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# Unconditional Eternal Security Critiqued

Proof of the error of the Unconditional Eternal Security theory

International Association of Apostolic Apologist, University  
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# Unconditional Election and Predestination

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*John Calvin's Doctrine of Unconditional Predestination and Election analyzed from  
an Apostolic Faith Perspective*

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## Introduction:

This booklet is taken from chapters 5 and 6 of Book II of Brown’s series on Calvinism’s doctrines of unconditional election and predestination theory. In the complete series on TULIP, all five of Calvin’s Points are discussed in abundant detail. This book is made up of chapters five and six in book two. By presenting it in this short book the main points that are shared in book II of the thesis are sampled in this shorter vision of that section of the thesis.

## Chapter 1 The Meaning of Predestination, in the Letters of St. Paul

In this chapter, I analyze the scriptures in the Bible, written by St. Paul, with words and phrases like; 'Predestination', 'the Elect', and 'Election', in them; to see if Paul's meaning of Predestination and Election is the same as taught in Calvinism



The words above are key Calvinist terms and are the **theological 'buzz words'** that Calvinist use to claim that their doctrine is taught in certain passages in the Bible. Wherever they see those words they without ration or consideration of the context that they are used in, automatically think of Calvinism's erred election theory. The problem is that in those passages where these words are used, valid research of all those passages, as we show in this series, prove that they do not mean what the Calvinist teach. They only see Calvinism in those scriptures based on the erroneous presupposition that Romans 9:11 and Gen 25:23 are teaching Calvinism. And too, their allegorical interpretation of scriptures causes them not to see the real context of those passages. These two things result in misinterpretations and errors in their exegesis of these scriptures. This erroneous exegetical practice, **allegorical interpretation**, dates back to St. Augustine, Origen, and Clement of Alexandria, who were the fathers of the allegorical method of interpreting scriptures. Allegorical interpretation is looking at a passage as if it is like a story with a subliminal message [allegorical interpretation]; which is different from seeing the passage in its exact context [contextual interpretation] as we in the Apostolic Faith do.

The reason we focus on St. Paul's writings, in this chapter of the book, is because he is the one the Calvinist claim is teaching their doctrine, in Ephesians and in Romans. Some Calvinist, like Steven Baugh, professor at West Minister Seminary in California say, that in Romans 9, Augustine is developing Paul's teachings. This is a seriously erroneous thought. Therefore, in Chapters 5, 6, and 7 of this book, we analyze all of the passages written by St. Paul which have words in them that may, on the surface, cause one to think Paul is teaching Calvin's view of predestination. I show in these chapters that Paul's meanings of words like predestination, election and foreknowledge, are very different from Calvinism's meanings of those words.

### Apostolics, Believe in Predestination

Let us here, note for the sake of the record, that in the Apostolic Faith, we believe in predestination. But the question answered in this chapter is who or what is predestined. The Calvinist teach that individuals were predestined to Heaven or Hell by the election of God in eternity past, which occurred before they were born.

Contrary to that, the Apostolic Faith teaches that Paul is speaking of the predestination of the Church in those passages where he mentions predestination, not pertaining to personal election as described by the Calvinist. The claim of the Calvinist of Paul's writing being about personal-individual's election, did not come into theological thinking until Augustine brought it in about AD397. And there has been an abundance of confusion over it since then.

## The Difference between what Calvinist Teach and what the Bible Teaches on Predestination

What Paul taught on Predestination and Election, in the first century Apostolic Age is vitally different from what Augustinian-Calvinist claim he taught when they came on the scene in AD397 [St. Augustine]and in 1580, s [Calvin]. Augustine made up the concept of individual election in the 4<sup>th</sup> Century to convince the Pelagians that man had no free will, such that man had to be predestined to salvation. It was first made up and introduced when he was teaching against the doctrine of free will . Because of the political crisis of those times [crisis thoroughly explained in Book I] it was absolutely necessary for him to show in the Bible that due to man not having free will God had to predestine man to salvation. So, he took the passages Romans 9, Romans 8, Ephesians 1, Gen 25:23, because of their wording, he illegitimately claimed that they were teaching his erroneous theory of unconditional election.

As we study, I point out the large differences between what the scriptures teach and what classical Calvinism teaches. One major cause for this difference is the fact that the Messianic messages in Romans 9, are not recognized by Calvinist, as I explained in the foregoing chapters of this book. This is a crucial blockage of insight and understanding. This causes the misinterpretation of the passages that pertain to the Jews and their place in God's general purpose. It is too often noted that passages that are pertaining to the Jews, only, are claimed by the Calvinist to be speaking of the predestination and soteriology of individuals. Like in the passages where Paul teaches on the elect in Romans 9:11, the potter who makes vessels of honor and dishonor, in Romans 9:21-24, and of-course the birthright of Esau going to Jacob in Romans 9:11, and Gen25:32.

None of these nor any other scriptures were thought to be referring to the predestination and Unconditional Election of individuals to eternal life, by the Church fathers in the first, second, and third centuries. It was not until Augustine came and put them in that context for Western Secular Theologians in about AD 397. Ever since then, these passages' interpretation have been stained with that erroneous and pretentious impression. Augustine's philosophical guessing, erroneously changed the way those scriptures were perceived, by almost anyone who did not notice their real context.

## If the Root of the theory is a Heresy then the Branches are Heresies

In the previous chapters, we established that the misinterpretation and miss-categorization of Romans 9, is the heart of Calvinism; by claiming that Romans 9 in particularly in verses 11 is teaching the doctrine of predestination and election. In those chapters, I showed why that is not true. I also exposed the pretense of the origin of that dogma i. e. Augustinian philosophy, not scripture. I along with a multitude of very reputable scholars, from John Wesley to C. S. Lewis, have explained clearly in commentaries, how we know that Paul in Romans 9:11 is not teaching Calvinism. But despite of all the research done, that proves this, the Calvinist insist on claiming this regardless to the fact that they themselves know better than that.

Therefore, since we have proved in the last chapters that Romans 9, is not teaching what Calvinist claim, then all the passages which are erroneously claimed to be teaching that doctrine are not teaching it either. Because they claim that Romans 9:11 is the very basis of their doctrine of predestination and

election. They claim it to be the very root of that doctrine. Therefore, all the other passages which are erroneously claimed to teach their doctrine, depend on and are set forth by them based on the erroneous presupposition that Romans 9:11 is teaching the eternal election and predestination of individuals. Therefore, if Romans 9:11 is not teaching their election theory, then none of the other passages, like in Ephesians and Romans are teaching it either. What is clear in this case, is that if it is not taught in Romans 9:11 its root, then it is not taught in its branches; Romans 8:28-33, Ephesians 1, 1 Thes 1:4, 2 Thes 2:13, Ephesians 1:5, Ephesians 1:11 or any other passage. These passages in their proper context are not related to the predestination of individuals to Heaven or Hell as erroneously taught in Calvinism.

Consequently, each of these passages' context mean something other than what Calvinism teach. If Romans 9 is not teaching Calvin's election and predestination theory, then it is taught nowhere in the Bible.

Therefore, the approach to take to prove that Calvin's doctrine of Unconditional Election is not taught in the Bible, is to find the exact context of each of the passages [their proof-text] that they misinterpret. In this chapter, this is how we prove that those passages, which are too often misguidedly used to argue Calvin's errored election and predestination of individuals' philosophical theory are not teaching that theory. Resultantly, we show that this dogma is not in the Bible.

## Chapter 2 Predestination in the Apostle's Teaching

These are descriptions of the Church and what God did in Christ for it. *Nothing about any one being predestined to Hell is taught in the letters of St. Paul.* Neither does he discuss any individuals being personally predestined to salvation, apart from the discussion of the Church. Is that right? Yes! It is Absolutely correct. There is nothing Paul said on this, that meant personal individual predestination. It is in the Church that one can find eternal security. The point here is that **if** Paul was teaching full Calvinism he would have had to balance his epistles with the message about those who were destined for Hell as well as speaking about those destined to heaven. Paul's discussion in Romans and Ephesians is not about that [personal eternal security, and or initial salvation]. His discussion is about the marvelous and glorious work God did in Christ in bringing us [the Church] into heavenly places. How individuals get to heaven or hell, how they get in the Church, and how they are initially saved and whether or not they can go in and out of the Church and whether or not one can lose their personal salvation, is not discussed in Ephesians 1:3-11.

Paul's discussion and meaning of predestination is far beyond those things. The problem with Calvinism is that it takes our focus off the super heavenly meaning of predestination that the Holy Ghost through Paul is explaining. Paul's discussion of predestination is the high and eternal plan of God which is worked in Christ for the redemption of Adam [mankind] that is not affected by anything that any individual does or doesn't do. And though an individual can affect their own participation in the plan, by either accepting it or rejecting it —they cannot affect the success of the plan. In Paul's writings, he is not even discussing that part of the plan; that is the part that an individual play in their own partaking of the plan. He does not go there, in his writings. However, even though Paul does not discuss what the Calvinist in their flawed view of this, being pertaining to individual's predestination; think. They still illegitimately argue their theory based on their erroneous claim that Paul is teaching their doctrine in these verses. The plan is universal, eternal, and corporate—and not in this context, about individual's eternal destinies.

Things relative to individuals are discussed in other books, like the Book of Acts, in Acts 2:38, 10:45, 19:1-12, 8. But, in passages like Romans 8 and those in Ephesians, where Paul mentions predestination, Paul is discussing the super divine provisions, wrought in the determination, pleasure, security, and in its highly heavenly place wrought in Christ Jesus—hence pertaining to the Church.

## Predestination of the Plan Not Individuals

It is the plan that is predestined not the willing or unwilling participants who have been invited to be in the plan. The plan is God's. God is saying in today's vernacular. 'I GOT THIS' The plan was Envisioned by God before the foundation of the world. The plan is not dependent upon any merit of man. It is God's redemption plan, through Jesus Christ. Though the plan is not dependent on individual's participating and no individual can hinder or affect the plan. They can affect their participation in the plan. Thus, the plan is corporate and collective but man's participation is personal and individual.

In Ephesians 1, Paul is writing to the Ephesian church and describing what God did in and with Christ to fulfill HIS PLAN in the Church. Here he describes the universal predestination of the envisioned church, of individuals as a group who by their own choosing [repentance and being born again] are in the plan.

Here we can rightly call being in the plan, being in Christ or as it is described in Book V of this series In-Christness.

## The Vision of God in Predestination

The vision of God for man through the Church is ultimate glorification and with-God-ness [Emmanuel].

It is the vision of God that man would by Christ, being in Christ, be first sanctified in the Church, then at his coming, be glorified. It is the determination of God that this will be fulfilled. It is the glorious vision of God that He has predestined it so. It is already done. The reason why Paul's discussion does not include what happens to individuals who may be reprobates in his discussion of predestination is because his discussion is not about individual predestination of people to heaven or hell. He only discusses the plan of God for the Church—in Christ there is no one lost. So, he does not discuss heaven or hell here, because he is speaking of the glorious blood-bought Church, in which there is no destiny to hell. The church will not go to hell. Only individuals who are not in Christ, of whom Paul is not referring to in Ephesians and Romans, go to hell. It is extremely important to know that Paul is not addressing individual's predestination in his writings in his epistles to the Romans, and to the Ephesians. Men already go to hell as a condition of the fall of Adam, so there is no need for God to envision that, such that Paul would even mention that. But God's purpose in the Church which is in Christ is to get man corporately, via a called out body and by the great invitation to come into the church [in to Christ] stay in Christ [the plan] and have eternal life.

## In His Discussion on Predestination, Paul is not referring to the Predestination of Individuals Like it is Erroneously taught in Calvinism

I said that to say this' the Calvinist erroneously claim their predestination and election of individuals is what Paul is teaching in Ephesians. According to their fatalistic view of God, in their theory, God predestines certain individuals to eternal life and He either passes by the others, thereby allowing them to by default go to hell [Augustine], or God intentionally predestines them to reprobation [Calvin-double predestination]. I know you can see by now that that part of their theory is nowhere mentioned in anyway by the Apostle Paul, God's inspired writer on predestination. That errored thinking is the Augustinian philosophical theology, which is not at all, what Paul was discussing in his epistle. He is not discussing the predestination of individuals in his writing.

## Chapter 3 Consider the Sources

Individual predestination was introduced by a secular philosopher [Augustine] who only made it up to win a political debate, where he had to make it appear that individuals had no free will and therefore, had to be predestined. See details of this debate in Book I, This history alone shows that this doctrine is not of God, especially since it cannot be validated by scripture. And too, the basic scriptures [Romans 9:11, Gen. 25:23] that are illegitimately claimed as the basis for this mere theory have been shown, in this thesis, not to be teaching that. This is the source of the teaching of individual predestination in western theology. It was not there before that.

The predestination of the church was introduced by the apostle of the Lord St. Paul, who purpose was to explain to the church how we fit into the plan of God and How that the church was not an after-thought, but it was in the Mind and the Plan of God before the foundation of the world. Now considering the sources for each of these two perspectives, the corporate perspective of predestination and the individual perspective, which perspective do you see is the correct Apostolic one?

## Paul's Discussion of Predestination is singly about the Church, which is the Plan and the Purpose, that is Only in Christ

Predestination in Paul's language is corporate pertaining to the salvation plan for Adam, wrought only by and in Jesus Christ, via the Church. The focus of individual's salvation is not mentioned in Paul's discourse where he discusses predestination. It is not that individual salvation does not exist in the mind of Paul or the mind of God. But it is not the topic in Paul's corporate discussion of predestination in this context. Predestination becomes personal as individuals are born again into the body [the Church]. But that aspect of it is not dealt with in the passages where he discusses predestination. Ephesians and Romans, are not the place for that discussion, because they both are corporate epistles that do not focus on the doctrines of individual salvation or personal eternal destinies.

When Paul wrote of predestination in passages like the eighth chapter of Romans. This is high level apostolic revelation. It is God's purpose; God's call and it is God's doings. God is the underwriter. Paul discussed all of this, in AD58 when he wrote the Book of Romans.

Then about 2 to 3 years later he said the same things pertaining to the Church in his epistle to the Ephesians. When he wrote his epistle to the Ephesians, his discussion was still ecclesia centered, focusing on the revelation of God's work in Christ in the Church.

## Paul is not teaching Calvinism nor Arminianism in the Passages where He mentions Predestination

These passages are not about individual salvation. The Church is not held up by good individuals. It is not dependent on that. God did not predestine the Church based on converts coming in foreseen altar-calls, such that He knew who would repent, so He made the Church and predestined those individuals. That's an Arminian opinion. However, His plan was made for a glorious and inseparable union with man eternally, which was planned before the fall of Adam happened. The Church is underwritten by God's

love and determination regardless to who comes or goes. We can glimpse it now and shall later clearly see in eternity what was in the mind of God when He predestined the Church in eternity past. We shall see it all come together in the eternal state [Rev. 21]. So, the discussion of the Church, the Ecclesia, the called, the congregation, as spoken of by the Holy Apostle in Romans 8 and in Ephesians 1 should not be miss-categorized as individual's predestination. While we all are saved via the Church, the focus of the discussion and hermeneutics in these passages [Romans 8 and Ephesians 1] is **ecclesia centric** hermeneutics; That means this is about the Church. Paul uses corporate pronouns in reference to the Church, the group, the assembly, like; we, us, our, which mean the body or the unit, hence, the Church. Here Paul's words are corporate vocabulary.

## Mismatched Scriptures Pertaining to Israel, as if they are Pertaining to the whole Human Race, Confuses the Issue of Eternal Salvation and Damnation

In as much as, it is the words of St. Paul that are twisted by Augustinian—Calvinist to support and usher in their philosophy into theology, deceitfully claiming that Paul is referring to the election of some to Heaven and others to Hell [double predestination]; as an apologist, I will refer you back to the last chapters where I explained Romans 9 and have shown that those passages are not teaching the erroneous misconception of election, which is taught in the secular philosophy of Calvinism.

## Chapter 4 Ephesians-The Church Book, Discusses the Church, Not Individuals

In Ephesians, Paul describes the Church. The Ephesian church, according to Dr. J V McGee was “the Church at its best”. McGee also said that “in Ephesians Paul is not discussing conversion nor a message to sinners”. His topic in his writings to the Ephesians is not on how men go to Heaven or Hell. The Apostle’s discussion, is wholly about the Church.

It is in Ephesians 3 that Paul tells us that the Church was a mystery held by God in His general plan before the foundation of the world. Ephesians 3:1-5, 9-10. He mentions them as the Church. In Ephesians 3:21 he describes those who are included in the Church. All men Jews and Gentiles who are saved are included in the church regardless to whether they are a Jew or a Gentile. It is the assembly. It is the congregation. It is the ecclesia.

They are all one, not by the Law, but in the Spirit. In the Church, there are both Gentiles and the elect of the Jews. The study of Paul’s writings to the Ephesian church is a prime source for understanding the theology of the Church. Paul was teaching to them as one body of Christ. In the book of Ephesians Paul is against any division in the Church. In Chapter 4, he states that there is one body, one Lord, one faith, and one baptism. There is one hope and one calling.

This he said in response to the New Jewish converts who came into the Church and had problems with the Gentile brethren. Those Jews were causing division in the body. This is the reason for the strong discourse about the Church as a unit. It is one body.

The Calvinist teaching that God predestinated all human beings to Heaven or Hell before they were born, is found nowhere in the epistle to the Ephesians. You can go through the whole epistle, verse by verse, line by line, and find out that, that thought is nowhere in the Book of Ephesians. That thought is purely Augustinian philosophy, which is a system of rebellion against the salvation plan clearly shown by the Apostles, in the Book of the Acts of the Apostles.

### No Scripture in the Bible teach Calvin’s Perspective of Predestination

As we had searched all the passages written by St. Paul on this matter, and have found that none of them teach personal election or individual’s predestination, we conclude that Paul did not teach Calvin’s predestination and election theory. And from this we surmise that the doctrine of unconditional election is only unbiblical, Augustinian Philosophy which was not in the world until the 4<sup>th</sup> Century, when it was made up by the Catholics to defend the church against the political problems that would result from the spreading of the teachings on free will which was taught by Pelagius.

## CHAPTER 5 Predestination and Election in Scriptures Written by St. Paul

In this chapter, I Continue the discussion from the last chapter on the scriptures written by St. Paul, where he mentions words that are claimed by the Calvinist [Calvinism buzz words] to be teaching their doctrine. *These buzz words, are erroneously imaged by the Calvinist to be the language of the secret code of Calvinism, mentioned in the preface of this section of the book.'*

In this chapter, we analyze all of the passages written by Saint Paul, which have been erroneously claimed by the Calvinist to be teaching their doctrine of unconditional election and predestination. It is very important for us to notice the contexts of the scriptures we analyze in this study, because it is with these scriptures that Calvinism has erroneously dressed up Augustine's theory of the predestined elect. I must inform you that Augustinianism is a system that has decided to insist on believing their error. As we have checked the spirit and the source of this doctrine, it is evident that It is not their aim to find the truth of the matter. The system of Covenant Theology which they go by is designed to override any contextual light that would open their understanding. Therefore, this chapter is prepared for those who are open to understanding the truth of the matter, so that we will be able to explain how we know that the Bible does not teach gnostic Augustinian Calvinism.

### Romans 8:28- 30

**Who will bring a charge against God's elect? God is the one who justifies; God's elect here is the Church. It is the glorious Church of God's determinate counsel. Its Predestination was before the world began. Here in Romans 8, Paul is saying that the election of the church by God is a sealed deal. No one can change it or work against it, successfully.**

#### ***The Church is the Predestined Body of Christ***

In the following scripture, the Apostle Paul has not changed what he meant by Predestination. It means the same as he wrote a few years earlier to the Roman saints in Romans 8, pertaining to the Church in the general redemptive plan of God. Here he writes with that same thinking to the Church in Thessalonica. From this we can see what the Apostle's doctrine on Predestination is.

### **In I and II Thessalonian, Paul uses the term 'Chosen of God'. Does He mean 'Chosen'; as in Calvin's Doctrine of being chosen in election to heaven, before being born?**

*Does the word chosen in I Thes. 1:4 and 2Thes. 2:13 mean chosen as in predestined to Heaven before they were born, while others were predestined to Hell before they were born, as Calvinism teaches?*

### **1 Thes. 1:4**

But we should always give thanks to God for you, brethren beloved by the Lord, because **God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.** [a particular church body, the Church]. Here the Apostle describes the purpose of the Church in the

*general redemptive plan; it is for salvation, sanctification on to the glorification of man. The Church is the called according to His now revealed purpose.*

### **2 Thes. 2:13**

Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of **those chosen of God** and the knowledge of the truth which is according to godliness: *Here Paul mentions the saints and calls them the chosen and sanctified of God, this was written during a time when Paul had to identify that great church who did a great work in Thessalonica. They were Identified as the "chosen" of God. They did so well in their work that it was as if God hand-picked them for that particular work.*

### **NO CALVINISM PROVED BY THIS PASSAGE.**

#### **Paul uses the Expression, 'For the Sake of the Faith of the Elect' in Titus 1:1**

*Does he mean the elect as in those chosen before they were born to go to Heaven here?*

### **Titus 1:1**

Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of **God's elect and their** knowledge of the truth, which accords with godliness:

***The faith of the 'elect' here is corporate.** It describes the entire body. It is not pertaining to individuals in this context. Therefore, this term the "elect" in this passage does not pertain to the election or predestination of individuals as Calvinism holds.*

### **Elected, Chosen by God to Do a Special Work at a Special Time**

In II Thessalonians 2:13, But we are bound to give thanks always to God for you, **brethren** beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Again, in this passage Paul speaks corporately noting that he speaks to the "brethren" the church not to an individual. This epistle is to the church not a person.

In these passages, Paul is not referring to a predestined elect person who is destined to Heaven or Hell before he is born, No! Not in this passage! The burden of proof for the Calvinist doctrine is on them. The passage does not refer to that.

## Chapter 6 Paul's Discussion of Predestination

Does the word 'Predestination' in the following passages, mean the Predestination to Heaven or Hell of individuals, elected by God, to such, before they were born as taught in Calvinism?

### Pronouns that describe a corporate Description

**Note:** the pronouns us, we, those, many brothers, his sons, are all corporate terms referring to the Church. He predestined **us** to adoption as **sons** *through Jesus Christ to Himself*, according to the kind intention of His will, also **we** have obtained an inheritance, having been **predestined** according to His purpose who works all things after the counsel of His will, Romans 8:29 For **those** God foreknew he also **predestined** to be conformed to the likeness of his Son, that he might be the firstborn among **many brothers**.

Romans 8:30 And **those** he **predestined**, he also called; **those** he called, he also justified; **those** he justified, he also glorified.

Ephesians 1:5; he **predestined us** to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.

Ephesians 1:11- In him **we** were also chosen, having been **predestined** according to the plan of him who works out everything in conformity with the purpose of his will.

### To whom is Paul Referring when he uses the term 'the Elect' in II Timothy?

Does he mean 'the elect' as Calvinism teaches?

In I Timothy 5:21, the word **elect** is referring to angels and is not pertaining to saints.

In II Timothy 2:10 the word **elect** refers to the saints in Ephesus, those who are in the Church who have been sanctified. He is addressing a group, a part of the whole body. He is not speaking pertaining to any individual.

**In the following passages in Romans, Paul uses the Word Election. Does He mean Election such as in Calvin's Doctrine of Election?** Please note, as you read that there is no scripture in the Bible with the word Election in it that means what Calvinism teaches about Election. And in this book, I have discussed all of them that are in the New Testament, especially those written by St. Paul.

#### **Romans 11:5-The Remnant of Jews—Not Calvin's Elect**

Even so then at this present time also there is a remnant according to the **Election** of grace: This passage is only pertaining to Paul's discussion of the remnant of Israel that shall be saved, during the time of their corporate remnant conversion.

#### **Romans 11:7—the Jews and the Gentiles in the Church that have obtained salvation**

What then? Israel hath not obtained that which he seeketh for; but **the Election** hath obtained it, and the rest were blinded: Here Paul is speaking pertaining to the Jews in the Church that he refers to as **the Election** that have obtained—not Calvin's elect

**Romans 11:28—the Remnant of the Jews who will be saved as a nation for their Fathers' sake, this is pertaining only to the Jews**

As concerning the gospel, they are enemies for your sakes: but as touching the **Election**, they are beloved for **their fathers'** sakes. Here the Jews are currently blinded but will later be revived and converted, they are here called **the Election**,

**I Thessalonians 1:4-In this passage, St. Paul used the term 'Your Election of God; Is he speaking of the Election of individuals to Heaven or Hell as believed in Calvinism?** Knowing, brethren beloved, your **Election** of God: Here Paul uses the term Election to mean the choice of God, these saints were very strong and the seed of the gospel sown in them by the Apostle Paul bore much fruit. Any Calvinist scholar must admit that this is not speaking of election as taught in Calvinism. That's not the context at all.

## Chapter 7 More Scriptures Written by St. Paul using the word Chosen

Do the following passages, mean chosen as chosen and elected in Calvinism?

### **Ephesians 1:4**

According as **he hath chosen us** in him before the foundation of the world, that we should be holy and without blame before him in love: this is the plan for the Church which is the choice of God in eternity past, before the foundation of the world. Not even the fall of Adam would cancel the vision and plan of 'El' God for the glorious eternal union with man in the Church which goes in to eternity. Again, this is pertaining to the Church. The theme and theology of Ephesians is corporate and ecclesia-centric [focused on the church]. It does not take the genre of individual eternal salvation—no not at all. **It is only when the Romans 9 erroneous presupposition is being referred to, that one would be tempted to see it like that.**

### Other passages written by St. Paul and misused by Calvinists to Teach their Theory of Unconditional Election and Predestination

There are other scriptures with words from the Calvinist buzz word list that can be mistaken as teaching Calvinism, especially if the context of the passage is not studied. Because of the misinterpretation of the wording all of these passages are vulnerable to Calvinist misinterpretation.

#### **Ephesians 2:10—We the Church are the result of the work of God, His Trophy.**

For **we are His workmanship**, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. This is the Church which was planned before the foundation of the world. This is going on to complete glorification in the finality of the ultimate fulfillment of the purpose. The Church is called to good works and to bear fruit.

#### **Ephesians 1:11 'We' is Paul's corporate pronoun used for the Church, in his epistles**

also, **we** have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will. The Church is in the redemptive plan of God which was predestined and predetermined by God as the vehicle of the salvation of fallen man.

### **Romans 8:29**

For the Church [corporate] 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; the Church was foreknown by God—no surprise to God and Jesus Christ is the firstborn of the Church...

#### **Romans 8:30—The Church is the Ecclesia, the Called, the Chosen, the Predestined**

And those whom He predestined, He also called; and these whom He called, He also justified; and those whom He justified, He also glorified. These [those in the Church] are predestined via the Church, membership in the body, the called according to His plan...

**Ephesians 2:19** So, then you are no longer strangers and aliens, but you are **fellow citizens with the saints**, and are of **God's household**, The Church is God's household (the family of God, the sons of God). It is the corporate body in which are members who are saved by being in the Church. However, in the precise context of this passage Paul is pointing out the place, status and privilege of the Gentile saints in the church. He is speaking corporately of the Gentile brethren. It is the Church that is referred to not individuals to Heaven or Hell, before they are even born or have committed sin. There are other passages, too, throughout the scriptures, not written by St. Paul with like terms in them. These we will discuss in the next chapter. We will discuss those passages to show that too many passages are taken

out of context by the Calvinists and are said to teach Calvinism's Unconditional Election doctrine; But careful study of each of these passages prove that they are not in the least teaching Calvinism in any way. This book is written to equip Apostolic Faith pastors and teachers with the insight into the contexts of these scriptures so that we will be able to articulate an answer in every part of the Bible as to why we know that Calvin's Unconditional Election doctrine is not taught in the Holy Scriptures. It is philosophical theology that is different from, and contrary to, the Apostle's teaching on Predestination. The Apostle's teaching on predestination is corporate.

## Chapter 8 We have not found that any Passage, teach Calvinism's Unconditional Election Theory

In this chapter, we just studied all of the passages with the word predestination and related terms in them, which were written by St. Paul and have found that none of them prove that they are teaching Calvinism. Because none of them are referring to the predestination of individuals to heaven or hell before the foundation of the world, as Calvinist say they teach.

Calvinist illegitimately claim the passages where Paul is teaching on the predestination of the Church; as if he were teaching the predestination of individuals to Heaven or Hell. However, it is very obvious when we study those passages, that Paul was referring to the plan, the purpose, and the determination of God for the redemption of man via the glorious body of the Church. It is in Christ that the Church is what God planned and accomplished. It is in the Church and in Christ that we have been given all things freely. The Church is the elect of God. All who are in the Church are eternally secure. I set forth to show in this chapter that predestination in Paul's writing is not concerning personal salvation of individuals, but is God's predestination of the Church as the means of bringing man [Adam] to a spiritual and eternal place with God. And in passages that refer to Israel, those passages refer to the plan and purpose of God to fulfill all of His covenants that He made with Adam first, in the Adamic Covenant. Then he expanded upon them in the covenants that followed viz the Palestinian Covenant, the Abrahamic Covenant, and the Davidic Covenant, all of which He is working through the Jews.