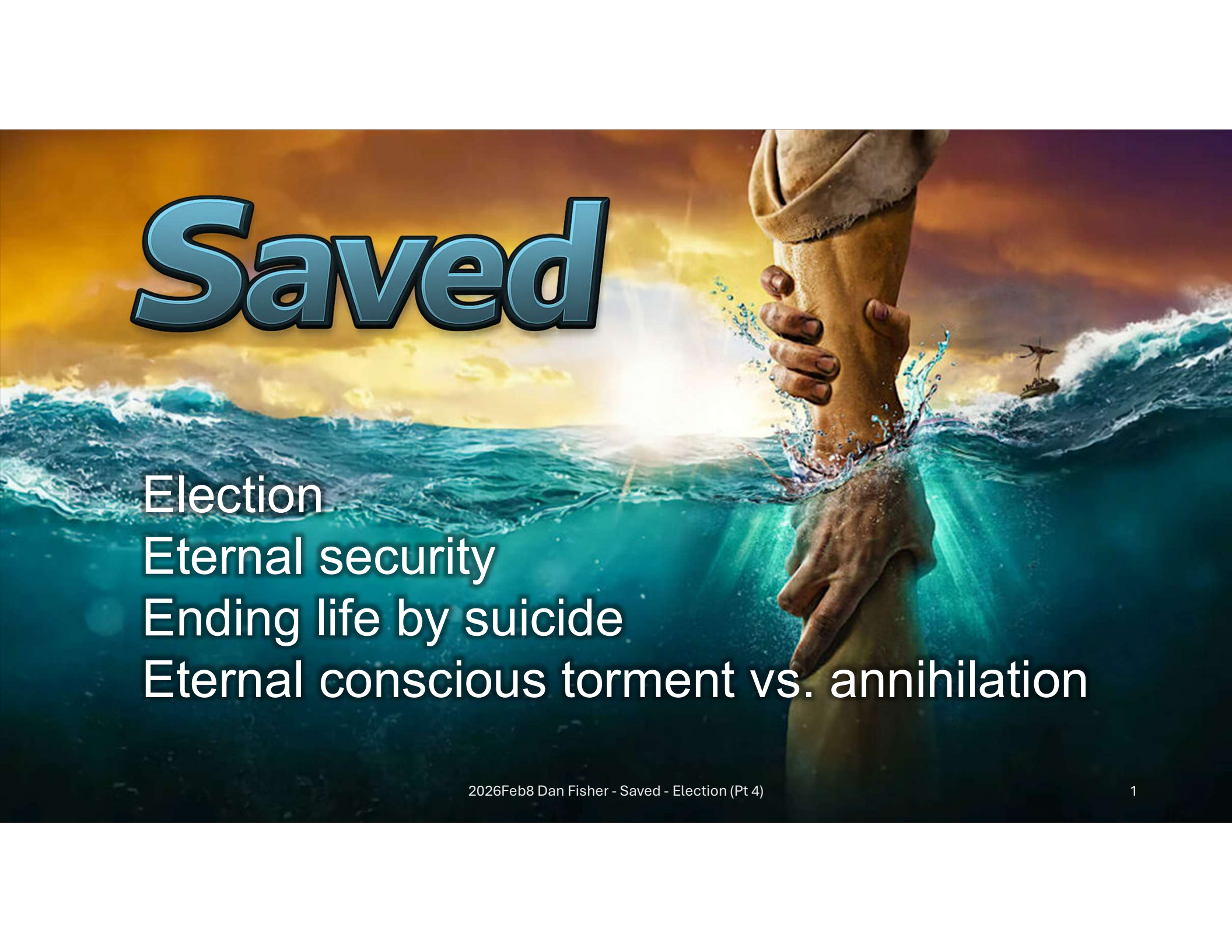


Saved

The background of the slide is a movie poster for the film 'Saved'. It depicts a dramatic scene where a hand is being pulled from the water by another hand. The sun is low on the horizon, creating a bright, hazy glow over the ocean. In the distance, a small boat is visible on the water.

Election

Eternal security

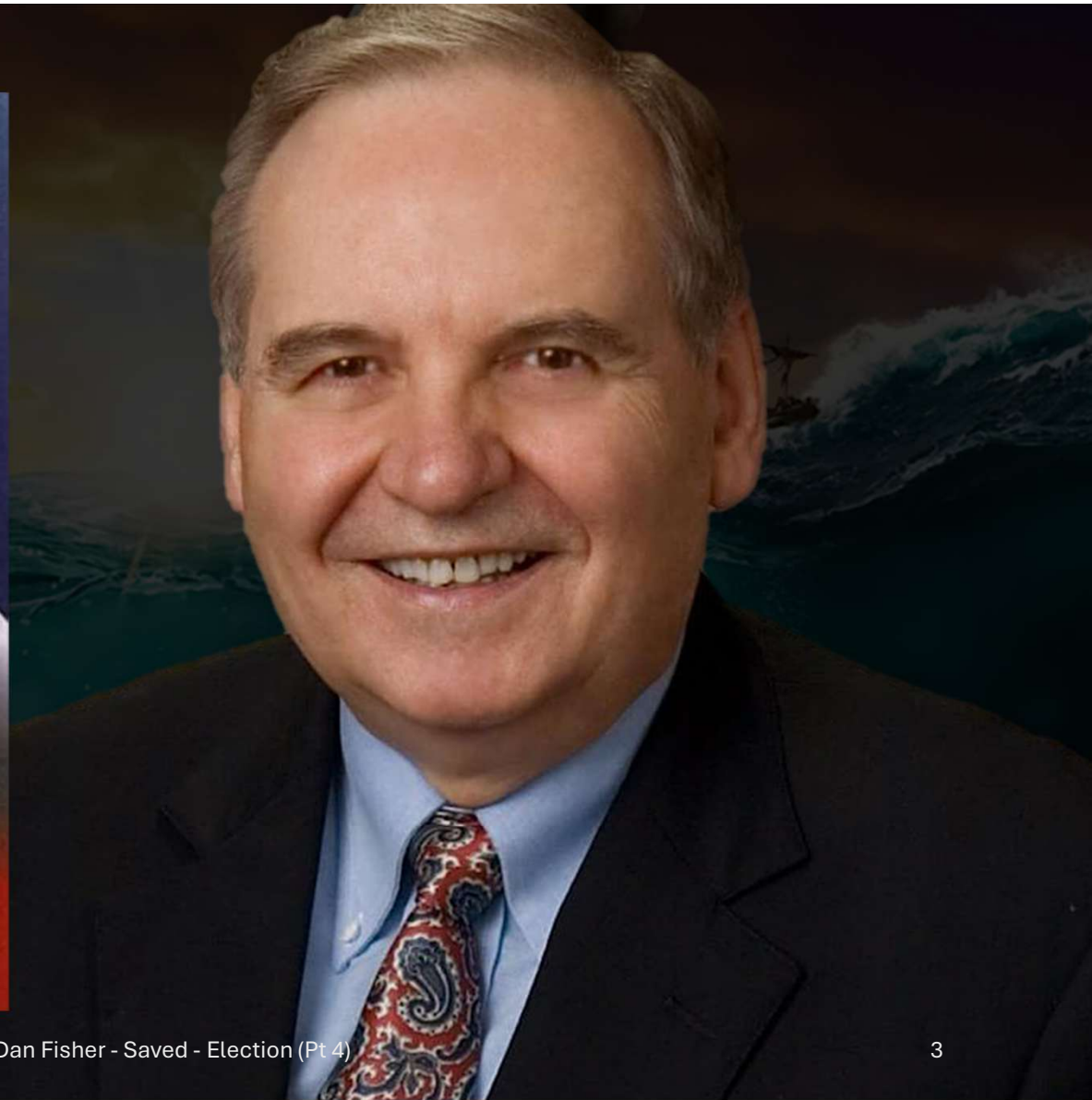
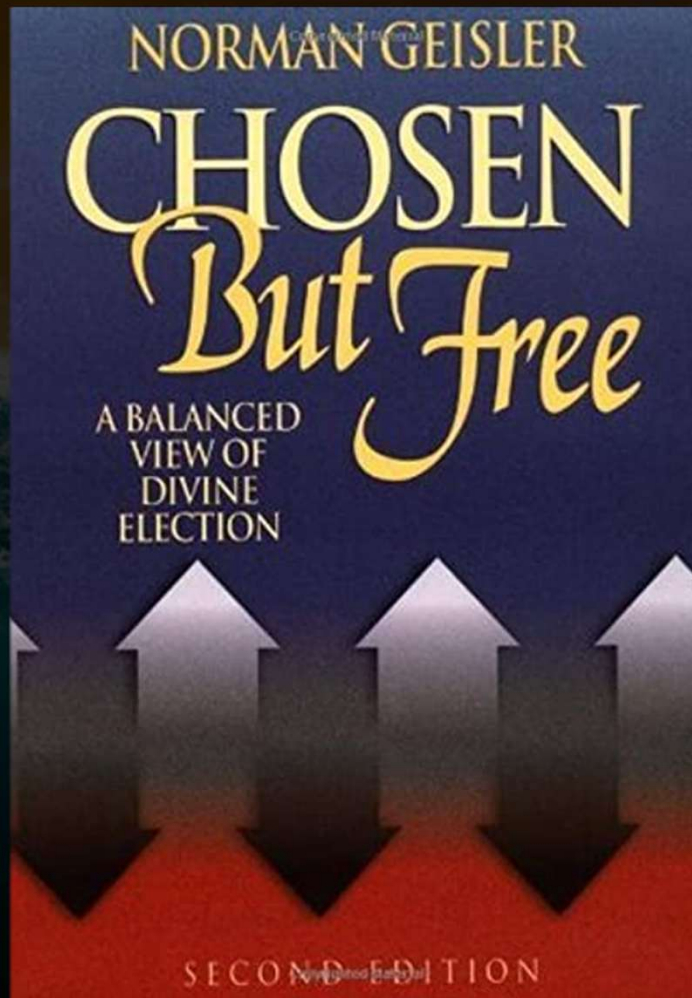
Ending life by suicide

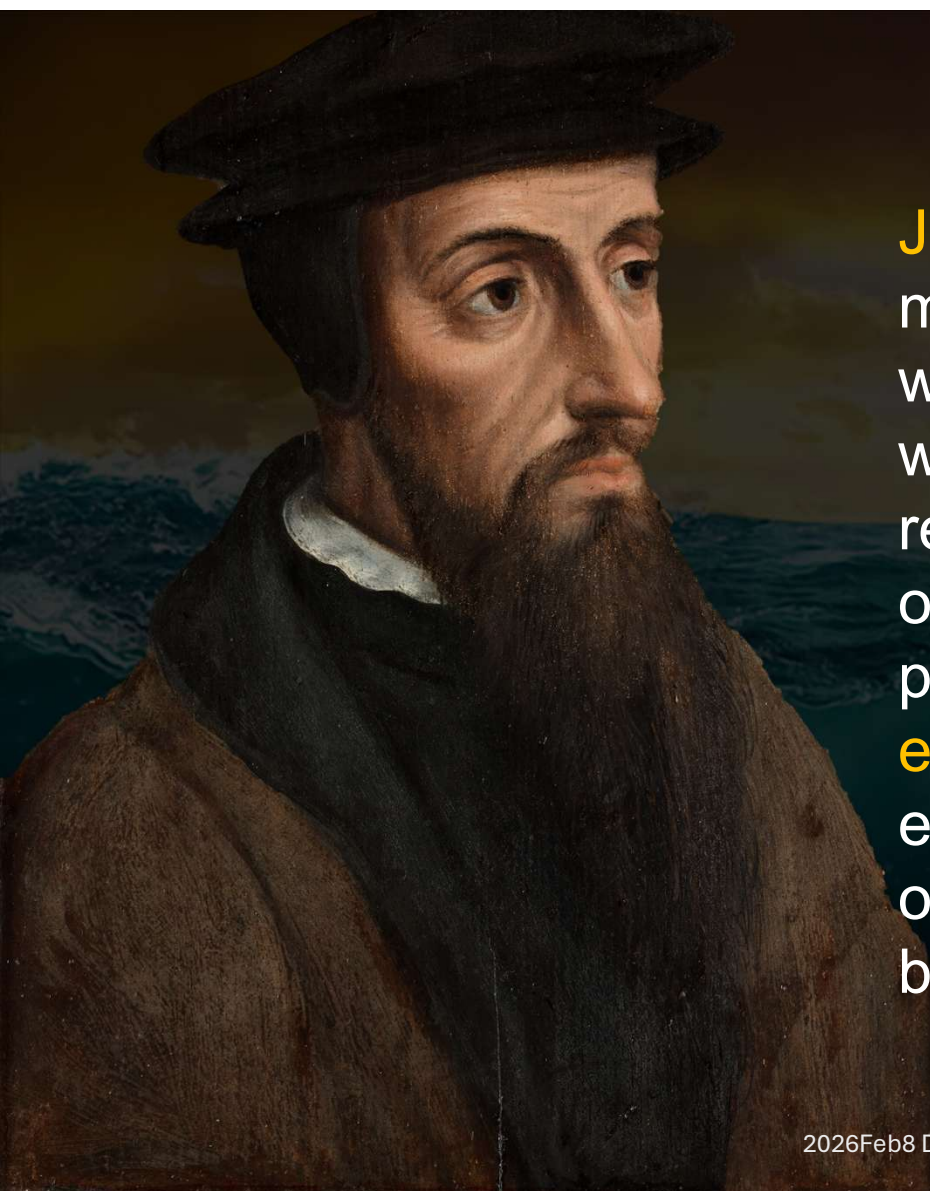
Eternal conscious torment vs. annihilation

A dramatic scene of a hand being pulled from the sea by a divine light. The background features a turbulent sea with white-capped waves under a sky of fiery orange and yellow clouds. A bright, ethereal light emanates from the center, where a hand is being grasped by a larger, more powerful hand. In the distance, a small boat is visible on the horizon.

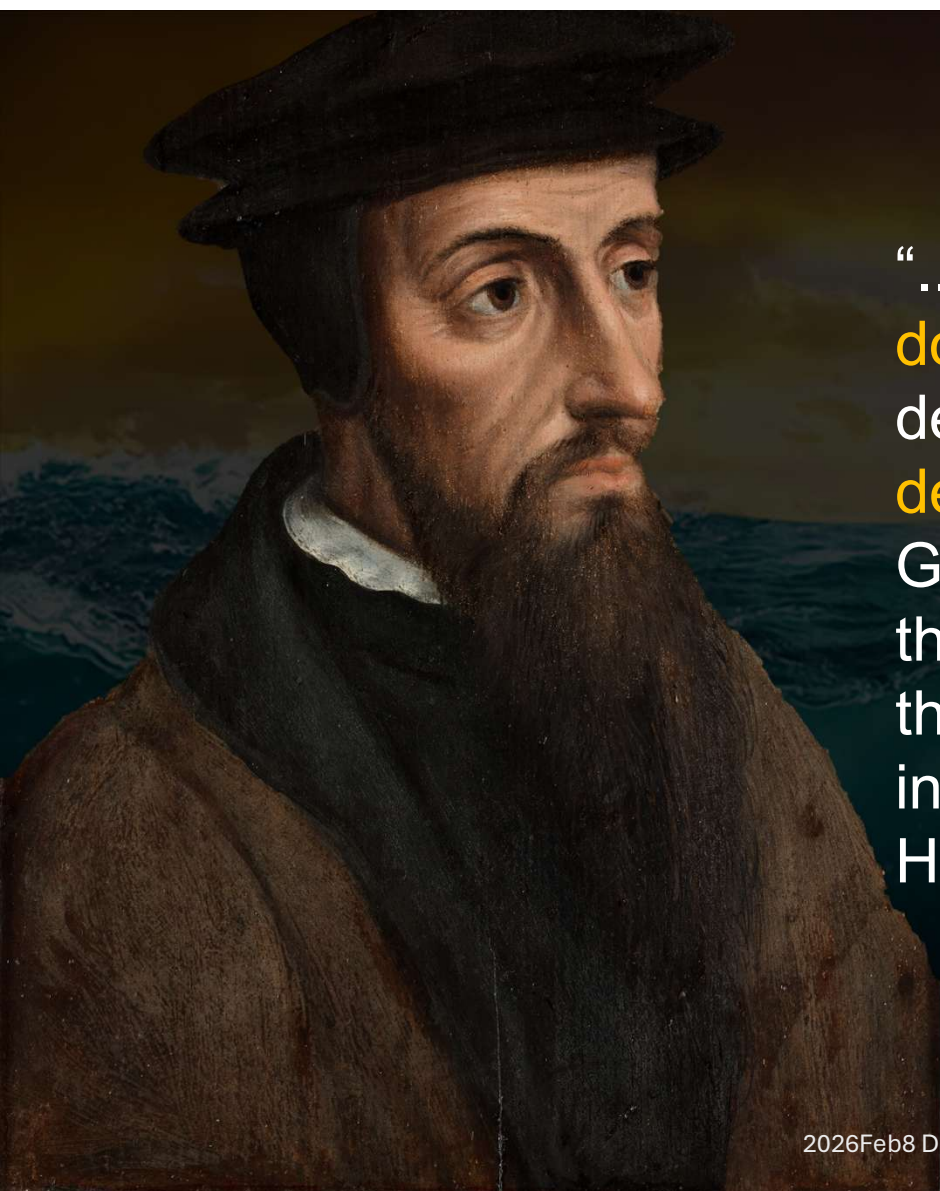
Election

Pt 4: Does God Predestine People For Hell?



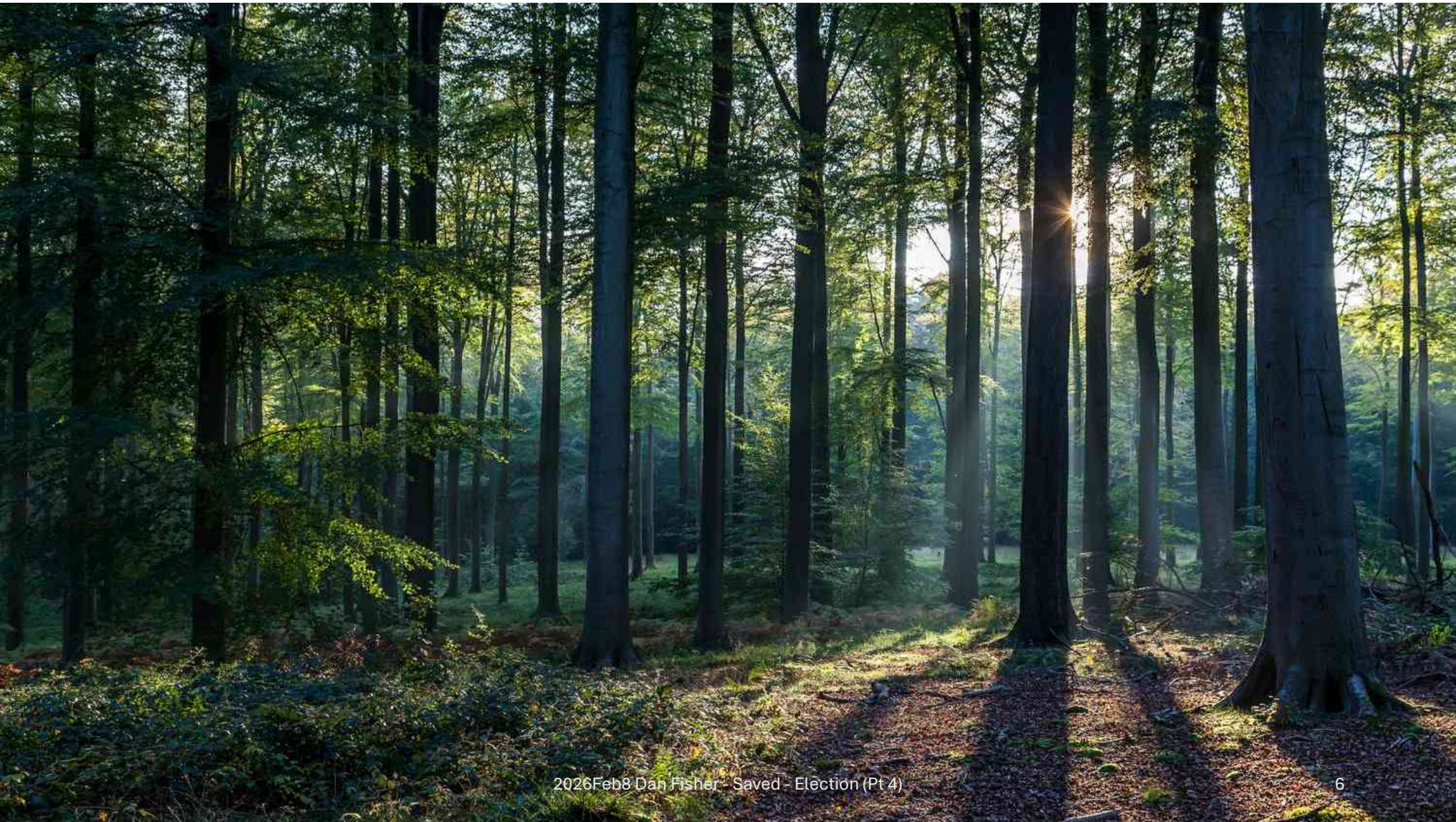


John Calvin: “By predestination, we mean the eternal decree of God by which He determined with Himself whatever He wished to happen with regard to **every** man. All are not created on equal terms, but some are preordained to **eternal life**, others to **eternal damnation**, and accordingly, as each has been **created for** one of the other of these ends, we say that he has been predestined to life or to death.”



“... individuals are born, who are doomed from the womb to certain death, and are to glorify Him by their destruction. ... Therefore, those whom God passes over, He condemns; and this He does for no other reason than that He wills to exclude them from the inheritance which He predestines for His own children.”

Institutes of the Christian Religion



“All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all.” Is 53:6

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” Jn 3:16

“He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” Rom 8:32

“who desires all people to be saved and to come to the knowledge of the truth.” 1 Tim 2:4

“He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” 1 Jn 2:2

“And we have seen and testify that the Father has sent his Son to be the Savior of the **world**.” 1 Jn 4:14

“And it shall come to pass that **everyone** who calls upon the name of the Lord shall be saved.” Acts 2:21

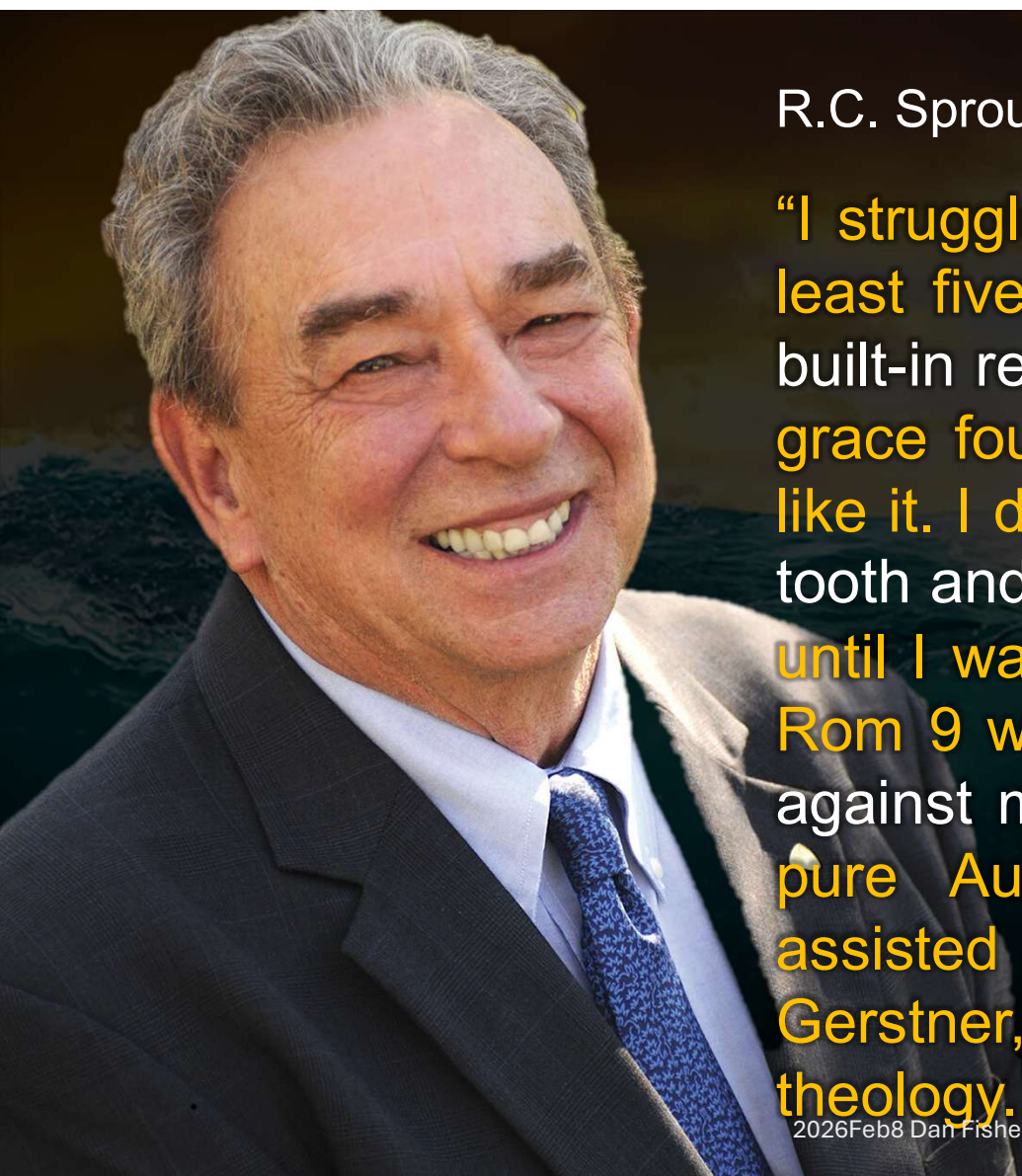
“**everyone** who calls on the name of the Lord will be saved.” Rom 10:13

“The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who **desires** take the water of life without price.” Rev 22:17

Dr. David L. Allen:

“Calvinists have the same vocabulary but a different dictionary. ... they also have a tendency to equate their interpretation with the text itself.”





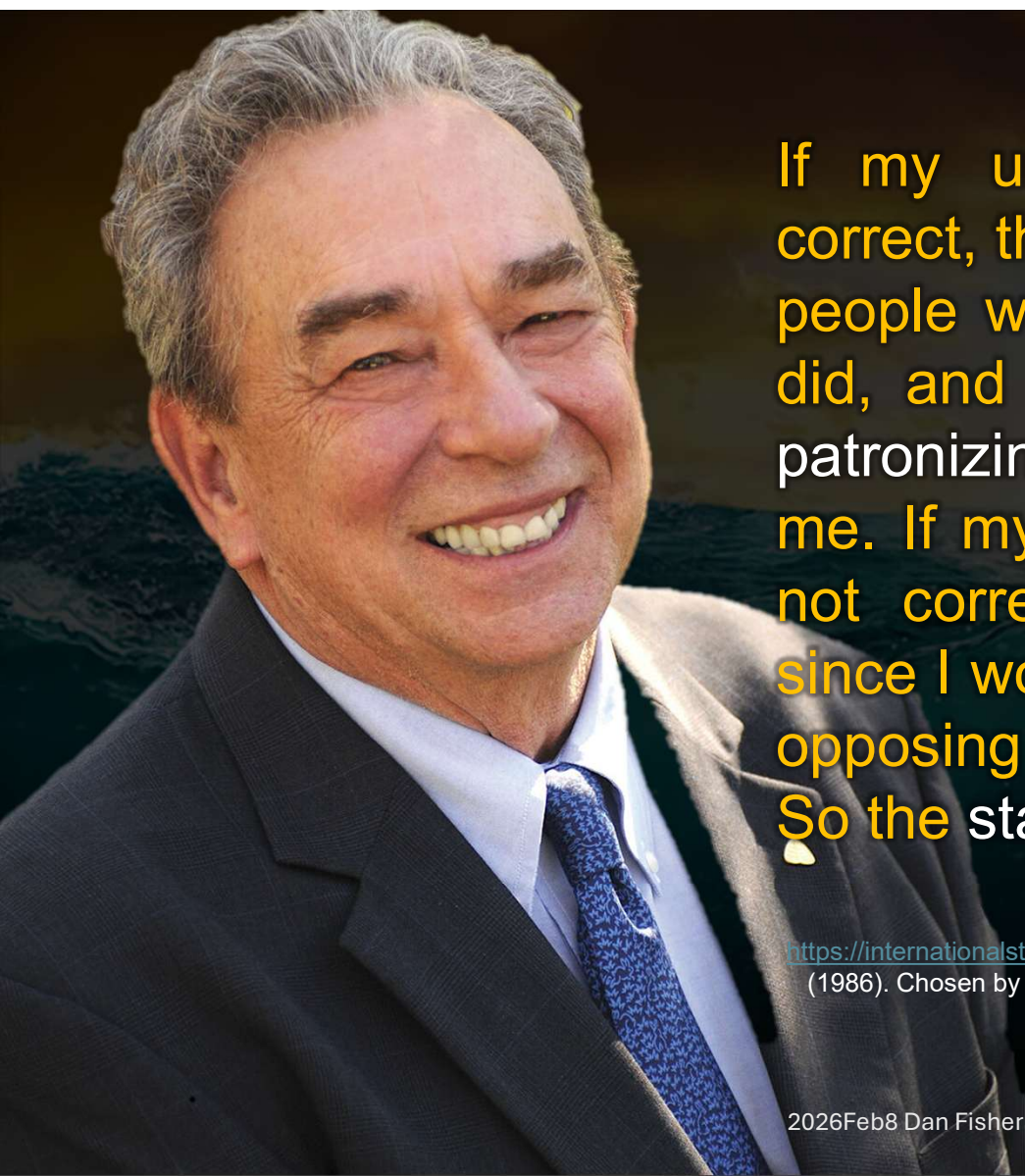
R.C. Sproul:

“I struggled with the doctrine [election] for at least five years after my conversion ... The built-in resistance to the sovereignty of God’s grace found a root in my soul. ... I did not like it. I did not like it at all. I fought against it tooth and nail all the way through college Not until I was exposed to a careful treatment of Rom 9 was I brought kicking and screaming against my will, to an initial acquiescence of pure Augustinianism [Calvinism]. I was assisted in my understanding by John Gerstner, that great defender of Reformed theology.

2026Feb8 Dan Fisher - Saved - Election (Pt 4)



Finally, as I studied the biblical text, I could only throw up my hands and say, 'I can fight this battle no more, and now I have to embrace this doctrine even though I don't have to like it.' ... Reluctantly, I sighed and surrendered, but with my head, not my heart. 'OK, I believe this stuff, but I don't have to like it!'



If my understanding of predestination is correct, then at best I am being impatient with people who are merely struggling as I once did, and at worst I am being arrogant and patronizing toward those who disagree with me. If my understanding of predestination is not correct, then my sin is compounded, since I would be slandering the saints who by opposing my view are fighting for the angels. So the stakes are high for me in this matter.”

“How R.C. Sproul became a Calvinist,” Dec 1, 2012, <https://internationalstandard.wordpress.com/2012/12/01/how-r-c-sproul-became-a-calvinist/>, Sproul, R. C. (1986). Chosen by God (11–17). Wheaton, IL: Tyndale House Publishers, R.C. Sproul: *The Righteous Shall Live By Faith, Romans: An Expositional Commentary*.

Calvinist

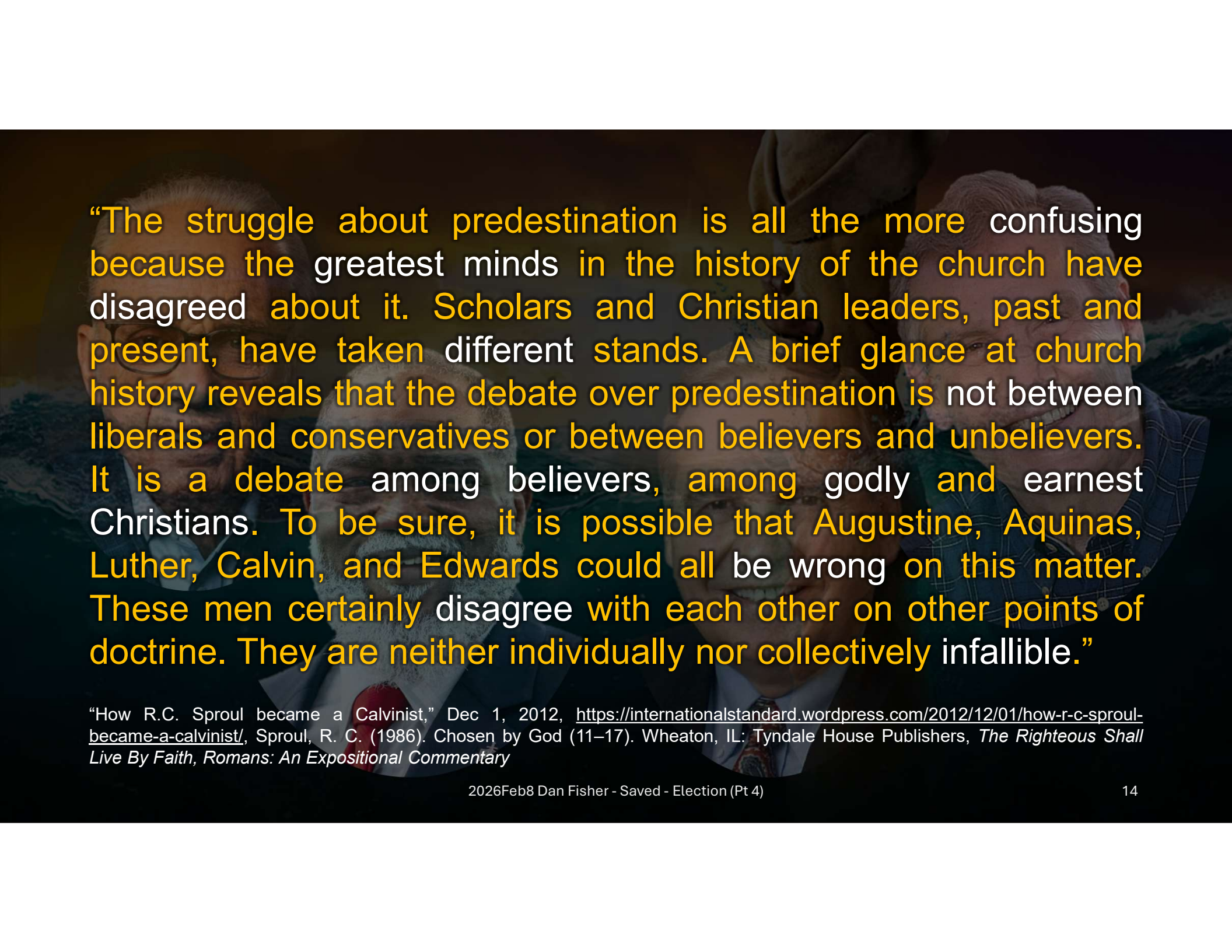
Non-Calvinist

John MacArthur

Voddie Bauchum

Norman Geisler

Adrian Rogers

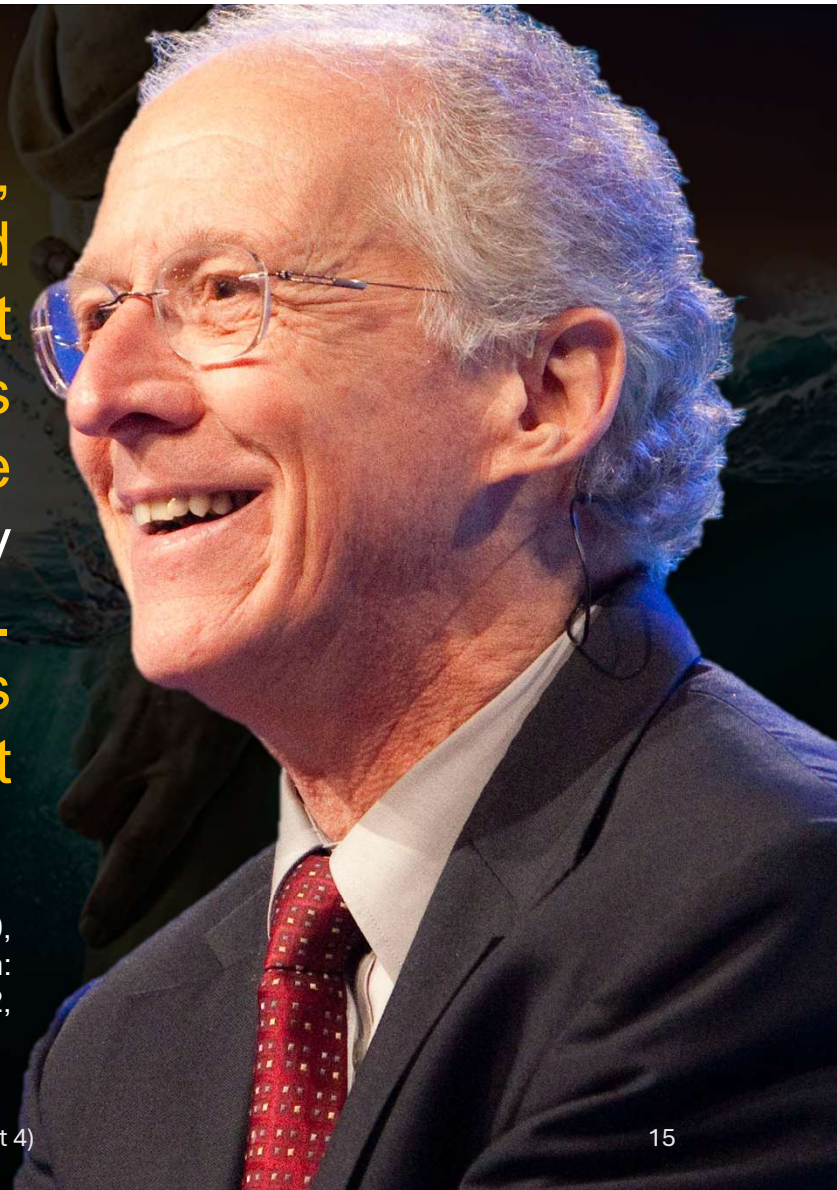


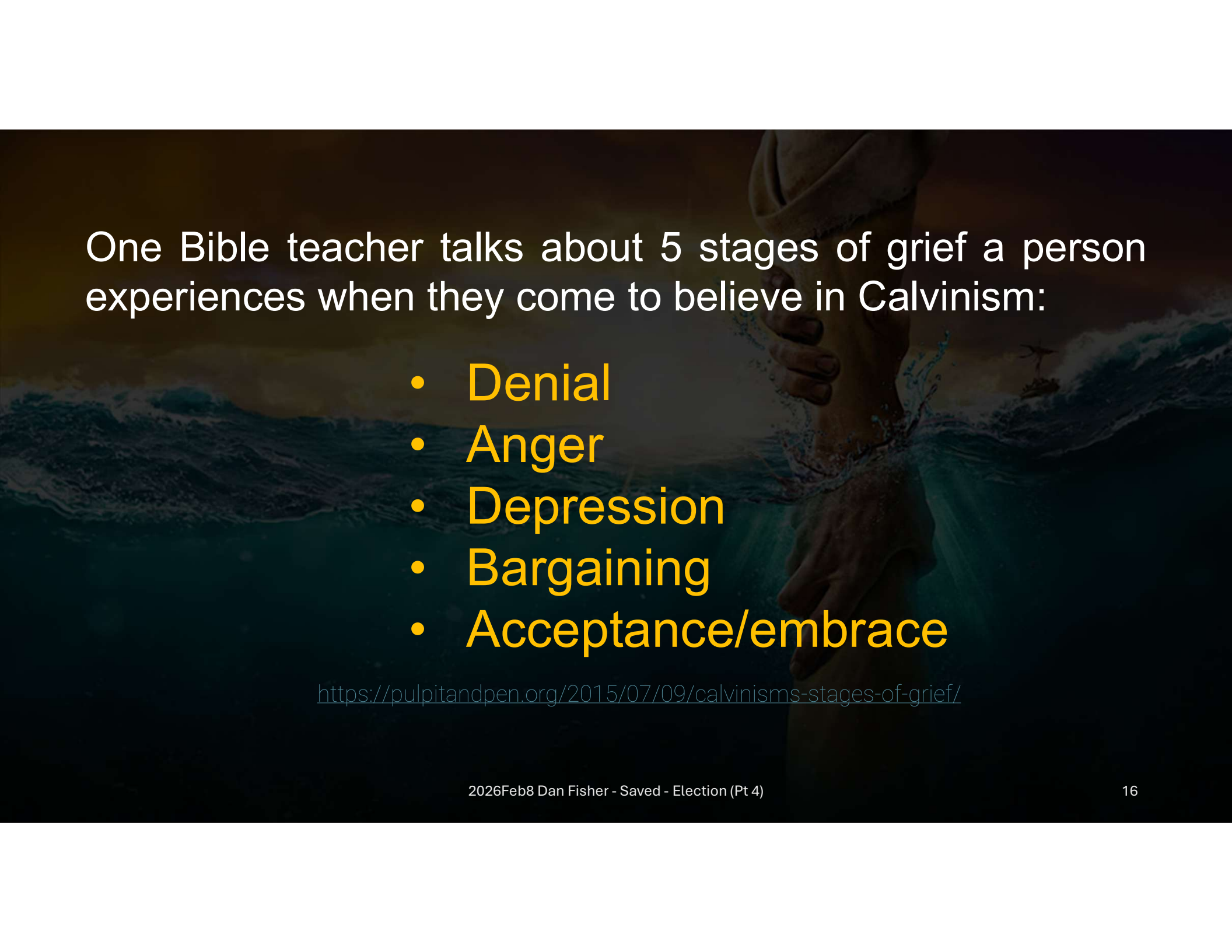
“The struggle about predestination is all the more confusing because the greatest minds in the history of the church have disagreed about it. Scholars and Christian leaders, past and present, have taken different stands. A brief glance at church history reveals that the debate over predestination is not between liberals and conservatives or between believers and unbelievers. It is a debate among believers, among godly and earnest Christians. To be sure, it is possible that Augustine, Aquinas, Luther, Calvin, and Edwards could all be wrong on this matter. These men certainly disagree with each other on other points of doctrine. They are neither individually nor collectively infallible.”

“How R.C. Sproul became a Calvinist,” Dec 1, 2012, <https://internationalstandard.wordpress.com/2012/12/01/how-r-c-sproul-became-a-calvinist/>, Sproul, R. C. (1986). Chosen by God (11–17). Wheaton, IL: Tyndale House Publishers, *The Righteous Shall Live By Faith, Romans: An Expositional Commentary*

“[E]motions run very high in a 22-year-old, who finds his man-centered world collapsing around him. So, one day I met [my professor] in the hall, who was confronting me with these texts that were making me very angry and making me cry in the afternoon as I read my Bible. . . . Emotions run very high when your world is collapsing. By the end of the semester, it was in ruins.”

John Piper, “How Did John Piper Become A Calvinist,” Episode 1514, Aug 19, 2020, <https://www.desiringgod.org/interviews/how-did-john-piper-become-a-calvinist>, sermon: “The Absolute Sovereignty of God, What Is Romans Nine About?,” Nov 3, 2002, <https://www.desiringgod.org/messages/the-absolute-sovereignty-of-god>





One Bible teacher talks about 5 stages of grief a person experiences when they come to believe in Calvinism:

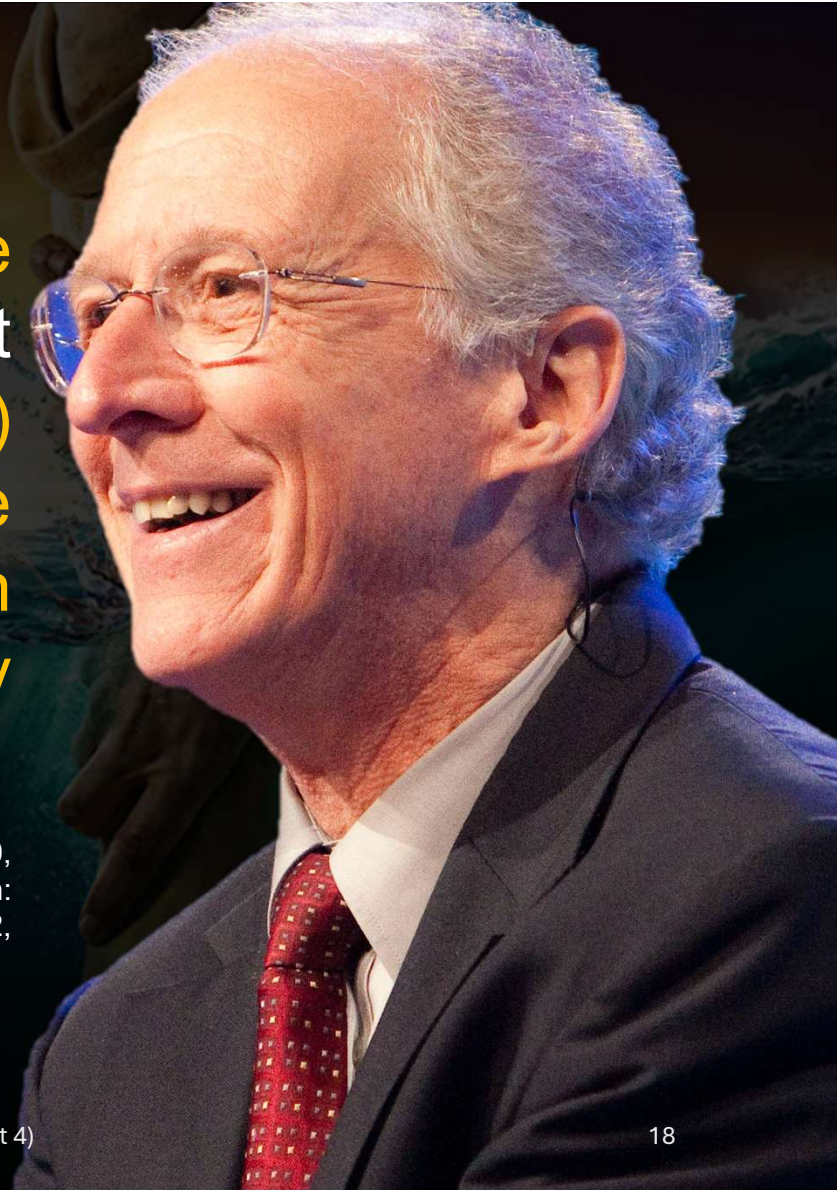
- Denial
- Anger
- Depression
- Bargaining
- Acceptance/embrace

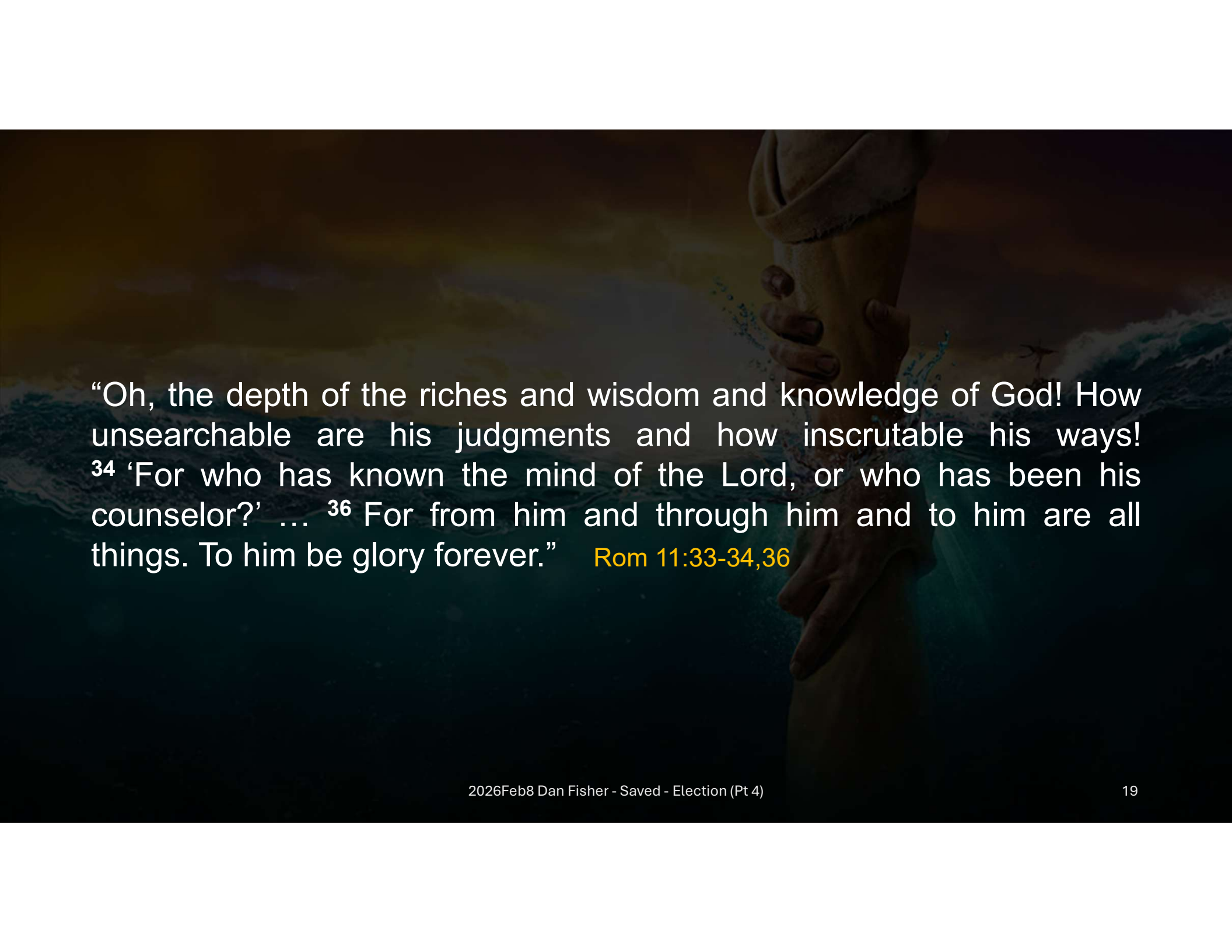
<https://pulpitandpen.org/2015/07/09/calvinisms-stages-of-grief/>

One of the critical, if not most critical, biblical texts for Calvinists is Romans 9. If they have misinterpreted that passage, Calvinism is practically doomed as an orthodox position.

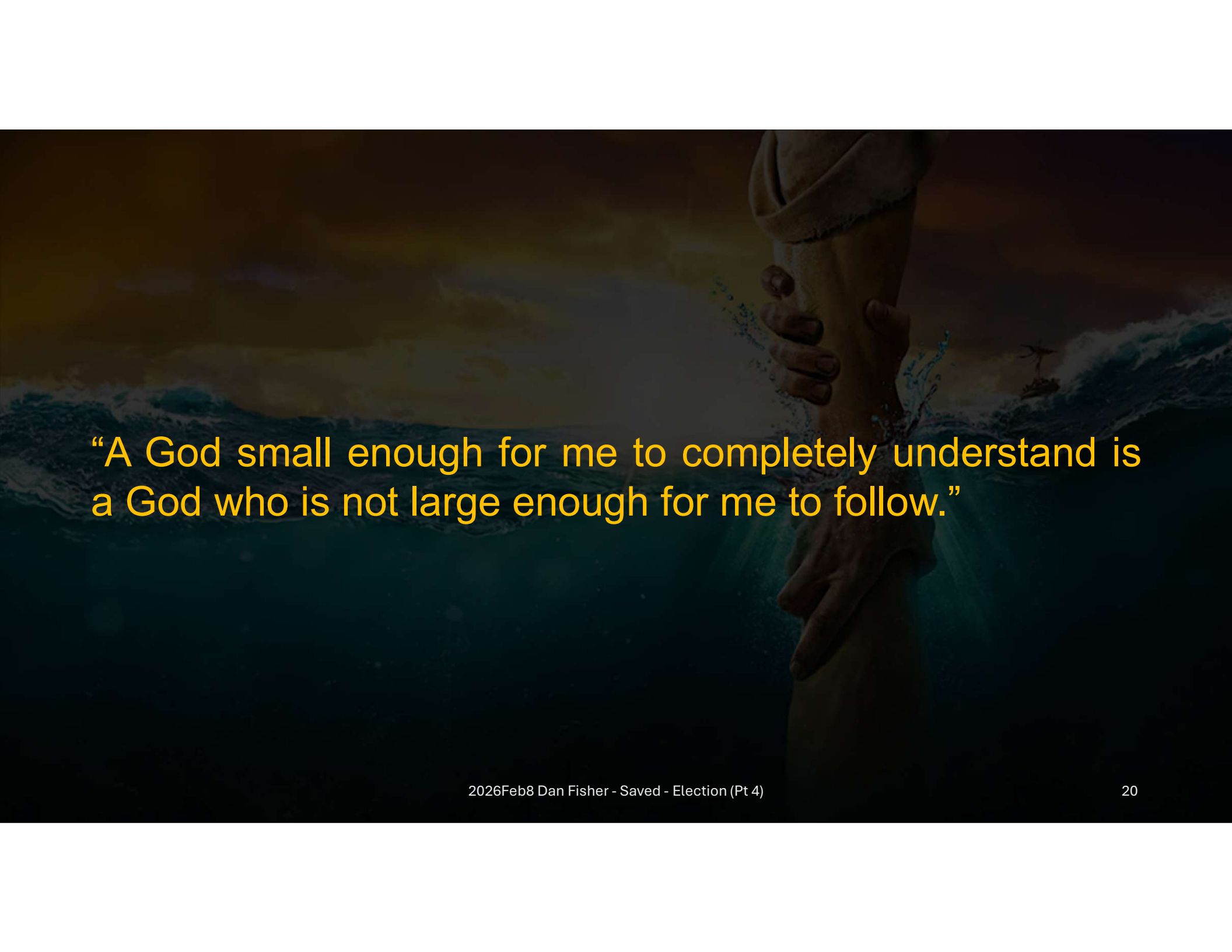
“There are two experiences in my life that make Romans 9 one of the most important (if not *the* most important) chapter in the Bible in shaping the way I think about everything, and in determining where I have been led by God to minister.”

John Piper, “How Did John Piper Become A Calvinist,” Episode 1514, Aug 19, 2020, <https://www.desiringgod.org/interviews/how-did-john-piper-become-a-calvinist>, sermon: “The Absolute Sovereignty of God, What Is Romans Nine About?,” Nov 3, 2002, <https://www.desiringgod.org/messages/the-absolute-sovereignty-of-god>

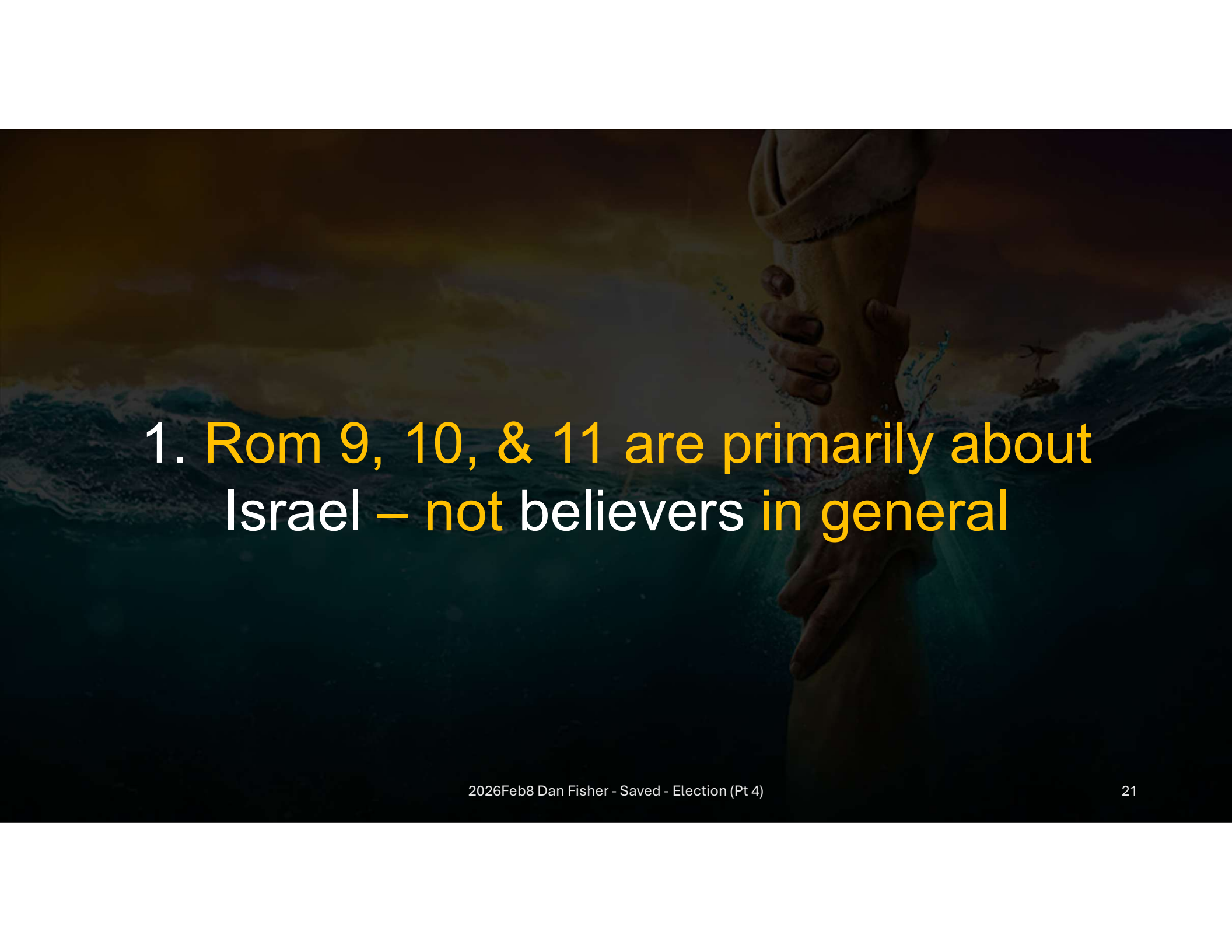




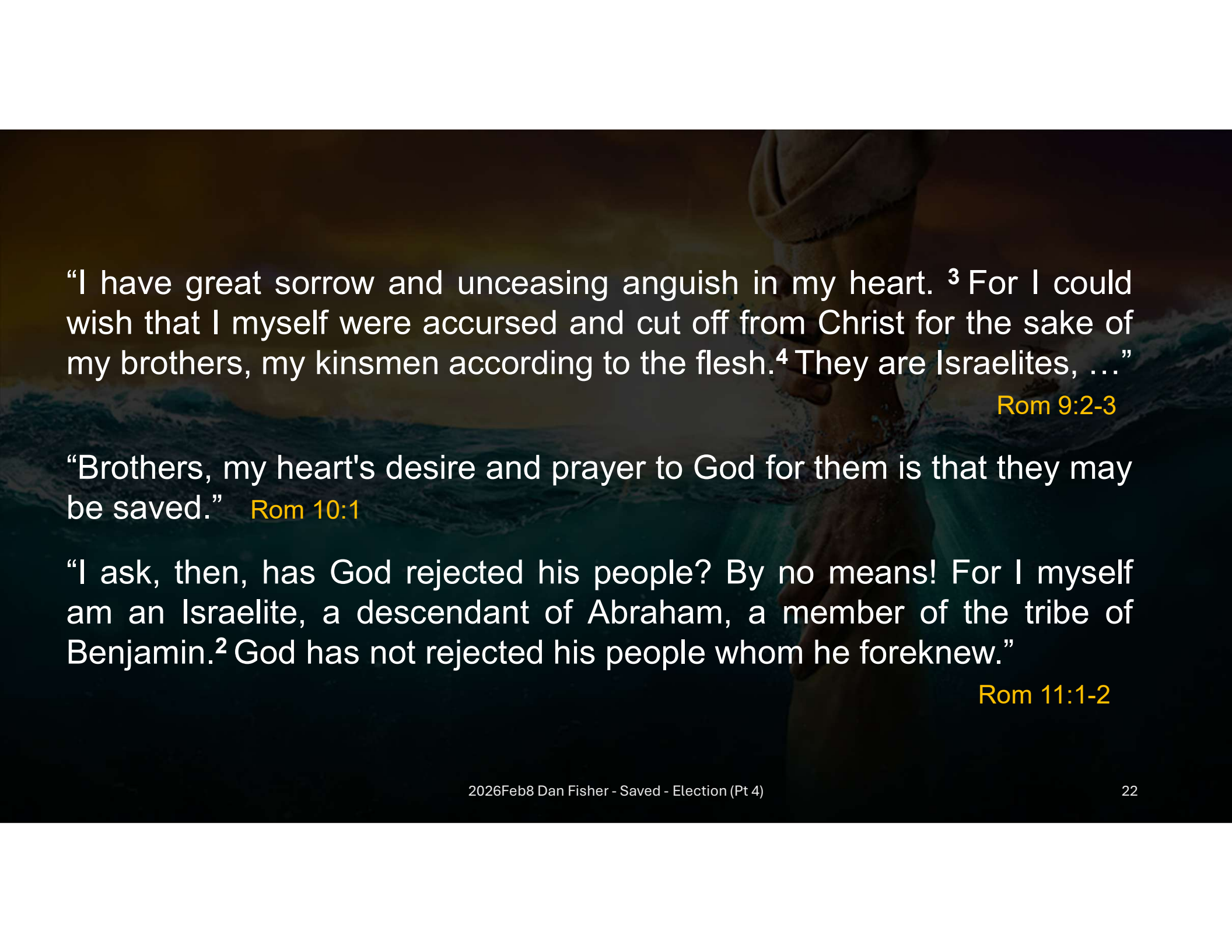
“Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!
³⁴ ‘For who has known the mind of the Lord, or who has been his counselor?’ ... ³⁶ For from him and through him and to him are all things. To him be glory forever.” **Rom 11:33-34,36**



“A God small enough for me to completely understand is
a God who is not large enough for me to follow.”

A dramatic painting of a stormy sea with a small boat in the distance and a hand reaching up from the water.

1. Rom 9, 10, & 11 are primarily about Israel – not believers in general



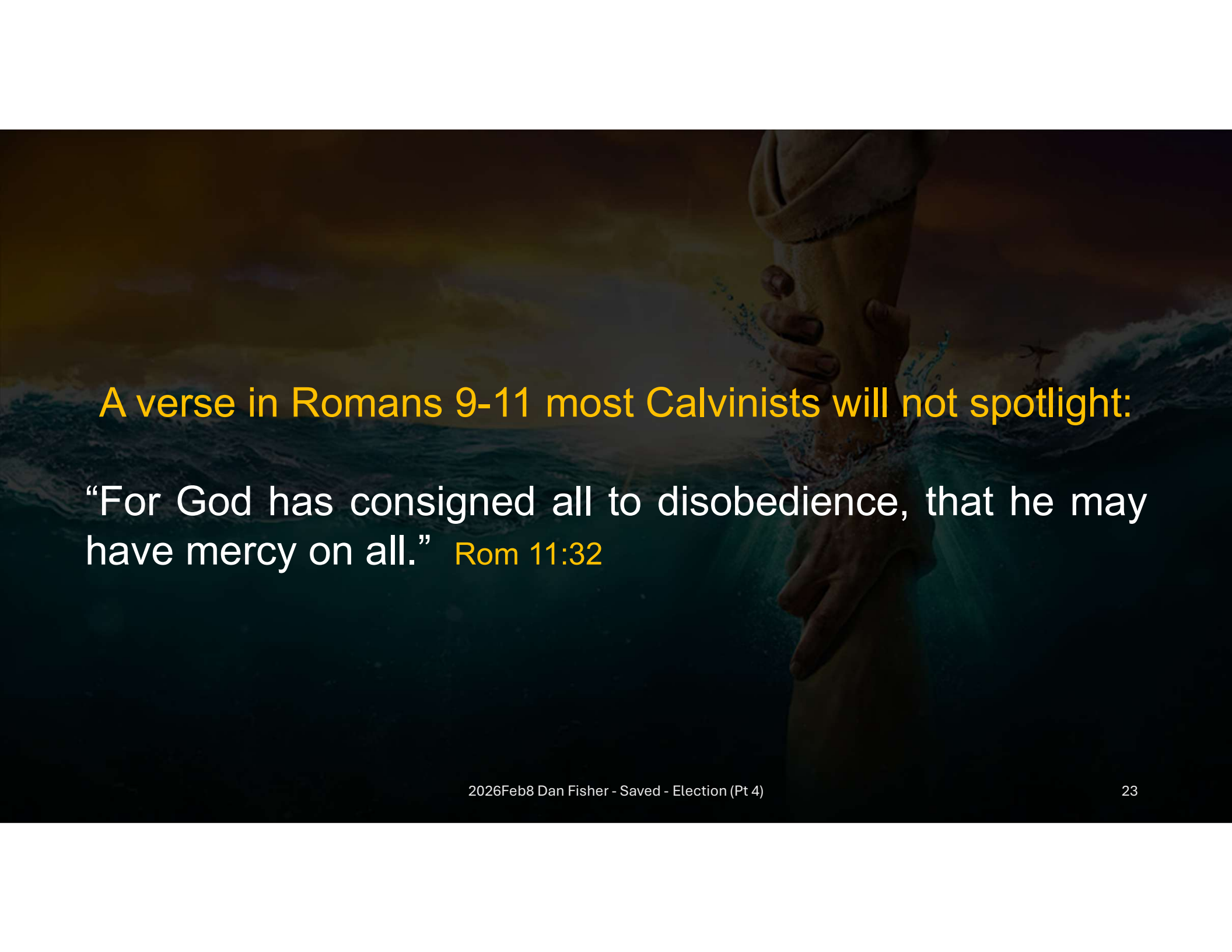
“I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.⁴ They are Israelites, ...”

Rom 9:2-3

“Brothers, my heart's desire and prayer to God for them is that they may be saved.” Rom 10:1

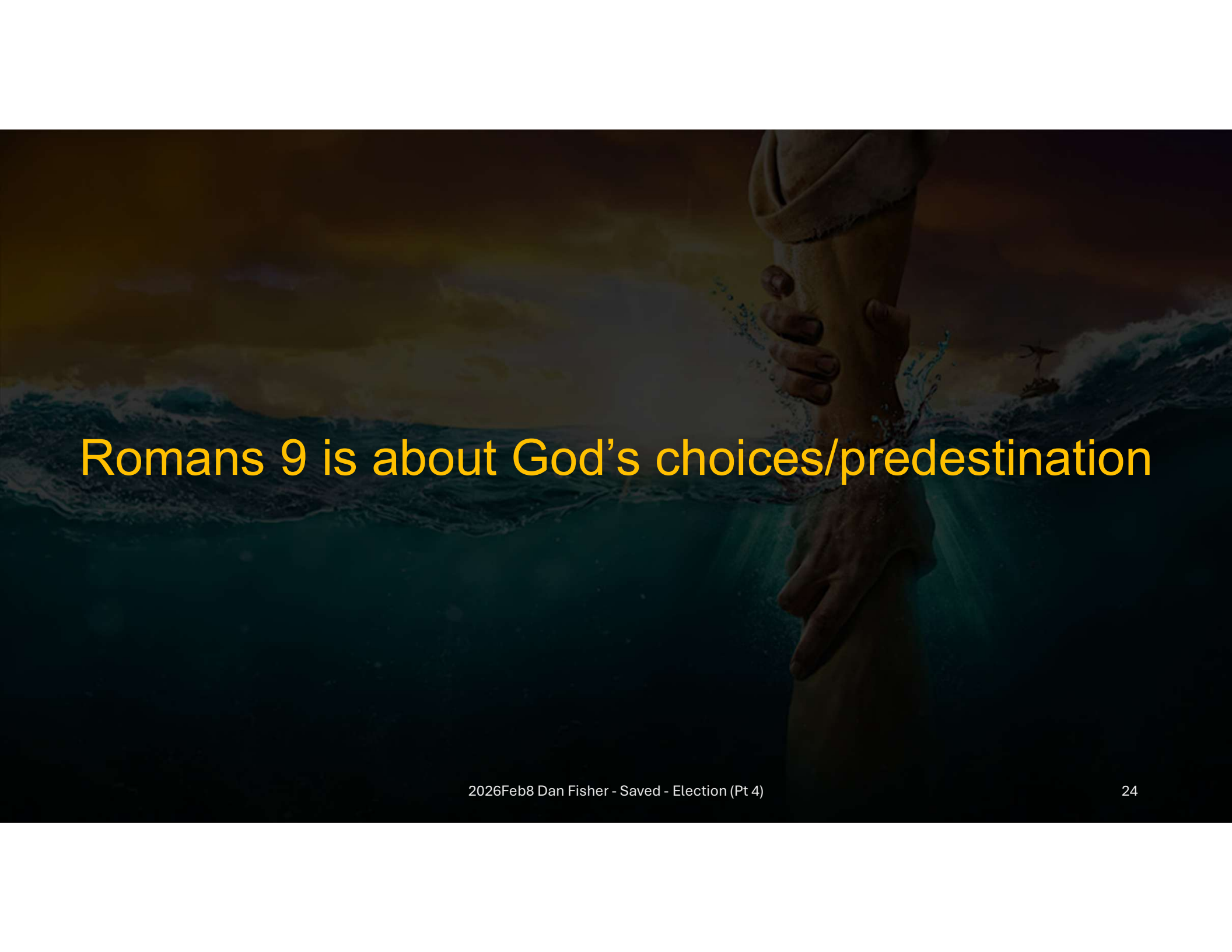
“I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.² God has not rejected his people whom he foreknew.”

Rom 11:1-2

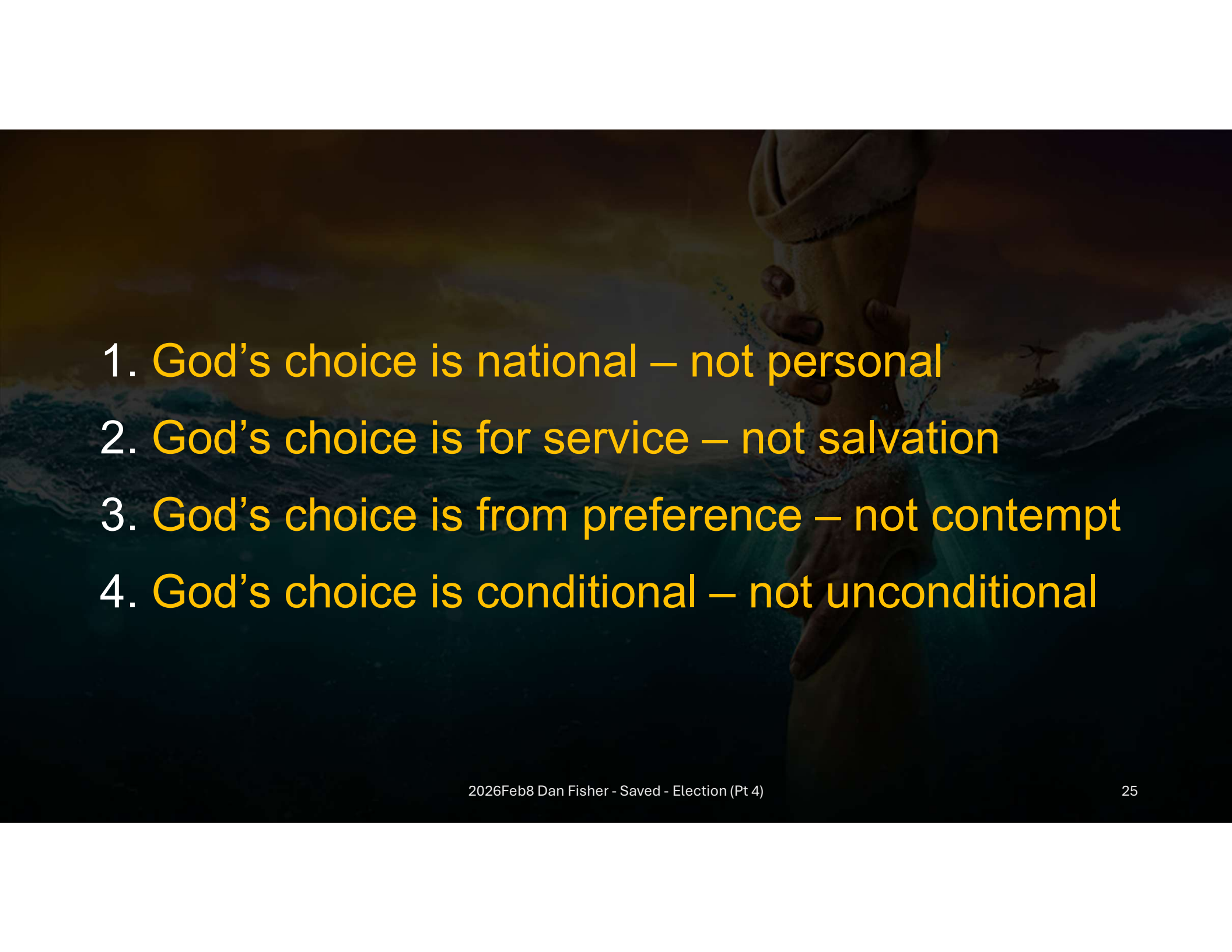
A dramatic painting of a person's arm and hand reaching out of a turbulent sea under a stormy sky. The hand is positioned as if grasping or supporting something, with water splashing around it. The background shows a dark, swirling sea and a cloudy, orange-hued sky, suggesting a sunset or sunrise during a storm.

A verse in Romans 9-11 most Calvinists will not spotlight:

“For God has consigned all to disobedience, that he may have mercy on all.” Rom 11:32

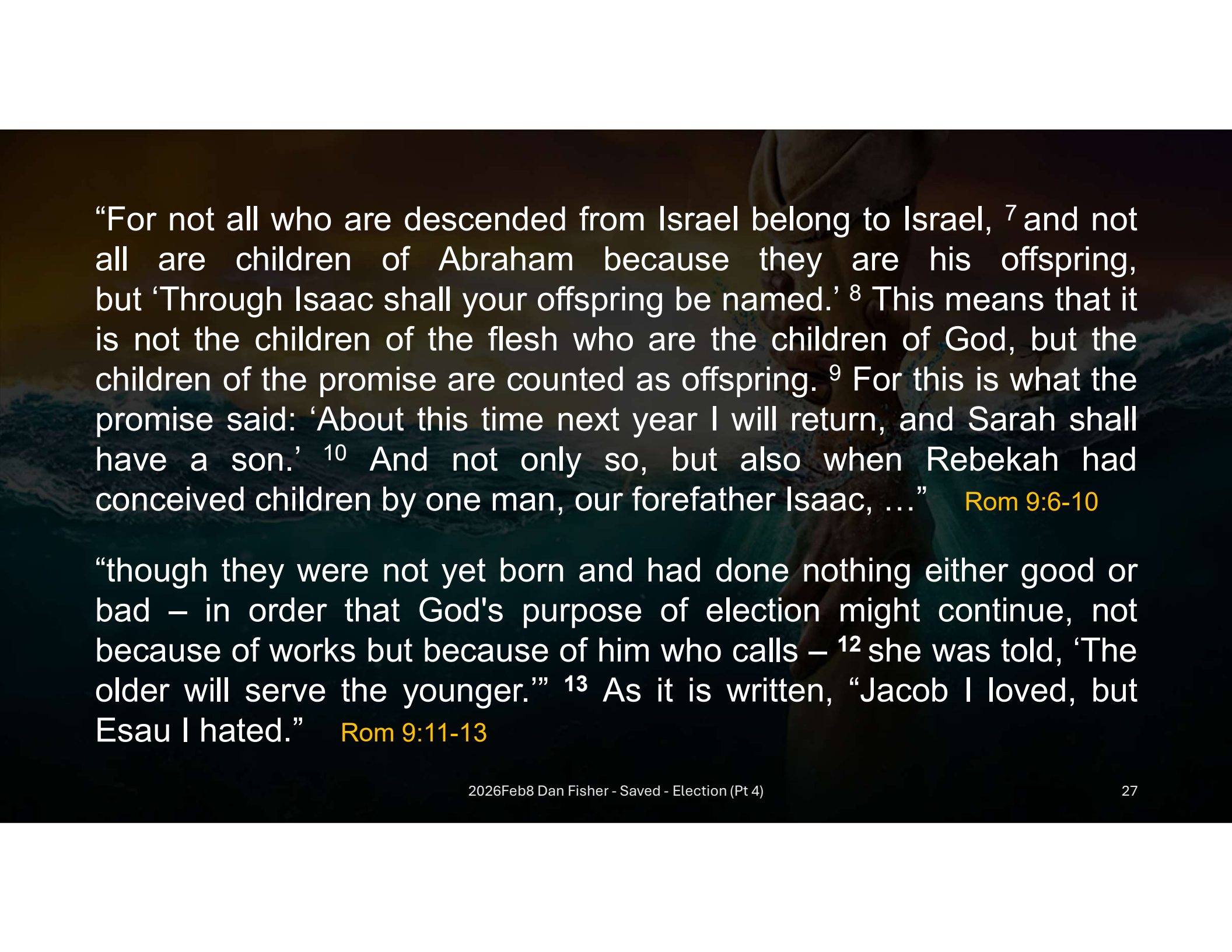
A dramatic painting depicting a rescue at sea. A person is being pulled up from the water by a large, muscular hand reaching down from above. The scene is set against a dark, stormy sky with a small boat visible in the distance. The overall mood is one of divine intervention and salvation.

Romans 9 is about God's choices/predestination

- 
- The background of the slide is a dark, atmospheric painting. It depicts a turbulent sea with a small, dark ship visible in the distance. A large, pale hand reaches down from the upper right, its fingers slightly curled as if grasping or releasing something. The lighting is dramatic, with a bright, hazy glow emanating from behind the hand, creating a sense of divine presence or intervention. The overall mood is somber and contemplative.
1. God's choice is national – not personal
 2. God's choice is for service – not salvation
 3. God's choice is from preference – not contempt
 4. God's choice is conditional – not unconditional

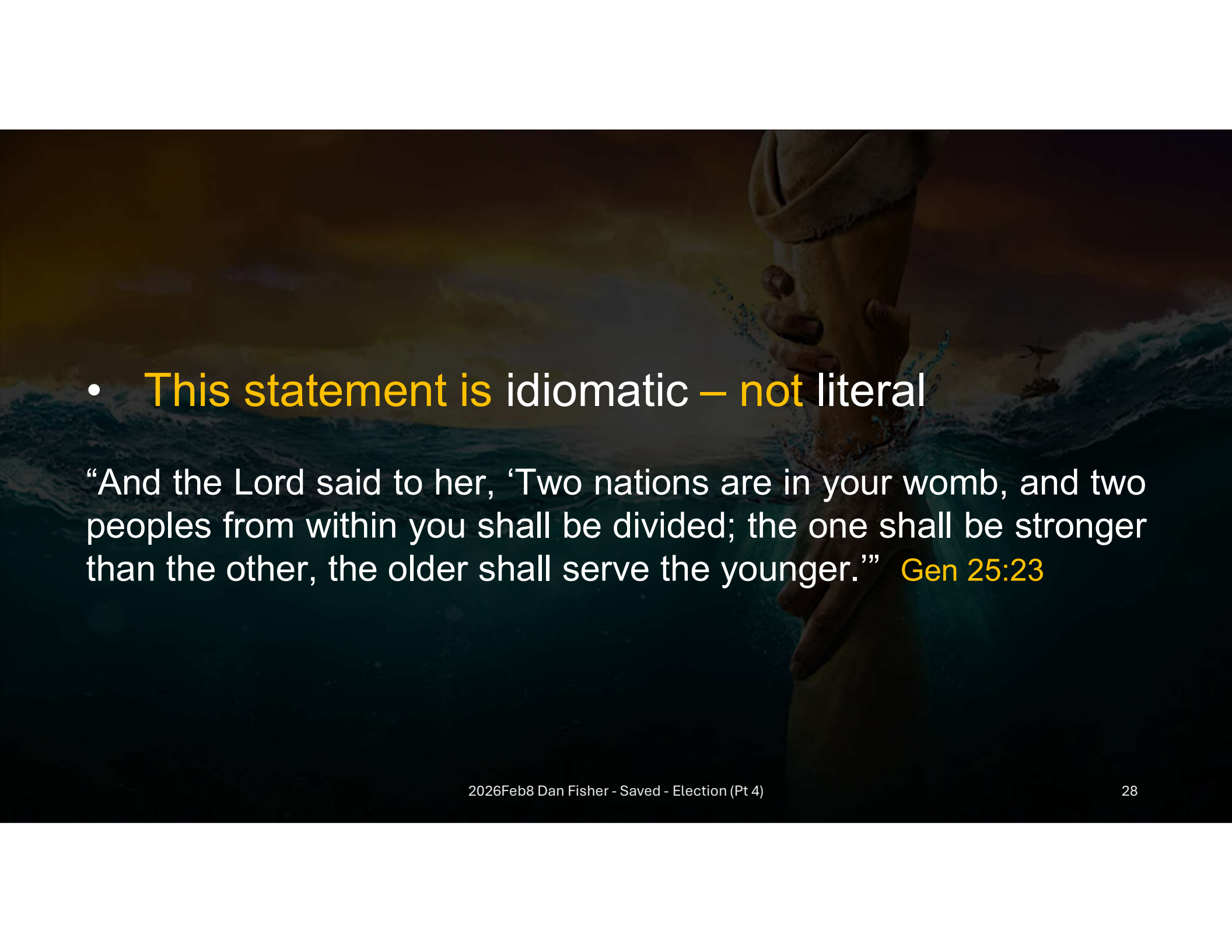
A dramatic painting of a stormy sea with a small boat in the distance and a large hand reaching down from the sky. The scene is dark and moody, with a large, muscular hand reaching down from the top right, grasping a smaller hand. The sea is turbulent with white-capped waves, and a small boat is visible in the distance under a dark, cloudy sky.

2. God's choice is national – not personal

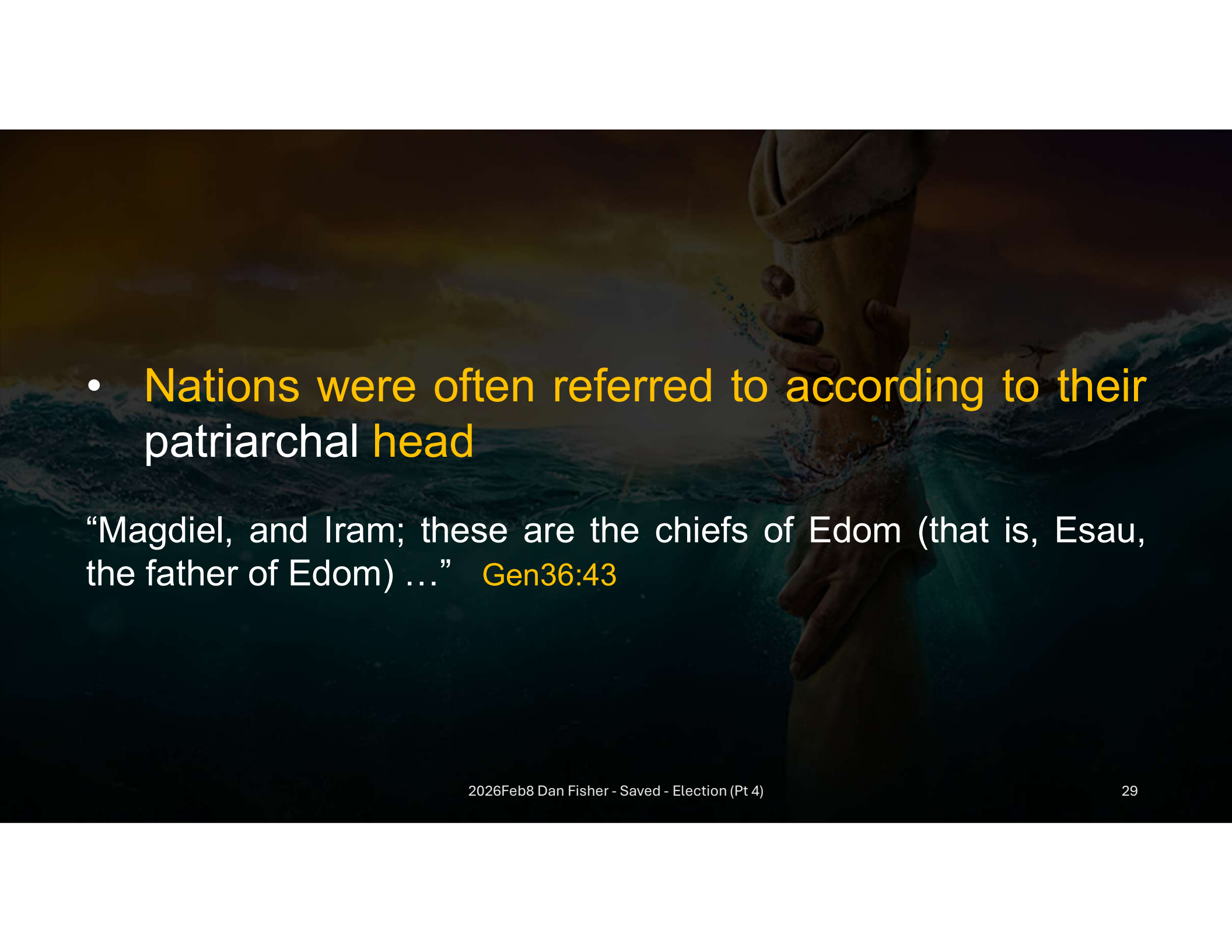


“For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but ‘Through Isaac shall your offspring be named.’ ⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹ For this is what the promise said: ‘About this time next year I will return, and Sarah shall have a son.’ ¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ...” **Rom 9:6-10**

“though they were not yet born and had done nothing either good or bad – in order that God's purpose of election might continue, not because of works but because of him who calls – ¹² she was told, ‘The older will serve the younger.’” ¹³ As it is written, “Jacob I loved, but Esau I hated.” **Rom 9:11-13**

- 
- **This statement is** idiomatic – **not** literal

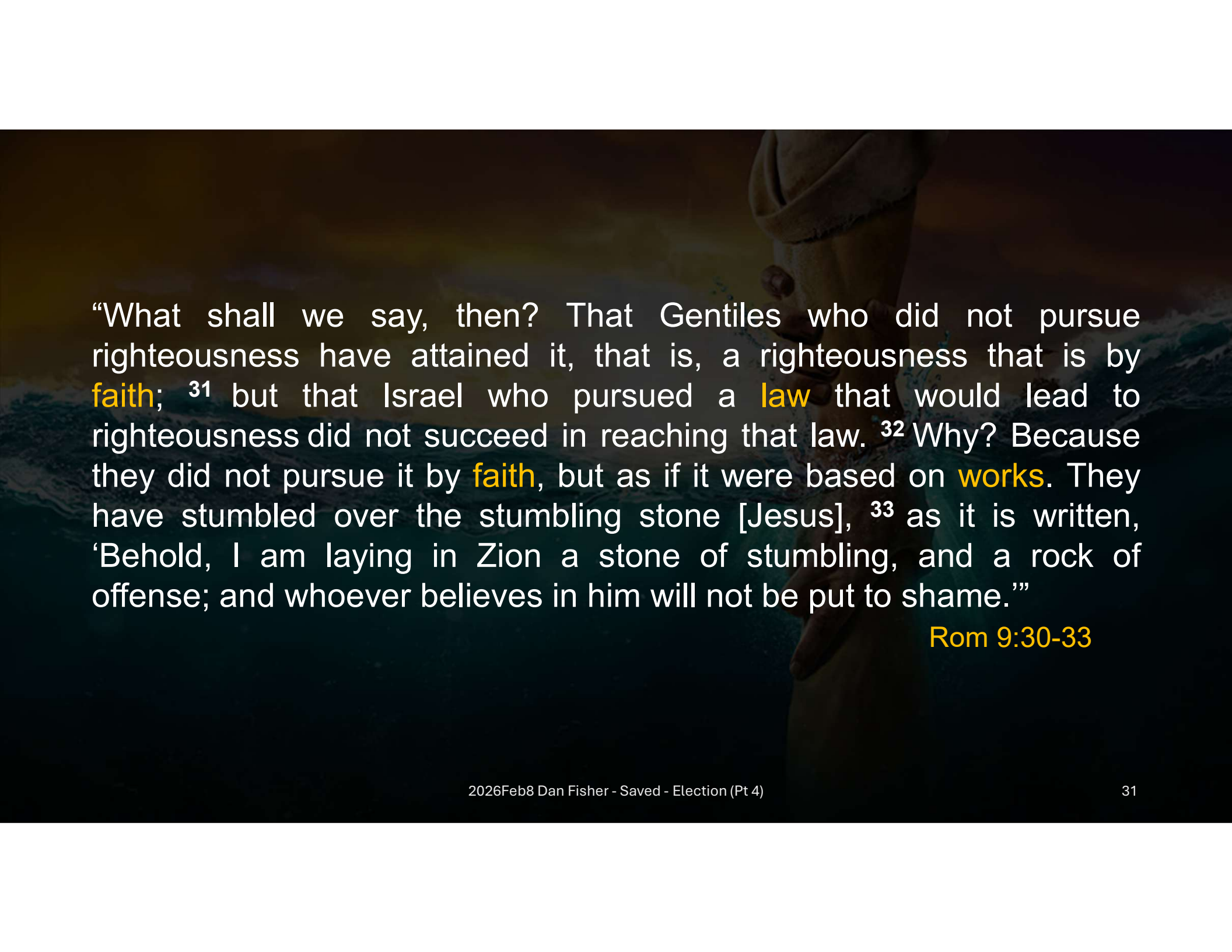
“And the Lord said to her, ‘Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger.’” **Gen 25:23**

- 
- Nations were often referred to according to their patriarchal head

“Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of Edom) ...” Gen36:43

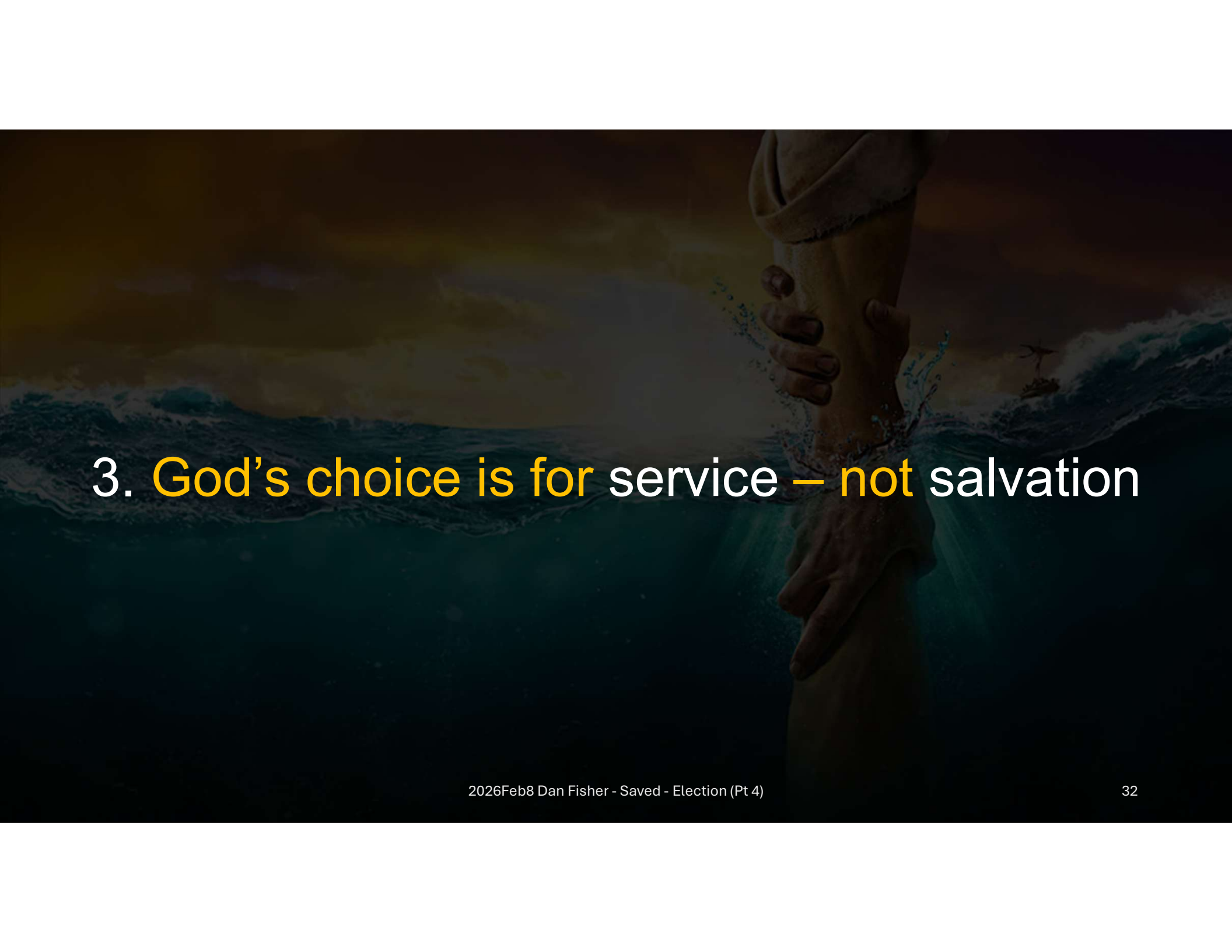
- Two children can also represent two covenants

“For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the **flesh**, while the son of the free woman was born through **promise**. ²⁴ Now this may be interpreted **allegorically**: these women are **two covenants**. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery **[the law, works]** with her children **[Israel]**. ²⁶ But the Jerusalem above **[Sarah]** is free **[promise, faith, grace]**, and she is our mother.” **Gal 4:22-27**

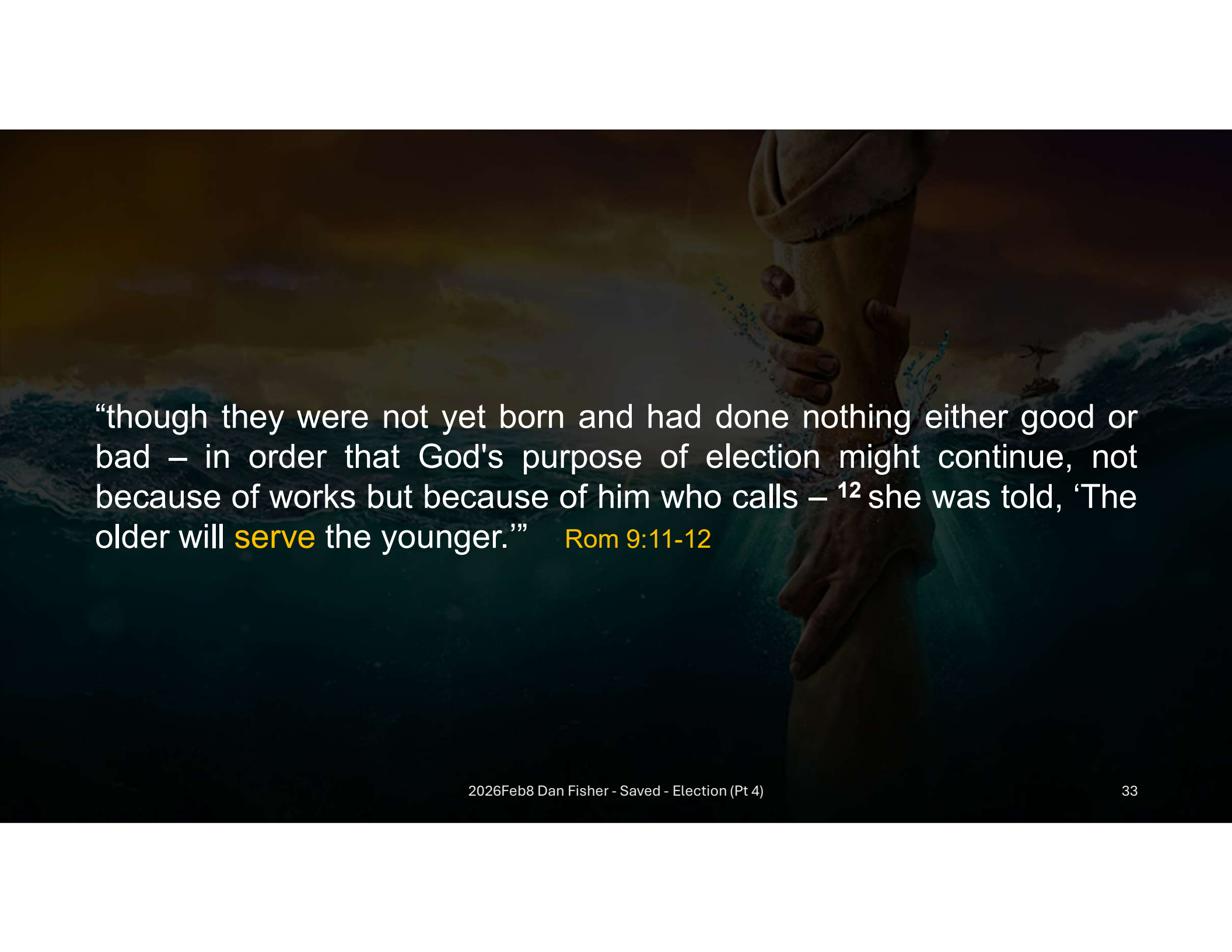


“What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by **faith**; ³¹ but that Israel who pursued a **law** that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by **faith**, but as if it were based on **works**. They have stumbled over the stumbling stone [Jesus], ³³ as it is written, ‘Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.’”

Rom 9:30-33

The background is a dark, atmospheric painting. It depicts a person's arm, possibly a soldier's, being held or supported by another hand. The scene is set against a turbulent sea with white-capped waves and a dark, cloudy sky. In the far distance, a small boat is visible on the horizon. The overall mood is somber and contemplative.

3. God's choice is for service – not salvation

A dramatic painting of a stormy sea with a small boat in the distance and a hand reaching down from the top right.

“though they were not yet born and had done nothing either good or bad — in order that God's purpose of election might continue, not because of works but because of him who calls — ¹² she was told, ‘The older will **serve** the younger.’” **Rom 9:11-12**

- **God is sovereign and can do what He** pleases

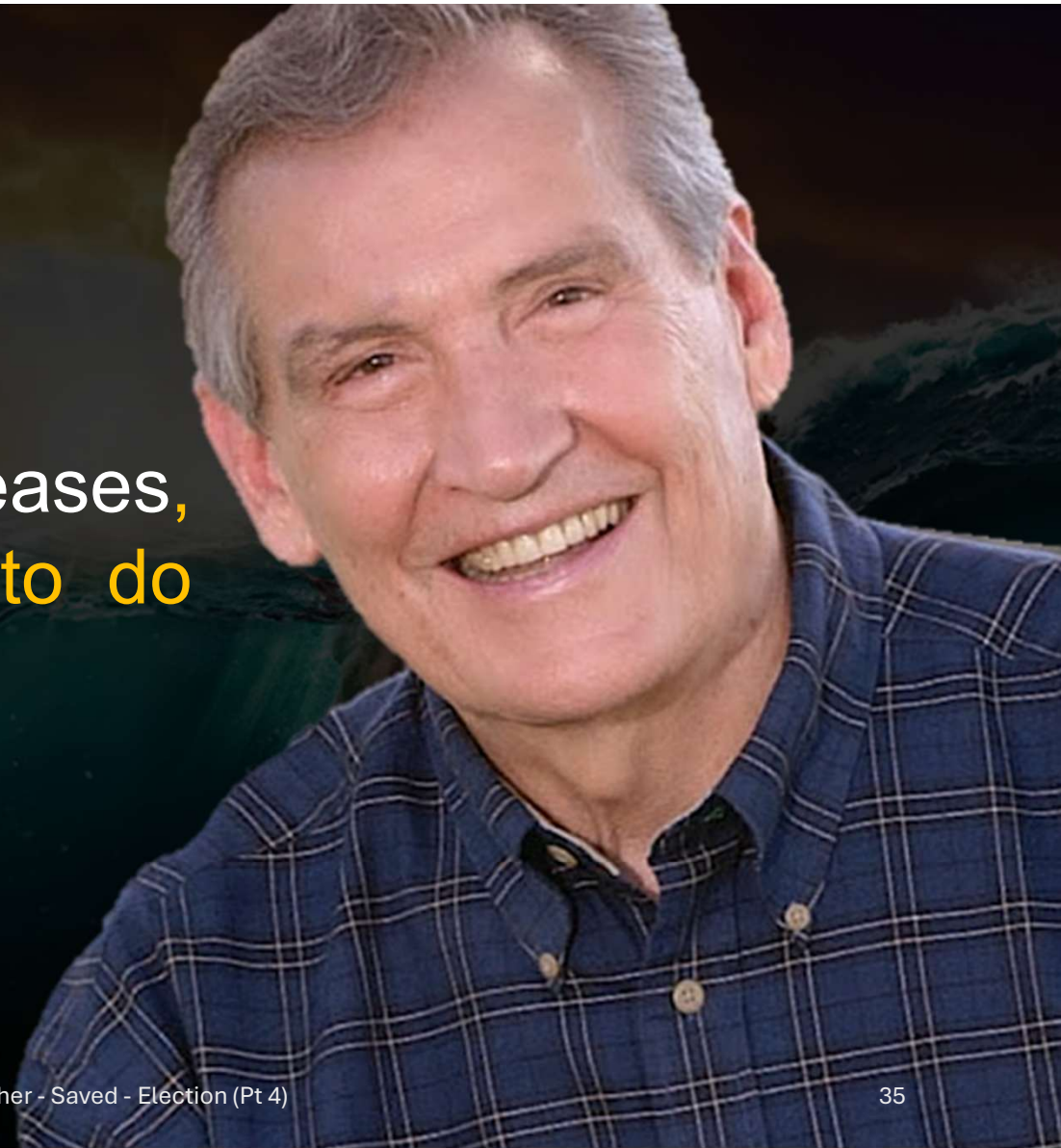
“Our God is in the heavens; He does all that he pleases.” **Ps 115:3**

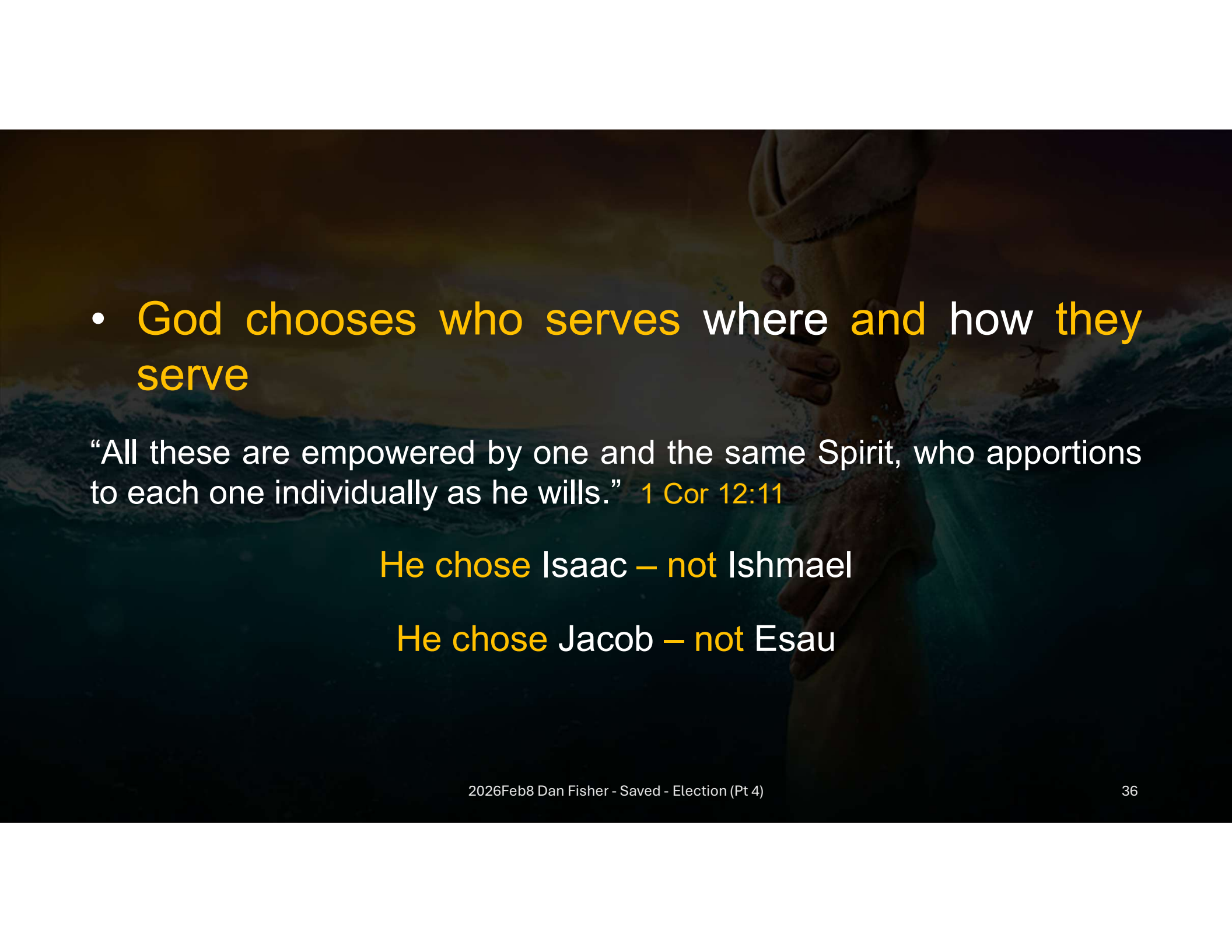
“Whatever the Lord pleases, He does, in heaven and on earth, in the seas and all deeps.” **Ps 135:6**

“for I am God, and there is no other; I am God, and there is none like me, ¹⁰ declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’” **Is 46:10**

“He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, ‘What have You done?’” **Dan 4:35**

“God does what He pleases,
but He always pleases to do
right.” Adrian Rogers

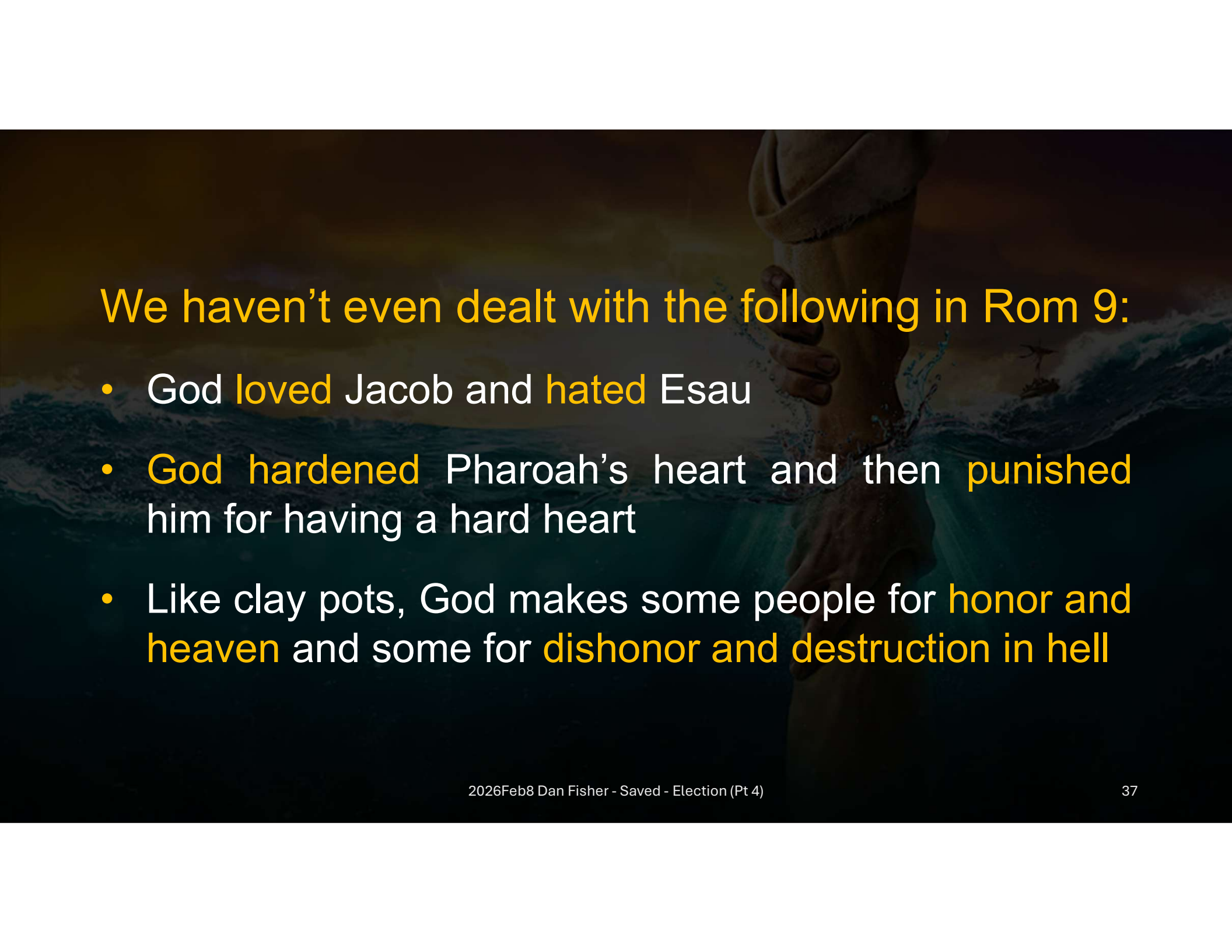


- 
- God chooses who serves where and how they serve

“All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.” 1 Cor 12:11

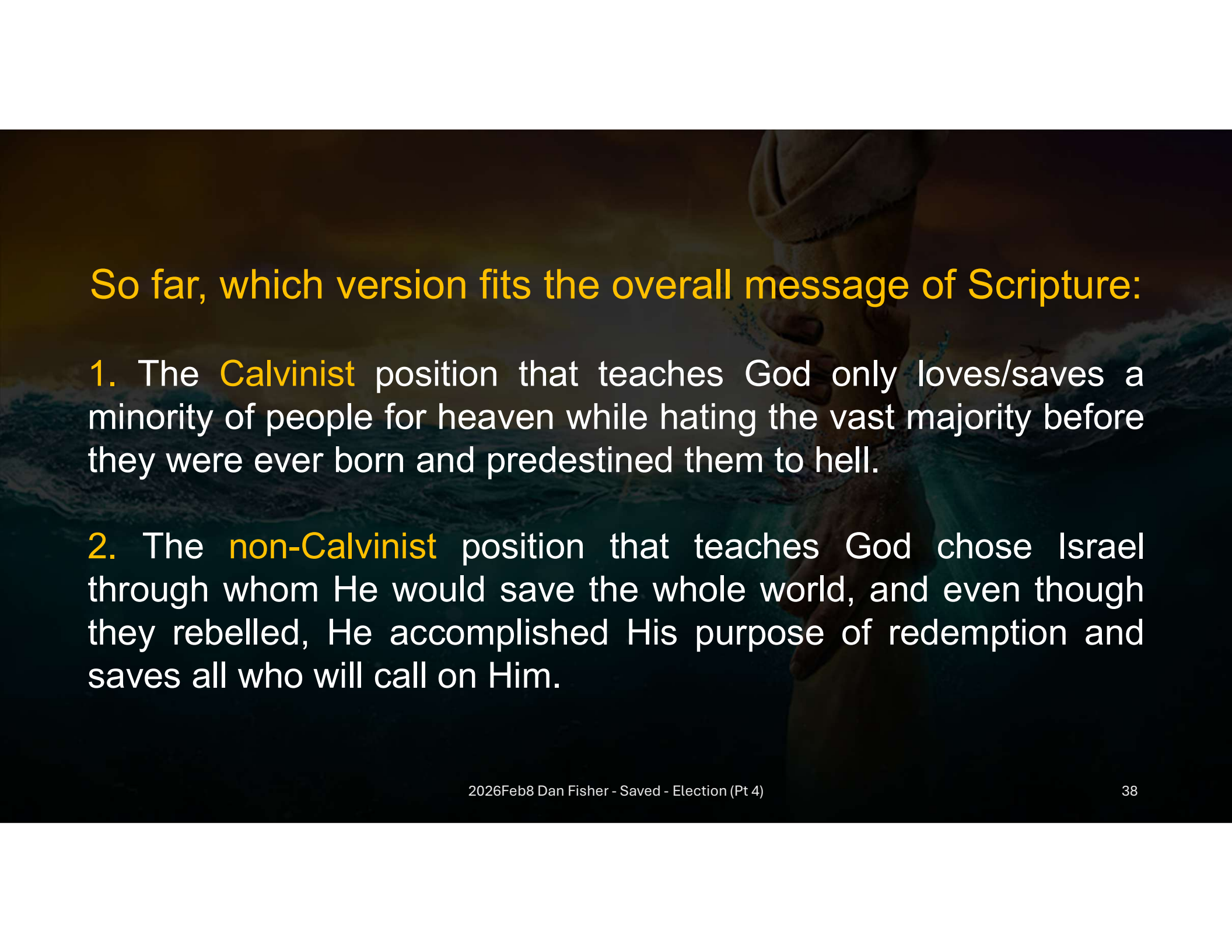
He chose Isaac – not Ishmael

He chose Jacob – not Esau



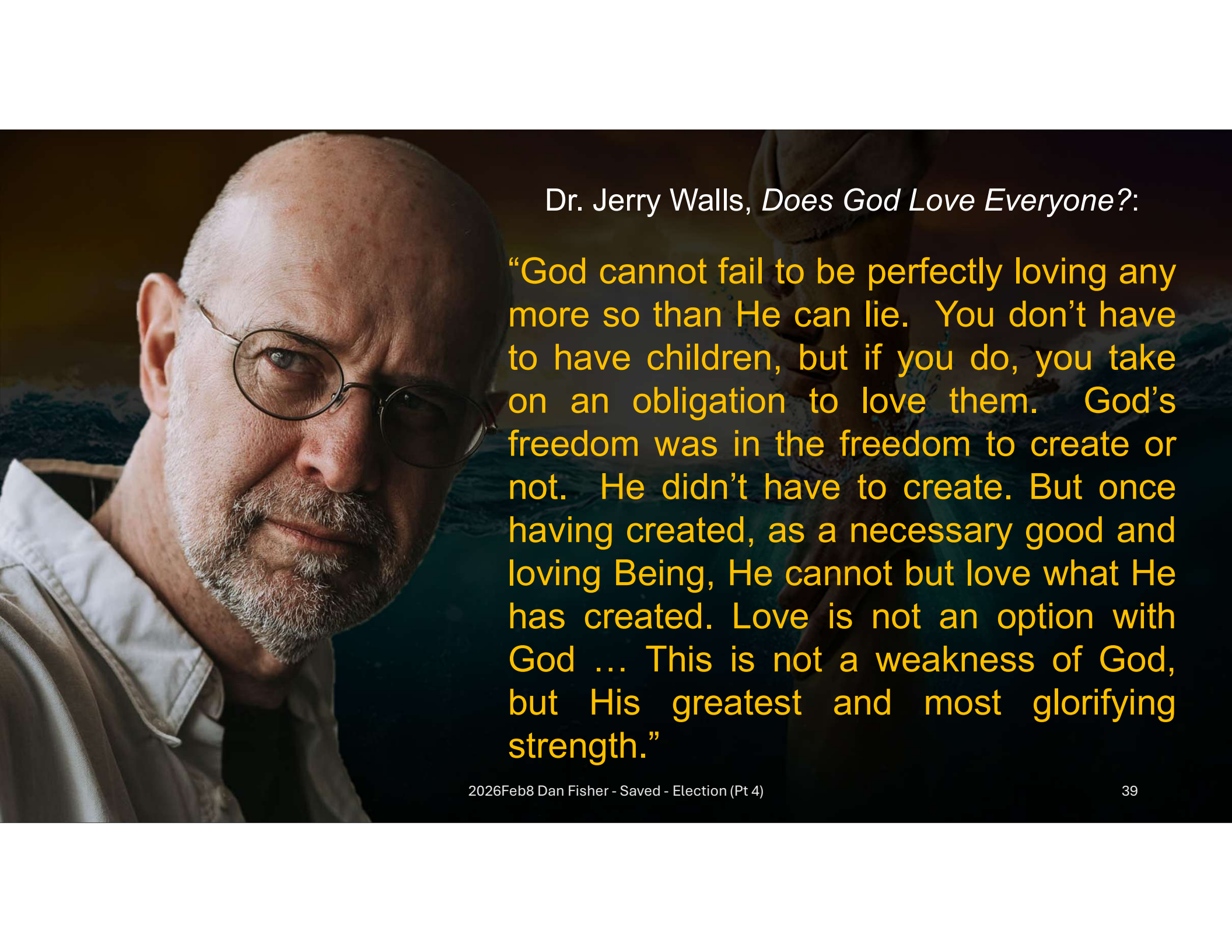
We haven't even dealt with the following in Rom 9:

- God **loved** Jacob and **hated** Esau
- God **hardened** Pharoah's heart and then **punished** him for having a hard heart
- Like clay pots, God makes some people for **honor and heaven** and some for **dishonor and destruction in hell**



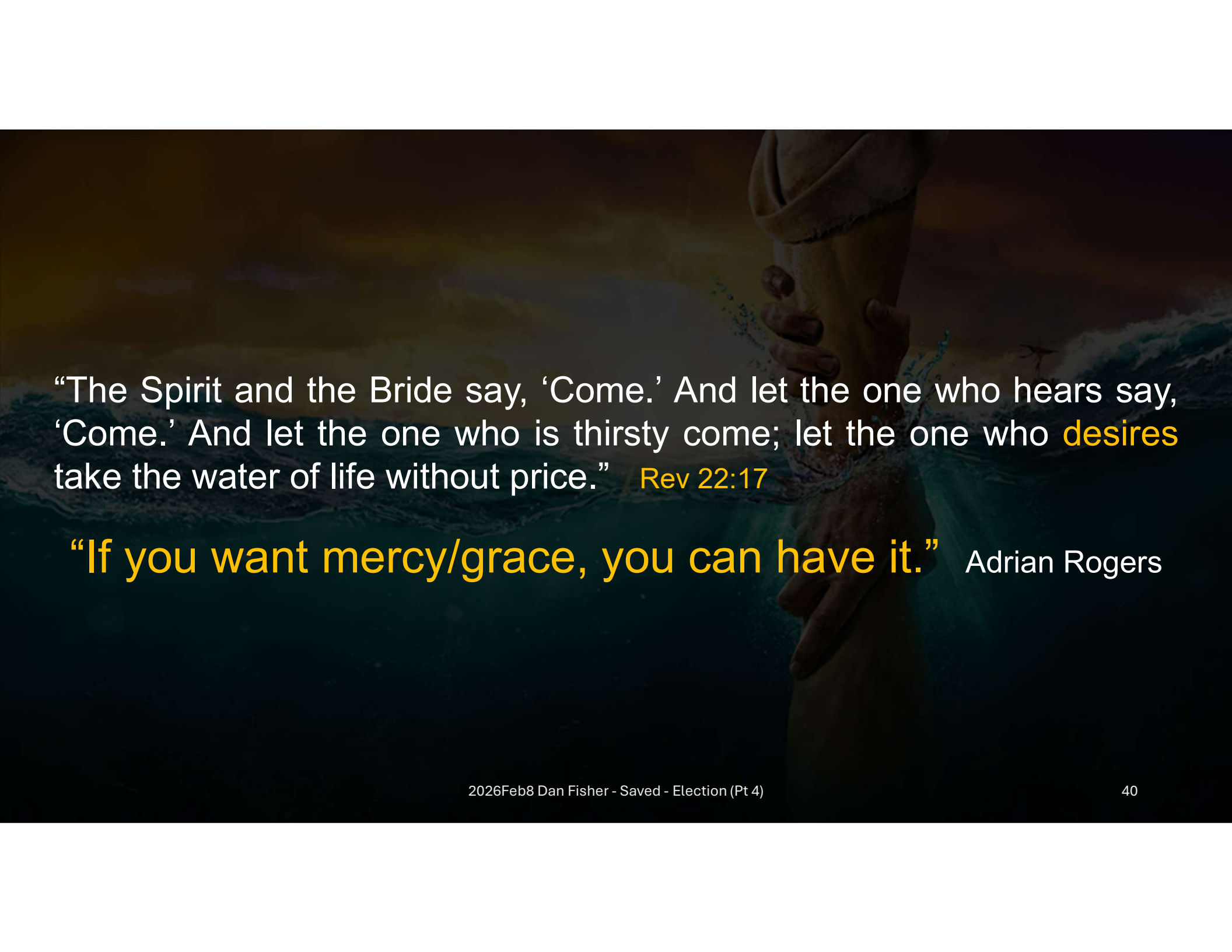
So far, which version fits the overall message of Scripture:

1. The **Calvinist** position that teaches God only loves/saves a minority of people for heaven while hating the vast majority before they were ever born and predestined them to hell.
2. The **non-Calvinist** position that teaches God chose Israel through whom He would save the whole world, and even though they rebelled, He accomplished His purpose of redemption and saves all who will call on Him.



Dr. Jerry Walls, *Does God Love Everyone?*:

“God cannot fail to be perfectly loving any more so than He can lie. You don’t have to have children, but if you do, you take on an obligation to love them. God’s freedom was in the freedom to create or not. He didn’t have to create. But once having created, as a necessary good and loving Being, He cannot but love what He has created. Love is not an option with God ... This is not a weakness of God, but His greatest and most glorifying strength.”



“The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who **desires** take the water of life without price.” **Rev 22:17**

“If you want mercy/grace, you can have it.” Adrian Rogers