

GOD'S "PLAN A" Titus 1:1-4

Let me ask you a few questions: Why do you exist? Where do you come from? What's the purpose of your life? Where are you going? What's this whole world all about? Do you know? Is it spinning out of control? Is it just some big accident like evolution teaches? That this world just happens to put itself together over millions or billions of year and we're all freaks of nature that evolved from a tadpole, then a fish, then a reptile then a mammal then a monkey then a man? All the product of random chances and circumstances? I'd say you're way to complex for that. But if that's the case, our life has no meaning and no value and no order and no purpose. Life's a whim. Pointless. It doesn't matter what you live for or what you do with that sort of mindset. Nothing matters at that point. BUT what if, as the Bible teaches, this world was created by God, for men and women who were created by God? What if we were created in His image? What if there was a very definite plan for the ages of this world and one day God will make all things new with those who love Him? What if there's a God who loves you and wants a relationship with you? That would mean then that's there's a purpose for existence. Life would have meaning and value and order. There would be a program and plan and goals by that God. He would be actively involved in it if that were the case. And He is.

Throughout Titus, Paul is going to be teaching us what we should focus on and how we should live based on what God is doing now in this present age. I think that's what Paul wants us to know right off the bat as step into this book. Big, eternal, God-ordained things are happening and Paul wants us to get involved in that program. Let's check it out in verses 1:1-4..

If you're familiar with Paul's letters, what you should notice is that this is not a typical introduction of His. He starts with **one big, complex, compound sentence**, just like his thoughts that are expressed in it. Maybe the only other place with an introduction as complex is in Romans and part of the reason for his big greeting/introduction is because, as we saw last time, Paul wants pastor Titus and the churches he's ministering too, to know the gravity of what's going on – **that God has a plan and purpose He wants them in on** – and not to treat this letter flippantly because it is coming to them from God with God's authority, as it is to us. Divine instruction is being revealed for them to get things in order, living sensibly, righteously and godly in this present age (2:12). As we noted last time, these churches were **off the beaten path on an island** and really received apostolic instruction like the churches on the mainland did. They're a little disorganized and somewhat like **fledgling chicks** that haven't left the nest yet. Paul knows about the condition of these churches on the island and he wants them to understand first off that they are part of something big and to get serious about it. God is doing a big, eternal work that Has always been His plan! The Church is not "Plan B". The Church and the gospel message being carried has always been "Plan A" and these are "Plan A" churches. God is doing that exactly what He promised ages ago, like in the garden of Eden, right after the Fall of man into sin, when He promised a Savior to redeem the Fall, and even from eternity past as we'll see. Today we're going to look at **key roles in God's "Plan A"**.

I. THE "PLAN A" APOSTLE. (V. 1)

"Paul, a bond-servant of God and an apostle of Jesus Christ." Paul understand his life as God understands it, with a purpose and a calling. Life wasn't an accident and God had something for him to do.

A. His Identity: (v. 1) (how he identifies himself before others)

1. **A slave to God.**

Paul considered himself to be a bond-servant or slave (*Greek, doulos*) of God. He was God's willing slave, fully surrender to God and under His authority. He was not a slave to himself or to anyone else, but to God. In the Roman culture at the time, where everyone wants to be their own god and didn't want restrictions placed on them, a world where the thought of dying (falling on your own sword) was more pleasant than being a slave – the apostle Paul confidently says, "I am God's slave."

2. **An apostle of God.**

He was also an apostle of God, and not even by his own choice. Jesus Christ chose him for this ministry on the Damascus road. He was not like some of these guys running around today who are self-proclaimed, unqualified apostles. Jesus Himself declared Paul an apostle and prepared him for the ministry. Apostles were messengers who laid the foundation of the Church (Eph. 2:20) by heralding the good news and teaching the things of God concerning the changes in the program since Christ had come.

B. Paul's Purpose and Calling: (vv. 1-3)

Paul knew God's purpose for his life and what he was called to do. He's a slave and an apostle for 1) the faith of those chosen of God 2) the knowledge of the truth according to godliness, and all of it in light of 3) the hope of eternal life which God promised ages ago, even from eternity past. **Faith established on truth produces sure hope (certain expectation)**. Paul's purpose was to steady God's people in His promise of eternal life in Christ by developing their faith through the knowledge of the truth. As they hear and learn the truth of the Word of God from him, their faith will increase (faith cometh by hearing!), and hope will abound more and more and their lifestyle would become more godly. As we saw last time, he wants them to really stand out from the corrupt culture in Crete who at the time thought lying was a virtue. And **God can't lie**. Nothing's impossible for God, except things which go against His character, like He can't lie. Paul wanted them being good representatives of God's character, not lying the rest of the culture.

Paul's view of himself really challenges us to have the same mindset. He wants us to get the point where we live to serve God as well, where we see ourselves as slaves and messengers, people with a purpose and a task, part of something big God is doing today.

II. THE "PLAN A" BELIEVERS.

Believers here are described as those who are "chosen" of God. They are God's elect, you could say. Elect and chosen are like saying the same thing and it carries with it the idea of being **special to God** or **separated unto Him, even specifically selected** from the rest of the world for the purpose of being His own bride or adopted child or His special representatives to a certain task and purpose.

❖ **The chosen are God's special representatives in any age.**

When the word 'chosen' is used here, as in 1 Peter, I think meant to encourage and strengthen them, to help them realize that God has always had big plans for them and God has specifically chosen them as His own and that's a big deal. Israel was known for being God's chosen people in the OT (Dt. 7:7-8) and through their example, as a city on a hill, were to shine light on the nations. They were to represent Him. 1 Tim. 5:21 says the angels who didn't rebel are His chosen angels, unlike Satan or other fallen demonic angels. And today, **God's chosen are those who have believed in Jesus Christ** receiving Him as their Savior. Like Israel or the holy angels, **we are to represent**

God by the way we live our lives. People might not read their Bibles but they sure read us don't they? We are his ambassadors. We've been given the ministry of reconciliation (2 Cor. 5:21). We were chosen by God as His representatives! Do you believe that? This is meant to really bolster these people about what God is doing in them and among them. That's what Titus is all about. When you see this world elect, it isn't just an end in itself. We always see that **God has chosen us for a reason:**

1. **We are chosen to be holy and blameless.** (Eph. 1:4)
2. **We are chosen to be conformed to image of Christ (Christlikeness).** (Rom. 8:29)
3. **We are chosen to carry out good works that glorify God.** (Eph. 2:10)
 - Kind of like how Jesus chose the apostles Himself for that ministry. (John 15:16)
 - He has chosen the Church made up mainly of Gentiles to be His special representatives on the earth. (1 Peter 2:9; Rom. 9:25-26)
4. **We are chosen to bring Him praise.** (Eph. 1:6, 12)
 - By the way we live our lives; trophies of grace

I don't think it's an accident that Paul makes mention of election in this portion of Scripture where we're talking about big eternal purposes of God. Other places this election idea comes up it comes up in a similar category. 1 Peter 1:1-2 says that we "are **chosen according to the foreknowledge of God** the Father." Believers are chosen *according to, or in accordance with,* God's foreknowledge. Foreknowledge simply means to know beforehand. God knew you before you knew Him. He knew His chosen before the world. If you flip back a couple pages to 2 Timothy 1:9 says that He "saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us **in Christ Jesus from all eternity, but now has been revealed** by the appearing of our Savior Christ Jesus." Why were you born here and now in this wonderful grace age? God granted it to you from all eternity and you specifically, for a reason. Paul knew his reason. He put himself at the center of God's plan in this passage.

Ephesians 1:3-6 says, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ**, just as **He chose us in Him before the foundation of the world**, that we would be holy and blameless before Him. **In love, He predestined us to adoption** as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved." There's a big, eternal purpose planned before the ages began and major element of that plan when Christ came at the appointed time and died for man's sin and Paul is revealing what all this means! He's telling people how to live appropriately as God's people now that Christ has come! **The promise that has been manifested at the proper time** is our God and Savior Jesus Christ who came and died for man's sins and **the good word Paul proclaims** is that all who trust in Him would have everlasting life. These Cretans who probably got saved at the Pentecost celebration in Acts 2, don't need to make more trips to Jerusalem because the Lamb of God has been slain. He paid it all. If you want to get with God's program for this world and for your life, you need to trust in the Lord Jesus Christ. He is God who became a man to pay for man's sin. That is the one condition for being one of the chosen.

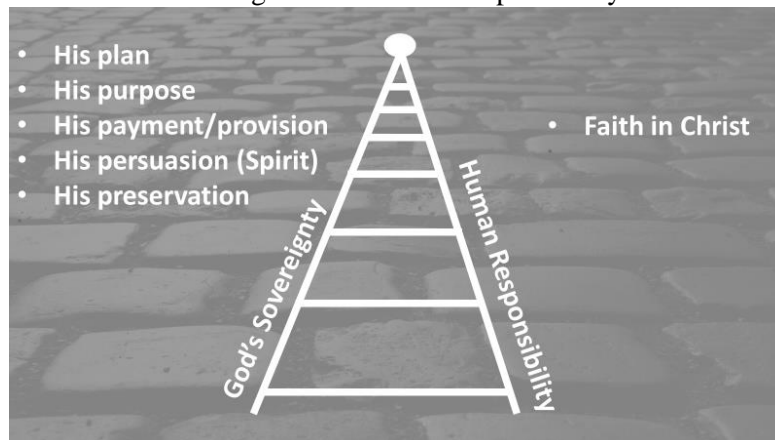
❖ **The condition for being one of the chosen of God is trust in Christ.**

Notice from Ephesians 1:4 that it is those who are "in Him" who are chosen. You've got to be in Him by trusting in Him. That's important to remember.

When it comes to this word election, it can bring some debate. I'm sure most of you who have been around Christianity a while are aware of, maybe decided on, or a little confused about the whole

Calvinism/Arminianism debate in regard to all of this. One view holds that God is completely sovereign and man has nothing to do with his election or some lean toward it's mostly up to man and God's working around all of man's decisions, respectively. So there's kind of pendulum swing associated with this election term. If you're not a Calvinist, you must be an Arminian and if you're not an Arminian, you must be a Calvinist. But as one gentlemen (J.B. Huxton) said, there's more flavors of pop out there than Coke or Pepsi. We all know Dr. Pepper is the king (the sweet nectar of kings and monarchs)! Some of you are probably wondering where I'm at on the issue because sometimes I sound like a Calvinist and sometimes I sound like an Arminian. I want you to know that I don't want to be boxed in as either one. I find the Bible more satisfying than either system. **And I have included with your sermon manuscript at the end, an explanation on my position and the position of Calvinists and Arminians, hopefully respectively.**

I've been a little apprehensive of even including that because I don't want it to spark any division or draw lines. For some of you it may just create more confusion you don't need but if you're around long enough you will get confused anyway on the differences in the two major competing theological systems anyway so **my prayer is that it will do more clearing up than creating confusion or division.** Here's why I ultimately included it: Because **the pursuit of knowing God through His Word is thee greatest pursuit in this life and it is important to know the Word and know where some of these preachers or authors are coming from in the books you read and songs you hear,** whether they mesh with the Bible or not. The clearer we are in our thinking, the more God-honoring it is. I want everyone to be balanced and stable in the promise of eternal life and know that you don't have to pick a system. And I consider my view more **moderate or balanced or "Biblicist"** (though it's not really fair to say that considering everyone wants to say they that). You've got to have **both eyes open** or see **both rails on the railroad track in my view.** When the board here was interviewing me about this question before they asked me to be interim, I told them I believed God is sovereign and man has a responsibility.



It's His eternal plan, His payment/provision, His Persuasion (His Spirit's conviction through the Word/creation/conscience), His preservation BUT man must respond in faith.

One of the keys to staying balanced is to understand that salvation, not faith, is described as the gift of God. So basically the argument is that man is so depraved and so far gone from the Fall in Adam's sin that we must be regenerated before we can actually put our faith in Christ and the faith can't be ours because if it is, that means we've had a part in our salvation, which means we've worked for it. But guys, **faith is not a work.** Man is regenerated or born again the moment he

believes and man is not so far gone from being made in the image of God that he can't trust in Christ when prompted by the Spirit through His working in a man.

❖ **Faith is not a work. It is the opposite of work.**

Work is doing. Faith is simply receiving. Over and over we saw through Galatians that **faith is antithetical to work, even the exactly opposite of working**. Calvinists are so afraid of the word work here that they totally rule out anything to do with man, but then it's interesting how they bring works back into the Perseverance element. "But to the one who does not work, but believes in Him who justified the ungodly, his faith is credited as righteousness" (Rom. 4:5). When Ephesians 2:8-9 "For by grace you have been saved through faith, and that not of yourselves, it is the gift of God – not as a result of works so that no one may boast," the gift in the Greek is referring to salvation, not faith or grace. Grace is God's part, faith is ours.¹ There's a lot of people that have faith out there in certain "gods" or works, but the only faith that God will choose to accept is faith in His Son. To live by faith is to literally say, "God paid it all and does it all. I simply receive His grace."

The message we communicate with people today is not some gospel of chosen before the foundation of the world. Even if when you're witnessing, you don't need to have that question in your mind: "I wonder if this person's chosen?" That's God's business. Your job is to share the gospel and help them understand it. **The gospel we preach is the gospel of grace and it is open to all.** I think GRACE makes a good acronym (modified from Ken Wilson).²

G: God offers salvation to everyone. (Unlike Irresistible Grace)

(He is calling all men, everywhere, to change their minds and trust Christ)

- 1 Timothy 2:4 – "God desires all men to be saved and to come to a knowledge of the truth." An offering to all without genuine opportunity is a façade.
- 2 Peter 3:9 – "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."
- Acts 17:30 – He is calling all men, everywhere, to change their minds and trust Christ.
- Luke 14:15-24 – the invitation is open and compelling.
- John 3:16; Acts 2:21; Rom. 9:33; Rev. 22:17 - Whosoever is thirsty and wills and believes may come.

R: Responsibility of man is to believe on Christ as Savior.

(Unlike Total Depravity)

Man is depraved and corrupted – the image of God in him corrupted – but not so much that he can't decide to choose Christ when the Spirit works on him.

- Acts 16:30-31 – "Sirs, what must I do to be saved? [Pray for faith? No.] Believe on the Lord Jesus Christ and you will be saved." Respond in faith.
- Ephesians 1:13 – believers are sealed the moment they believed, not before they believe.
- Romans 5:1 – justified by faith, not by works. Faith is not a work (Rom. 4:4-6; Jn. 6:29).

A: Atonement has been provided for everyone.

(Unlike Limited Atonement)

Christ didn't just die for the elect. He died for the whole world.

- John 3:16 – "For God so loved the world that He gave His only begotten Son, so that whosoever believes in Him will not perish but have everlasting life."

- 1 Tim. 4:10 – “For it is for this we labor and strive, because we have fixed our hope on the living God, who is **the Savior of all men, especially of believers.**”
- 2 Peter 2:1 - “But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying **the Master who bought them**, bringing swift destruction upon themselves.” Christ paid for false teachers’ sins.

C: Conditional election from man’s perspective; God’s perspective unconditional.

(Unlike Unconditional Election)

In accordance with but not totally based on foreknowledge. Unsearchable, unfathomable.

- 1 Peter 1:1-2 – chosen in accordance with the foreknowledge of God.
- Ephesians 1:4 – chosen “in Him” before the foundation of the world.
- Romans 8:29-30 – those whom He foreknew, He also predestined.

E: Eternal Security for all who trust Christ.

(Unlike Perseverance of the saints)

Those who have been justified will be glorified; they are eternally secure in Christ.

- Romans 8:29-30 – “Those whom He justified, He also glorified.”
- 1 John 5:11-13 – “The testimony of God is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God so that you may know that you have eternal life.”
- John 5:24 – “he who hears my word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”
- John 10:27-29 – “and I give eternal life to them, and they will never perish; and no one will snatch them from My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. I and the Father are one.”

III. THE “PLAN A” MINISTRY. (VV. 2-4)

In conclusion, let’s remember this: we have a Plan A ministry that we are a part of, even here at our church. This is not just for the churches in Crete but for us. This entire introduction is designed to let Titus and the church know what he has been assigned to do in Crete is with Divine authority according to a Divine program being carried out in order throughout the ages and we need to get with this program! We live for Him and what matters to Him! Crete may have had a lot to offer, many things that appealed to the flesh. And the United States has a lot to offer us – but we have something bigger to live for and not merely worldly treasures. God has eternal life to offer to people. God has a transformation to perform on peoples’ hearts through the truth. He passed that on to Paul. Paul to Titus, his own true son in the faith. Titus passed that onto the churches and we are part of the Church. We have been given the ministry of reconciliation and the faith that was once for all handed down to the saints. This is God’s letter through Paul to us to get involved in this great plan for the ages. Plan A.

THE MODERATE BIBLICIST

	Calvinism (God Extreme)	Balanced/Moderate (Biblicist)	Arminianism (Man Extreme)
Man's Role	Total Depravity (Inability) (regeneration before faith)	Total Depravity (classic) (Regeneration the result of faith)	Total Depravity (classic); Total Ability (Pelagianism)
God's Role	Unconditional Election (God alone chooses)	Unsearchable Election w/ Rule of Faith (Rom. 11:33)	Foreseen Election (Based on man's choice)
Christ's Role	Limited Atonement (Christ died only for elect)	Unlimited Atonement (available for all)	Unlimited Atonement (available for all)
Grace's Role	Irresistible Grace (only for the elect)	Prevenient, Resistible Grace (classic)	Prevenient Grace (classic); Particular Grace (Pelagian)
Security of believer	Perseverance (true believers will persevere)	Preservation/Eternal Security	Perseverance (loss of salvation for not)

If you look at the chart under Calvinism, the first letter of each block makes up the word TULIP. And this system is having a heavy resurgence in our day. It is very popular, most of your favorite authors or articles might even be Calvinists whether realized or not. I have many friends on both sides, I disagree with them in certain areas but I can still fellowship with them. We all agree on the gospel and the need to proclaim it. But TULIP is the result of Augustinian-Calvinism: two guys. Calvin was one of the Reformers about 500 years ago and the system is named after him but he actually was a disciple of the writings of Augustine, who was a fourth century theologian influenced by several false teachings growing up (gnostics, stoics, neoplatonists, manichaeans) and they eventually worked their way into Christianity when trying to explain why some babies who were baptized didn't grow up to believe (where we get Perseverance of the Saints). I recommend "The Foundations of Augustinian-Calvinism" by Ken Wilson on the history of TULIP. But TULIP serves as the outline. Remember there's no perfect way to divide these or describe these. I wouldn't want anyone to try and box me in this and I won't express either one perfectly by either side's measure I'm sure, but I'll attempt it.

Man's Role

Calvinism – Total Depravity – but what they really mean by that is **Total Inability**. Man is totally unable to save himself and is so dead in sin that God has to basically reach down and zap you alive (regenerate/born again) *before you can believe*. In this system, *regeneration precedes faith*. You do not choose to believe on your own but you are graciously forced or coerced to choose Christ involuntarily because you have already been born again.

Arminianism – Total Depravity – I would say I line up with the classic Arminianism but I think Classic Arminianism is confused with the even more extreme of Pelagianism. **Total Ability (Pelagianism)** teaches that Adam's sin didn't affect future generations (original sin isn't inherited) and so basically man is a sinner because he sins and doesn't sin because he's already born a sinner.

This extreme Pelagianism teaches that man is basically good and can still do good without being born again. Again, classic Arminianism is often confused with this.

Moderate Biblicist – **Total Depravity** – in a biblical, classic Arminian sense. Man is utterly sinful in the heart and spiritually in need of being born again but when prompted by the Spirit’s inward calling (conviction through conscience, creation and the Word) man is still able to put his trust in Christ. Adam’s original sin has been passed on to everyone after him (Rom. 5:12-21) and we sin because we’re already sinners in the heart.

One of the keys to staying balanced is to understand that salvation, not faith, is described as the gift of God. So basically the argument is that man is so depraved and so far gone from the Fall in Adam’s sin that we must be regenerated before we can actually put our faith in Christ and the faith can’t be ours because if it is, that means we’ve had a part in our salvation, which means we’ve worked for it. But guys, **faith is not a work**. Man is regenerated or born again the moment he believes and man is not so far gone from being made in the image of God that he can’t trust in Christ when prompted by the Spirit through His working in a man.

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God’s Role

Calvinism – **Unconditional Election** – It is all God’s choice and man cannot choose to do anything. Man is a completely passive and involuntary agent. This is forced love, essentially. He passes over the rest who are not chosen or in a Hyper-Calvinistic view, actually chooses people to go to hell.

Arminianism – **Foreseen Election** – God foresaw everything that was going to take place, from beginning to end, and based upon who He knew was going to believe, He elected them. I don’t mind this view and I wish I could line myself up with it totally because it would relieve much tension. However, I think it makes man write history and not God and there’s just some things mainly Romans 9-11 (i.e. Israel’s hardening & remnant) that I just can’t get myself to accept foreknowledge as the main reason for election. You may disagree with me here and that’s fine.

Moderate Biblicist – **Irreconcilable Election** from man’s standpoint/Rule of Faith Condition - I believe God chose us unconditionally in His perfect knowledge and wisdom and justice, but at the same time we must choose to believe. At the end of Romans 11, after talking so much about the sovereignty of God in His program, Paul says in verse 33 what I wish more theologians would say, “Oh the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to Him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” I refuse to talk back to God and tell Him what He can and cannot do. I’m just clay, He’s the potter. It’s like the railroad tracks I showed you, you know they’re both there, but you can’t explain it. Like

Spurgeon said, on the gates of Heaven it reads, “Whosoever will may come,” but on the backside of the gates it says, “Chosen in Him before the foundation of the world.” As one man said, “1) God is sovereign, but sovereignty never reduces man’s responsibility. 2) Man’s responsibility never functions in Scripture to diminish God’s sovereignty or to make Him absolutely contingent upon man... responsible reading of Scripture prohibits such reductionism.”⁴ In Romans 11, Paul believed God was temporarily hardening the hearts of Jews in the Church age, leaving a remnant, but that only made him more zealous about trying to reach them (Romans 11:5, 14)

Christ’s Role

Calvinism – **Limited Atonement** – they believe it is the atonement of Christ sacrifice that saves you so that mean Christ only died for the elect.

Arminianism – **Unlimited Atonement**

Moderate Biblicist – **Unlimited Atonement** (Provision for all) – Christ died for all men and all the world. His sacrifice is sufficient for everyone but it is only effective for those who believe. This is obviously the easiest to disprove in the Calvinistic TULIP and why you may hear many Calvinists say they’re a four pointer, but a true Calvinist to the core wouldn’t deny it because the system stands or falls together. We know God’s love is greater than limited atonement and it’s not God’s fault men go to hell. He made provision for all men. “For God so loved **the world**” (Jn. 3:16). “[Christ] is the propitiation [or satisfaction] for our sins; and not for ours only, but also for those of the whole world.” (1 Jn. 2:2). If you look at 2 Peter 2:1 you’ll notice Christ even died and paid for the for false teachers who deny Him.

Grace’s Role

Calvinism – **Irresistible Grace** – God’s drawing grace is forced on you and you have no choice but to accept it. It is irresistible. Seems like the idea is that God doesn’t waste His efforts so He only grants this **efficacious calling grace** to those who are the elect. This is really the “**saving**” **grace** that regenerates so you can believe. So basically Calvinism makes all of the offers of salvation for men to believe in Him a façade because He’s not going to draw them anyway and they don’t have the ability to respond anyway. They’re so dead they can’t respond and are going to hell for something they can do nothing about. It misrepresents the love of God.

Arminianism – **Prevenient Grace/Common/Pre-Regeneratin Grace** (to come before) – God gives a drawing grace inwardly before salvation and given freely to all men but they must respond of their own volition. Every system teaches a type of prevenient grace. Classic Arminianism teaches the Spirit will work through the gospel and Word, opening the heart and mind, opening the mind to the need for Christ as Savior but can still be resisted.

Some Arminians also believe in a Particular Prevenient Grace which basically applies the atonement ahead of time, just before belief, removing total depravity (basically temporary Pelagianism).

Moderate Biblicist – **Multi-Instrumental Grace** – I believe the same as Prevenient Grace, teaching that God will come and persuade with the fullest intensity through the gospel and Word, but He is still working around the clock to convict men of their need for a Savior through Creation and conscience. He is striving with men all the time, but after sometime will render a judgment that is hardening or deafening or abandoning them to let them go their own way (Rom. 1). His Spirit strives with men and it did in the days leading up to the flood (Gen. 6:3), but like before the flood, man can resist God’s grace. Stephen told the Jews who were about to stone him, “You always resisting the Holy Spirit” (Acts 7:51). Jesus expressed the same thing in Matthew 23:37-39 when He’s standing on the Mount of Olives, overlooking Jerusalem and says, “Jerusalem, Jerusalem,

who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.” They rejected Him as their Savior and men today do the same, rejecting the Spirit’s conviction by suppressing truth, exchanging God for lies and loving darkness rather than light. Romans 1 says man is without excuse.

Security’s Role

Calvinism – Perseverance of the Saints (Eternal Security) – The elect will persevere in doing good works until the end of their life.

Arminianism – Perseverance (Assurance and Security) – You will have assurance and security as long as continue to persevere in good works. If you don’t, you can lose your salvation.

Moderate Biblicalist – Preservation of the Saints (Biblical Eternal Security) – Those who have trusted in Christ are eternally secure. Works are not the basis of any part of salvation but are in regard to rewards and honor. Jesus said, “I give eternal life to [My sheep], and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.” It’s that kind of loving security that produces so much of our faithfulness. He is so good. Jesus in John 5:24, “Truly, truly, I say to you, he who hears My word and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.” “For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish, but have eternal life... He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God” (Jn. 3:16-18). 1 John 5:11-13, “And the testimony of God is this: that God has given us eternal life and this life is in His Son. He who has the Son, has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God so that you may know that you have eternal life.”

¹ A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1930; reprint, New York: R.R. Smith, Inc., 1931), 4:525. “Grace is God’s part, “faith” ours. And that [it] (kai touto) is neuter, not feminine taute, and so refers not to pistis [faith] or to charis [grace] (feminine also), but to the act of being saved by grace conditioned on faith on our part.”

² Ken Wilson, *The Foundation of Augustinian-Calvinism* (United States: Regula Fidei Press, 2019), 116.

³ A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1930; reprint, New York: R.R. Smith, Inc., 1931), 4:525. “Grace is God’s part, “faith” ours. And that [it] (kai touto) is neuter, not feminine taute, and so refers not to pistis [faith] or to charis [grace] (feminine also), but to the act of being saved by grace conditioned on faith on our part.”

⁴ D. A. Carson.