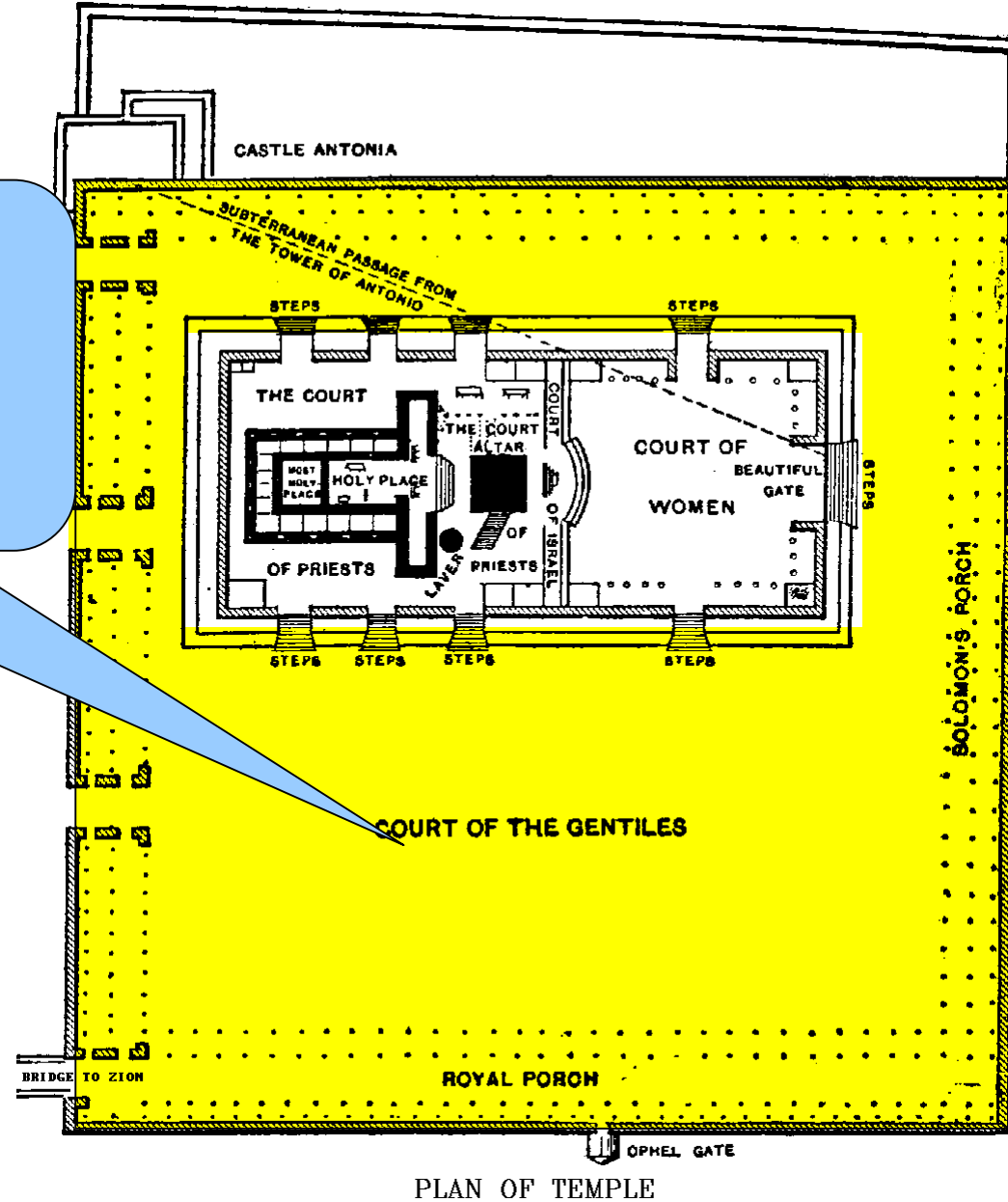


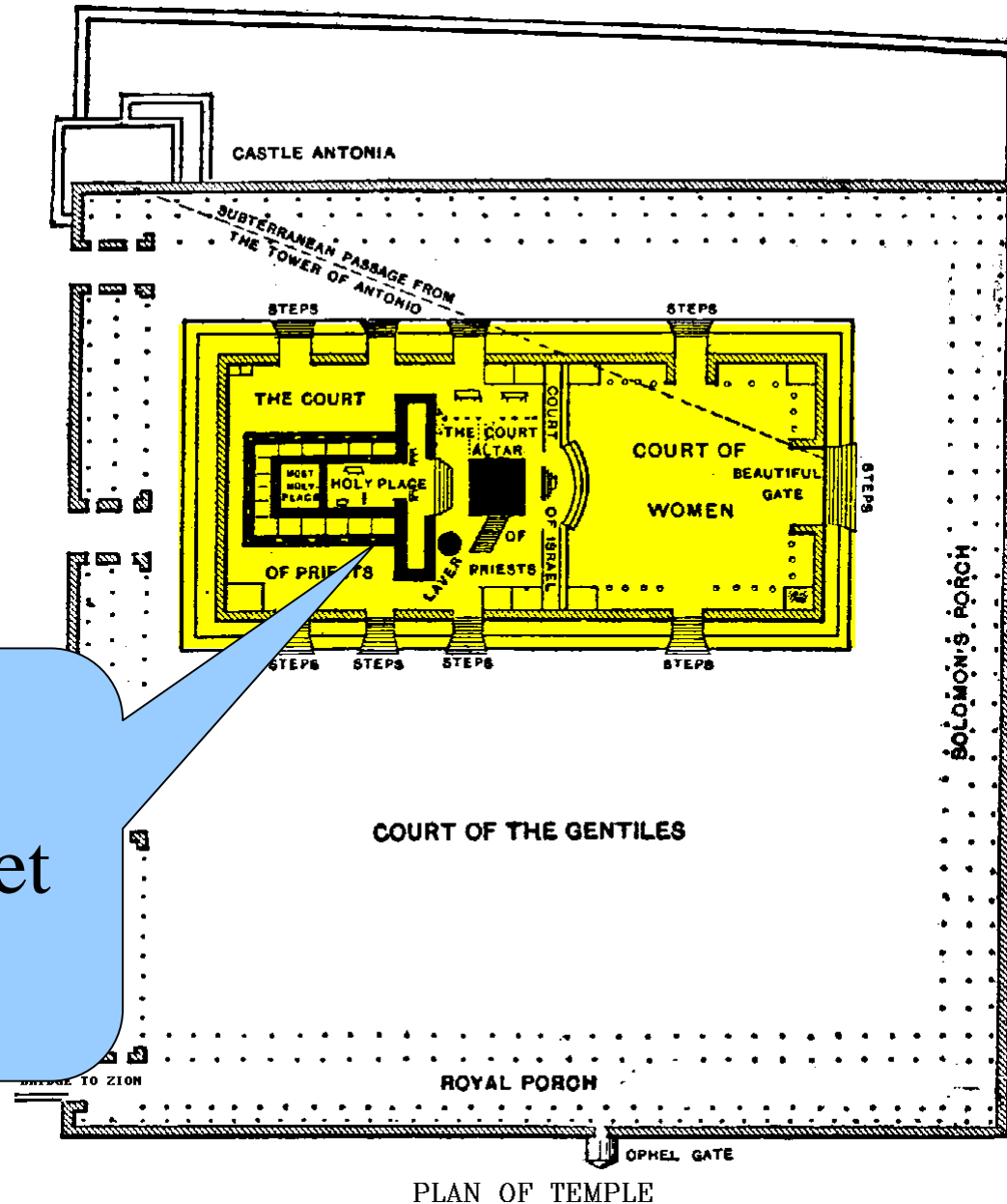
The Bible vs. Calvinism: Unconditional Election

The Courts of the Temple

The Court of the Gentiles

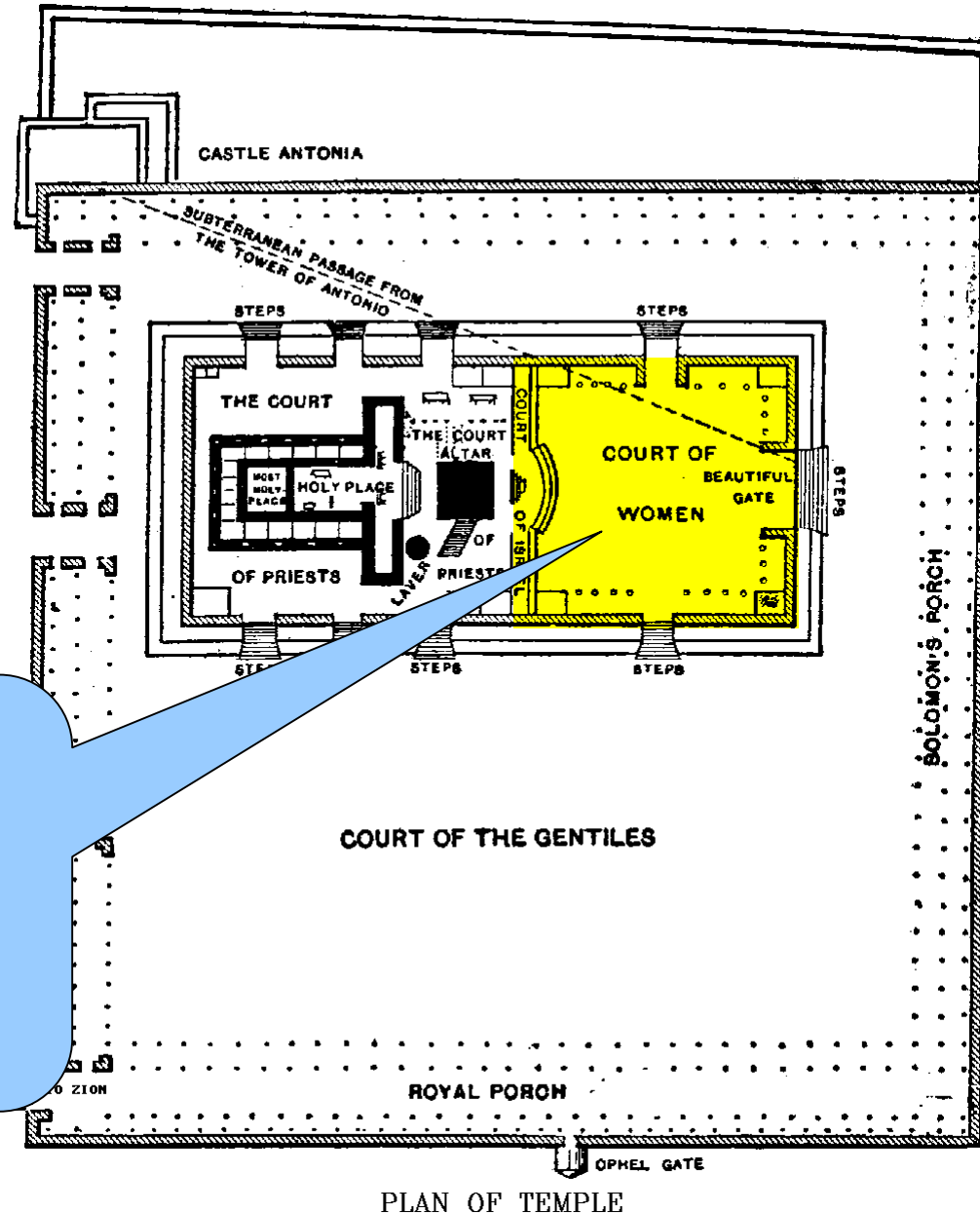


The Courts of the Temple



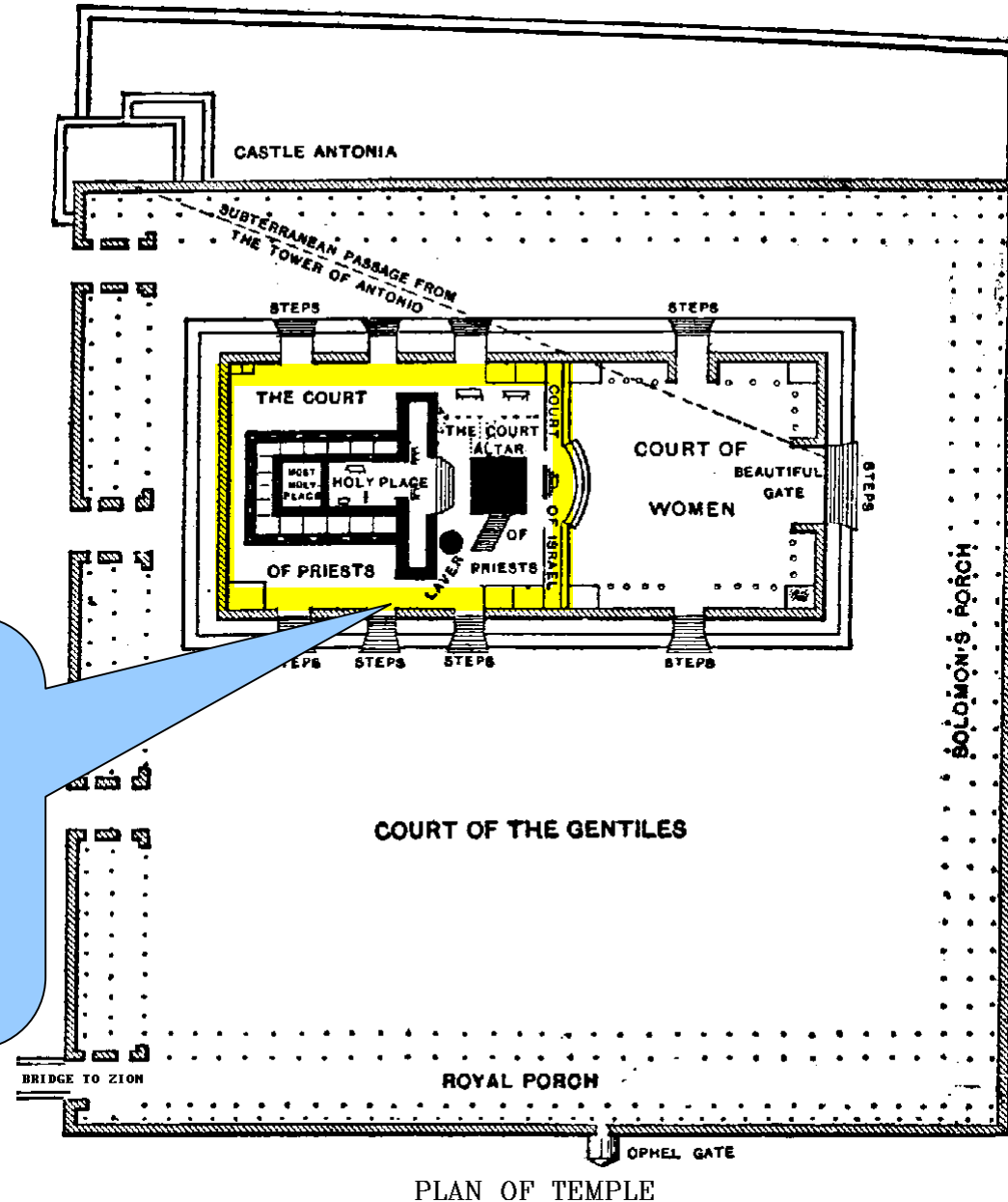
The Sacred
Enclosure – 3 feet
higher

The Courts of the Temple



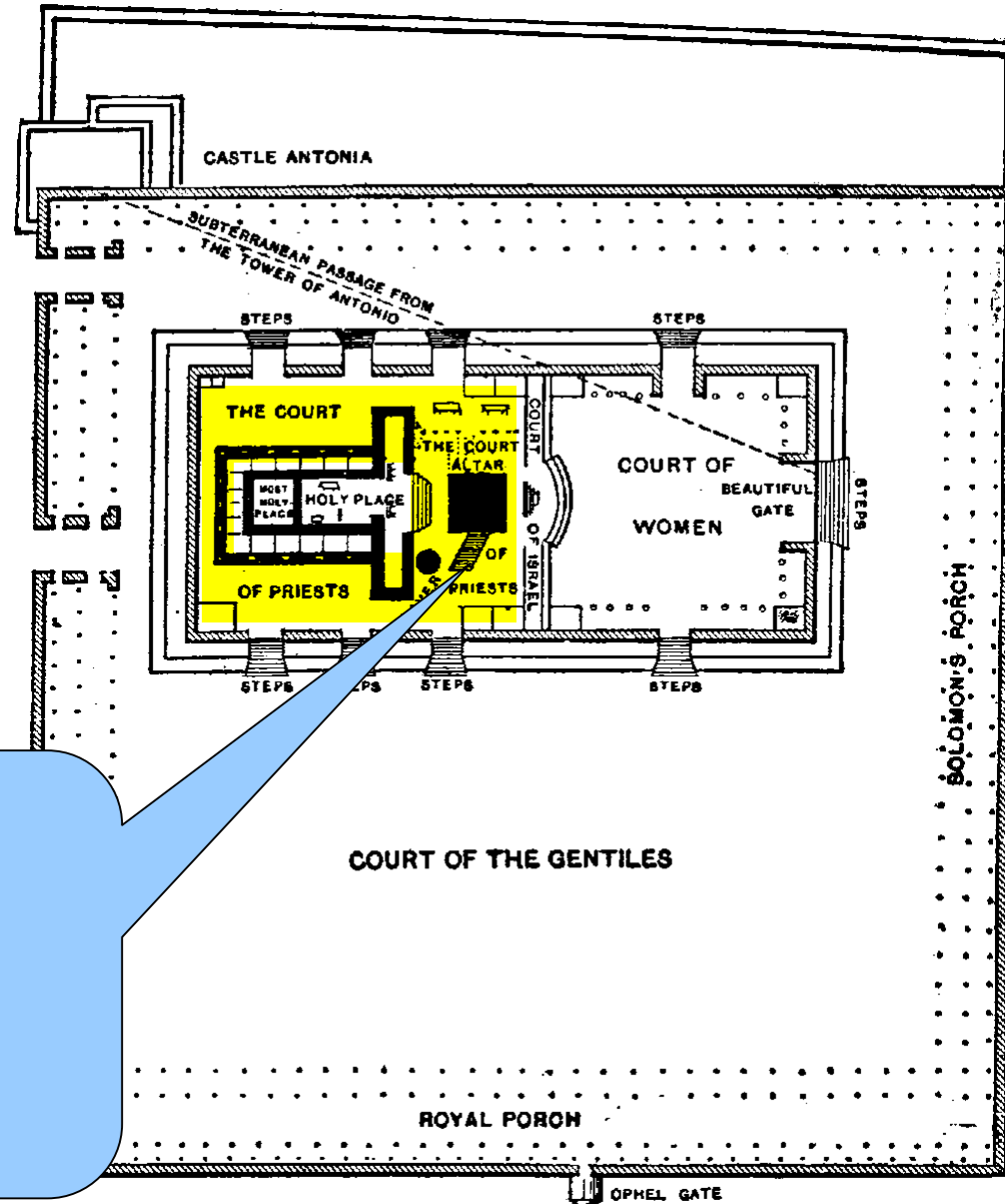
The Court of Women – 3 feet higher

The Courts of the Temple



The Court of Israel
– 10 feet higher

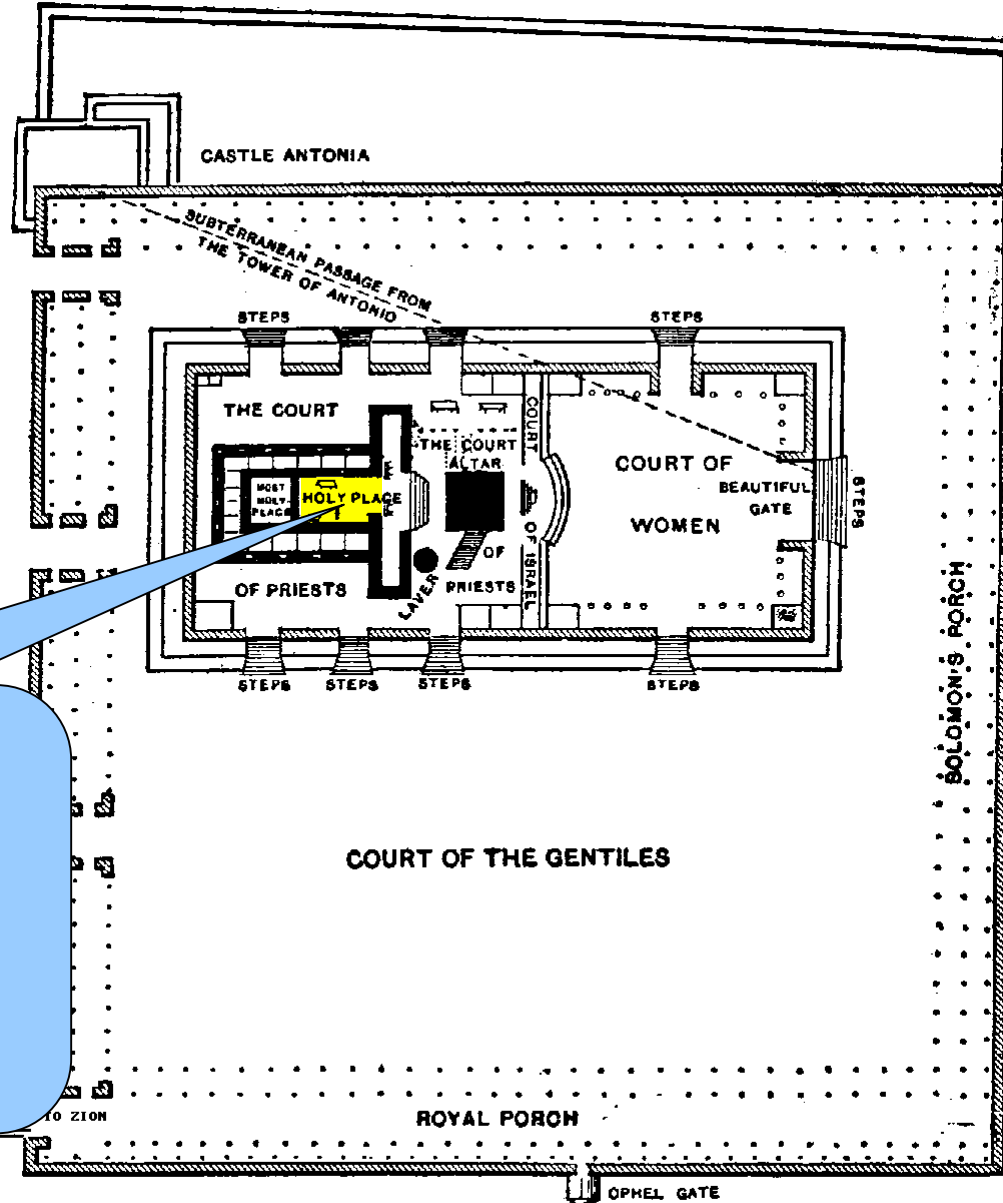
The Courts of the Temple



The Court of Priests – 3 feet higher

PLAN OF TEMPLE

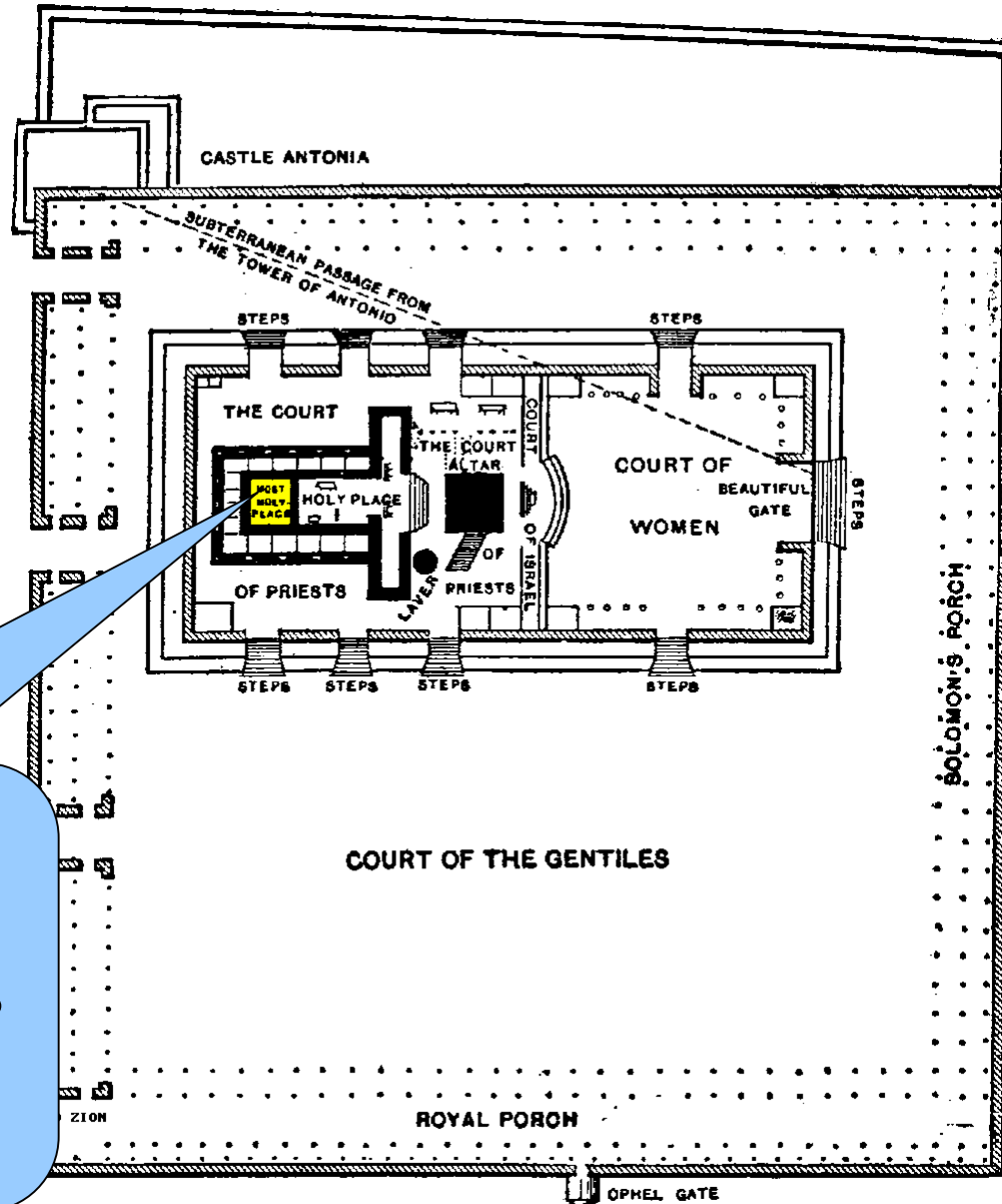
The Courts of the Temple



The Holy Place –
8 feet higher

PLAN OF TEMPLE

The Courts of the Temple



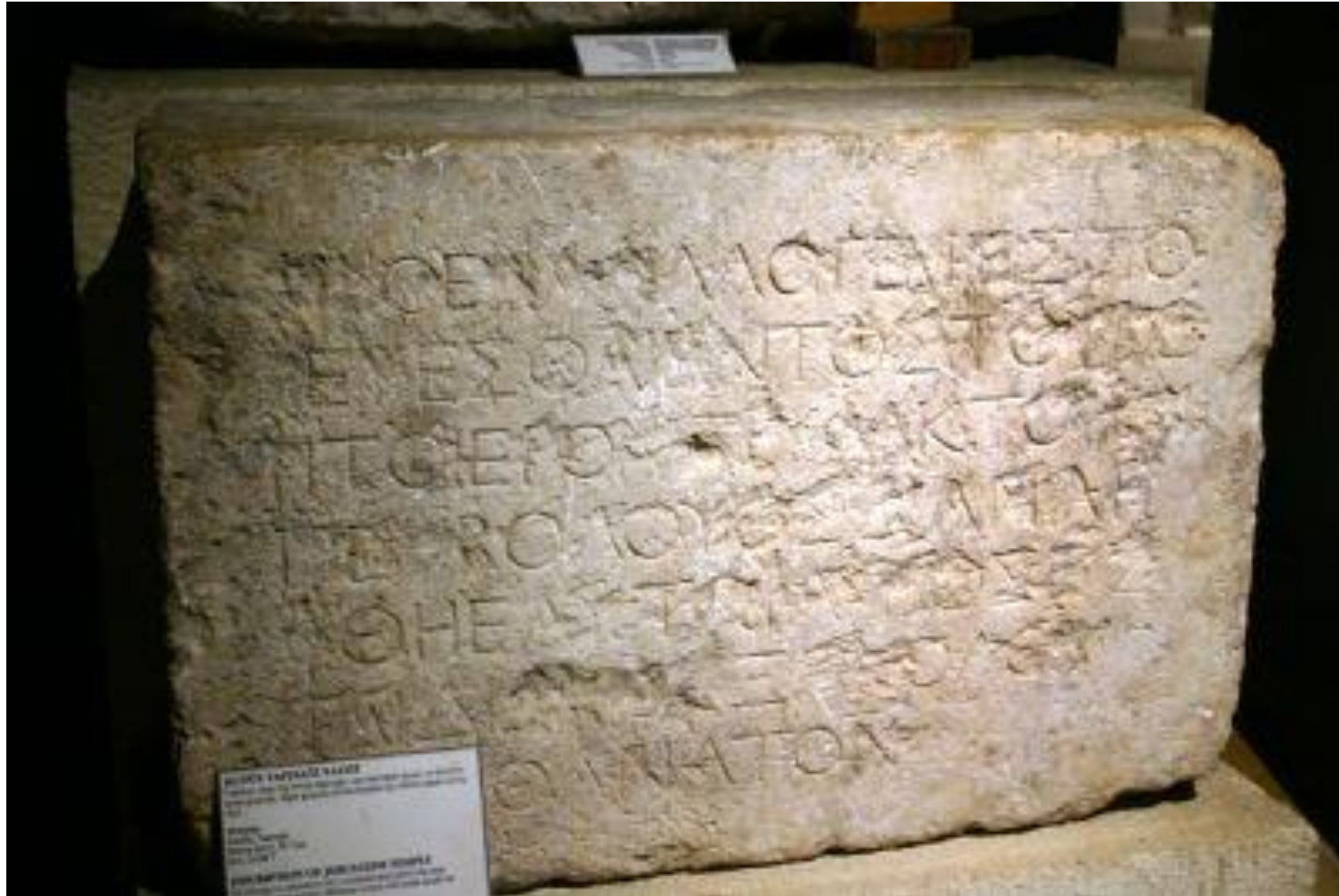
The Holy of Holies

PLAN OF TEMPLE

The Middle Wall of Separation

- 4 ½ feet high wall surrounding the sacred enclosure
- Plaques at intervals warning Gentiles not to enter
- “No outsider shall enter the protective enclosure around the sanctuary. And whoever is caught will have only himself to blame for his ensuing death”

The Warning Inscription



Goals of this Study

- Compare the selection of the Jews as God's chosen people with the Calvinist doctrine of Unconditional Election
- Show the inconsistency of Unconditional Election with the nature of the gospel
- Illustrate the glory of God and His truth

Unconditional Election

“Predestination, according to Calvin, is the eternal and unchangeable decree of God by which he foreordained, for his own glory and the display of his attributes of mercy and justice, a part of the human race, without any merit of their own, to eternal salvation, and another part, in just punishment of their sin, to eternal damnation.” - Creeds of Christendom, by Philip Schaff, Vol. 1, Section 59.

Unconditional Election: The Basis

- Necessary conclusion of the Calvinist doctrine of Total Inherited Depravity (Original Sin)
- A misdirected attempt to give God glory by making Him responsible for every aspect of our redemption
- Based on a misunderstanding of predestination (Rom. 8:29-30; Eph. 1: 5, 11; 1 Pet. 1:2)

Romans 8:29-30

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. ³⁰Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Ephesians 1:5, 11

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

¹¹In 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,

1 Peter 1:2

elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Unconditional Election: Typical Objections and Defenses

- Leads to immorality (Rom 6:1-2)
- Unjust (Rom. 9:14, 18-21)
- The problem with using these verses to defend Calvinism is that you have to assume that Calvin's understanding of predestination was correct before these defences will apply.

Predestined: Its Meaning

Definition: "to mark out beforehand, to determine before, foreordain" - W. E. Vine

"For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose **determined before** to be done.

- Acts 4:27-28

The Jews: God's Chosen People

- The Jews were God's chosen people (Gen. 12:1-3)
- They had come to believe that as long as they were circumcised, God was pleased with them
- They were wrong (Luke 3:7-8; Rom. 9)

Luke 3:7-8

Then he said to the multitudes that came out to be baptized by him, "Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones.

The Jews: God's Chosen People

- The Jews were God's chosen people (Gen. 12:1-3)
- They had come to believe that as long as they were circumcised, God was pleased with them
- They were wrong (Luke 3:7-8; Rom. 9)
- Calvin was also wrong

The Gospel Is For All

- In Jesus' teaching (Lk. 13:23-30; John 10:16)

Luke 13:28-30

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. 29 They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. 30 And indeed there are last who will be first, and there are first who will be last."

The Gospel Is For All

- In Jesus' teaching (Lk. 13:23-30; John 10:16)
- The renewed hope of Eph. 2:11-19

Ephesians 2:11-13

Therefore remember that you, once Gentiles in the flesh -- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands -- 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Ephesians 2:14-19

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Ephesians 2:14-19

17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

The Gospel Is For All

- In Jesus' teaching (Lk. 13:23-30; John 10:16)
- The renewed hope of Eph. 2:11-19
- The theme of heavenly praise (Rev. 5:8-10; 7:9-10; 15:3-4)

Revelation 5:8-10 ESV

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and **by your blood you ransomed people for God from every tribe and language and people and nation,** 10 and you have made them a kingdom and priests to our God, and they shall reign on the earth."

Revelation 7:9-10 ESV

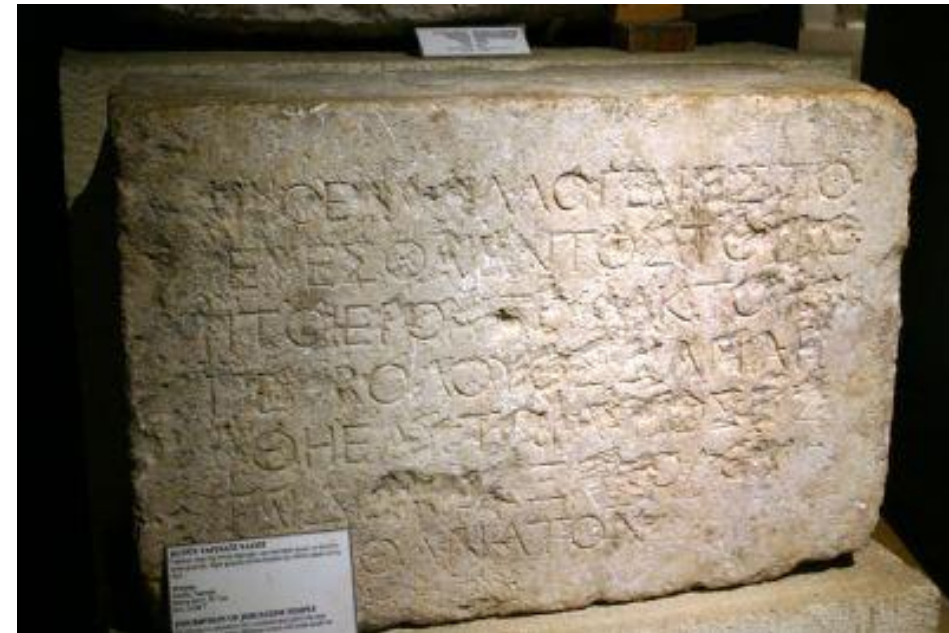
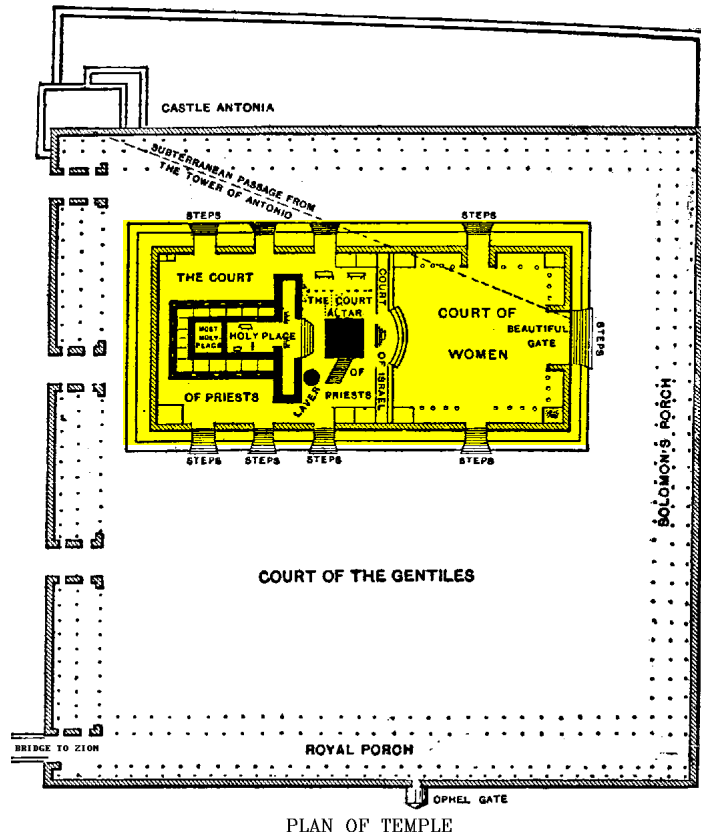
After this I looked, and behold, a great multitude that no one could number, **from every nation, from all tribes and peoples and languages**, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

The Superiority of the Gospel

- No limitations on who can be saved
- The middle wall of separation is removed
- Ended enmity between people because all are equal before God
- All can be citizens of the kingdom
- All can be members of the household of God.
- Demonstrates the wisdom of God
- Demonstrates the praiseworthiness of God

Unconditional Election vs The Universal Gospel

- Replaces the middle wall of separation with an insurmountable wall that reaches to heaven



Unconditional Election vs The Universal Gospel

- Replaces the middle wall of separation with an insurmountable wall that reaches to heaven
- Makes the gospel inferior to the Old Law in providing access to God (Ex. 12:43-49; Isa. 56:6-7)

Exodus 12:48-49

“And when a stranger dwells with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. 49 One law shall be for the native-born and for the stranger who dwells among you.”

Isaiah 56:6-7

"Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants Everyone who keeps from defiling the Sabbath, And holds fast My covenant 7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations."

Unconditional Election vs The Universal Gospel

- Replaces the middle wall of separation with an insurmountable wall that reaches to heaven
- Makes the gospel inferior to the Old Law in providing access to God (Ex. 12:43-49; Isa. 56:6-7)
- Imagine Ephesians 2:12 with no verse 13!

Ephesians 2:12-13

12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, **having no hope** and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For those who are not elect,
there is no hope of being
brought near by the blood of
Christ!

The Gospel is for All

- The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of **the world!** (John 1:29)
- 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. (John 3:16)
- And He Himself is the propitiation for our sins, and not for ours only but also **for the whole world.** (1 John 2:2)

The Gospel is for All

- And we have seen and testify that the Father has sent the Son *as* Savior of **the world**. (1 John 4:14)
- For this *is* good and acceptable in the sight of God our Savior, who **desires all men to be saved** and to come to the knowledge of the truth. (1 Timothy 2:3-4)
- The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, **not willing that any should perish but that all should come to repentance**. (2 Peter 3:9)