

Never Against Principle

A corollary truth to the fact that all salvation factors are attributable to the sovereign grace of God, as the only working (effective) principle--is that there are no “second causes”.

Which, in simple terms, means that everything ever done by man in relation to his or anyone's salvation is only passive; never active (causative, or effectual).

God has not given the use of that power, which is exclusively His, to any mortal being—nor would He ever.

If we would just think more about biblical doctrine in the absolute sense that God means it, we wouldn't be so apt to see it relative to our philosophical concepts (or what we wish God meant).

An example of which may be seen in the following contrasting treatment of the doctrine of election:

John 15:16 - “Ye have not chosen me, but I have chosen you.....”. The Calvinist belief of that phrase is that the choice of certain ones to salvation is an independent, sovereign act of God—that is, completely unconditional. Whereas, the Arminian, free will interpretation of it is that God chooses, or elects those whom He foresees would believe and accept Christ as their saviour if presented with the gospel “proposal”, or “invitation”.

Which, ridiculously, says that God chooses us because we choose Him. Now the free-willist wouldn't verbalize it in such realistic terms, but whatever language he uses to convey the erroneous concept is equal to the same thing.

Put more tersely, the Calvinist believes that unless one is chosen for salvation by God, according to His independent will, that there is no opportunity for salvation,

But, the Arminian, because he is grounded in the idea of universal salvation opportunity, has to make every doctrine related to salvation fit that fallacious premise,

So, what does he do with the doctrine of faith? To start with, he misinterprets what faith really is! The scriptures tell us in one place (Gal. 5:22) that it is the “fruit of the Spirit”, and in another place (Eph. 2:8) it is the “gift of God”.

Why would, and when did, God ever grace natural (unregenerate) man with the Spirit of God, or any part of it; in this case, faith?

Can't you, or any Christian, see how untenable any spiritual faith factor is before becoming indwelt by the Spirit of God?

Here, as in the title of this paper, it is teaching, preaching, or testifying against principle.

What the entrenched Arminian theology has done to its adherents is to confuse and complicate practically the whole body of salvation doctrine, so that they are brainwashed, or almost irreversibly indoctrinated with a false belief system.

Why did this happen to the church at large for centuries now? (1) Failure to keep the faith of the original church established by God through the apostles, because of (2) failure to maintain doctrinal unity by study and devotion to God and His truth, and (3) failure to take serious the reality and preoccupation of Satan to deceive and lure us away from faithfulness to God. And, it seems, the average Christian doesn't realize or take seriously his vulnerability to the wiles of the wicked one,

It was his nefarious plan with Adam and Eve, and will always be for anyone who would give him access. And, as we should have known, he works on our minds, until he gets control of us—at least in some area. You think not? Read II Tim. 2:25-26, and see how you can escape its application to you, and your false beliefs, if you have fallen into that trap.

Now think of the snare that a Christian who holds serious doctrinal error puts himself into. First off, as previously commented on, he has by his wrong theology given Satan at least some control of his mind (“taken captive by him at his will”).

Can he automatically use the normal recourse, or weapons, against Satan that a Christian who is sound in doctrine can? No! Why? Because he has become ensnared by willfully yielding to the devil's propaganda (lies). Who do you think is behind the deception--right from the beginning?

In the course of a Christian's life, he has to be oriented to the fact that there is an ongoing, daily warfare between himself and Satan, the active, never sleeping enemy of his soul.

Watchful awareness will, by use of our resources, protect us from him. Whether we realize a particular temptation from him, or as a preventive measure against the possibility of such, we are enjoined by such instructions as in Jas. 4:7, “Submit yourselves therefore to God. Resist the devil, and he will flee from you”.

And yes, properly understood and obeyed—quotation of that verse and others like it, in faith, will deliver every believer from the power of Satan. But, it is not an automatic escape mechanism (a magic bullet) to free us from whatever is wrong in our conduct.

If we consciously choose to subscribe to scripturally wrong teaching and thinking, then we have to realize our plight and make a concerted move away from it, back to the truth from which we strayed; if we ever knew it in the first place.

No excuse-making will ever be acceptable or allowable by God for not walking in the truth. When God said, “Prove all things, hold fast that which is good (or right)”, it implicitly means that whatever is provable, can and must be proven.

Surely gospel truth is clearly revealed and defined in God's word—and the entire church should have a mutual united voice in it. The first church was unanimous in its testimony, and so should every church be today. But, instead, the vast majority of contemporary believers have accepted the false belief system of Arminianism; from which they are in dire need of repentance and reformation,

There is no neutral or optional ground, You don't have to be a doctrinal expert for God's approval, but you do have to be fundamentally sound and faithful to his basic principles. Neither heresy nor error

are tolerable for a Christian. Not even doctrinal ignorance, when sufficient time is allowed to know the subject truth.

Let's look at what is probably the bedrock basis of the Arminian philosophy of John 3:16. I have added terms of their interpretation of various parts of the verse to illustrate key elements of their gospel theology:

“For God so loved the world”.....	Universal love.
“that He gave His only begotten Son”	“ atonement.
“that whosoever believeth in him”.....	“ ability to believe.
“should not perish, but have everlasting life”	“ offer of eternal life.

I have no problem acknowledging that on the basis of historic English language itself—the words would seem to support the universality belief of the gospel.

But, true scholarship (careful studying) would never neglect a fundamental rule of interpretation—that being context; including original word meanings (Greek, Hebrew, or English), culture, and other extenuating factors. I dealt with this subject extensively in my treatise, “Disputing the Free Will Concept”, but it is an important focal point to draw attention to again, here.

Much good commentary, based on scholarly study, has been done in earlier times by such respected and notable men of God as John Calvin, Charles Spurgeon, John Gill and no few others on the whole subject in question.

The key word upon which the theory, or scheme of Arminianism rests is “world”. If the word could be proven to mean all mankind, every person, then it would seem to justify the gospel interpretation at issue.

But if that were the case, it immediately raises a serious conflict with other doctrinal truths, and that is what I meant about advocating, and disseminating an opinion or interpretation “against principle”.

We should always be guided, even controlled, by the fact that God's word harmonizes and no one part disagrees with another; nor, rightly interpreted, does it even remain confusing or in question.

That's what “comparing scripture with scripture” is all about. Reconciliation of one truth with others is essential to maintain sound, balanced theology. Remember, God is not the author of confusion. We are!

Back to John 3:16; specifically the word “world”. Consider the setting, customs, and language distinctions of the time. It was at the height of the transition period in God's salvation plan, where His grace was being extended from Israel only, to include Gentiles.

Jesus was speaking to Nicodemus—a Jewish rabbi—using the customary reference in Jewish language for Gentiles, that being the word “world”. Here is where context establishes what the word, and therefore the verse really means.

Up until this time, God's dealing with mankind was essentially with Israel, who continues to be the

centerpiece of His plans. The Jews considered the Gentiles as being excluded from God's solicitation and grace, even though the promise of Gentile salvation was prophesied, or included in the scriptures.

They, the Jews almost always called the Gentiles—the “world” in comparison to themselves. This statement is more fully explained and illustrated in the referenced material on Page 3, herein. The word “world” means kosmos (for mankind, etc.) in the Greek manuscript language—which would seem to be convincing support for the universal assumption which prevails throughout the church world (which itself is an example of a variant use of the word—as a world within the greater world).

But, if we ignore the attestable, logical fact of what Jesus meant in John 3:16 by the use of the familiar, customary Jewish term for the Gentiles, then we falsely interpret the essence of that key component of gospel doctrine.

Even agreeing or conceding that Gentiles is what “world” means in that verse, we can still make the mistake of thinking or assuming that every Gentile is meant—rather than seeing it in the group or class sense.

Among other things, election alone should tell us that it is a limited, selective number of Gentiles, or Jews for that matter (“not all Israel shall be saved”).

If we violate any one established principle, or leave one out of harmony and agreement with the others, we have not “rightly divided the word of truth”, but “wrongly”, and that is not only unacceptable to God, but is subject to judgment, as He has cautioned and warned us about in His word. Titus 2:7, “.....in doctrine, showing uncorruptness.....”, for one specific example of how serious it is to honor God's word, as much as we would worship Him personally.

Referring again to the transitional process both of the broadening of God's plan of salvation to include nations other than Israel, and the concomitant factor of the dispensational change from law to grace, would justify the following paraphrasing of John 3:16 to be the correct interpretation of that misrepresented passage of gospel truth:

' For God so loved the Gentiles (in addition to Israel), that He gave His only begotten Son that Gentiles (as well as Jews) having become Christians (by divine appointment, and direct regeneration; that is, with no human response or cooperation required) are assured of escaping hell, and entering heaven'.

In the foregoing illustration of the subject scripture, the true meanings of key words at issue are summarized below:

“world” = Gentiles, as being the contextually logical interpretation of that word.

“whosoever” = Gentiles, as having the same sense of contrast to Israel—who had historically been so selfishly sure that they alone were the objects of God's national and personal love and promises.

It is “whosoever” in a comparative nationality or racial sense, not every individual in the universe, that the Arminian concept strains it to mean.

“whosoever believeth in Him, is proclamational of those who become Christians, not invitational to the unsaved to exercise pre-conversion “faith” in order to become a Christian.

The factual reality of one's salvation, may be succinctly put as this: a Christian is not a believer

before he is born again, but is made a believer directly by God's act of regeneration. As I said in another discussion of this subject: "We have no more to do with our spiritual birth, than we did with our natural birth". It is all done for us. We can't cause it to happen, keep it from happening, nor have any effect on it; one way or another.

Personal election to salvation is a divinely planned and programmed act of grace--guaranteed to be consummated for every person selected for it.

Just think how straightforward and uncomplicated absolute statements of doctrine are. And then think what relativistic philosophy does to the same doctrine. Rather than conforming to the definitive principles of scripture, most of us indoctrinated with the humanistic Arminian ideology force the scriptural words to support a rationalistic theology, which is so clearly "against principle" that it is a mockery of a significant portion of God's gospel truth.

That's the stigma that the typical contemporary Christian carries. And, as in Rev. 3:17, they don't see it. Nor will but few, even try to!

So, there are ministries all over the world preaching a synthetic, revised gospel—using every psychological method and means to appeal to the emotions, and fears of people who they believe are all eligible salvation; subject to their supposed free wills.

A case in point which has prolifically produced thousands, if not millions of copies of publications, is the "left behind" theme of a particular author. The motivation for which, is doctrinally unfounded, because of the false premise of universal atonement. Therefore, all the pleadings, reasoning, psychological appeals, etc. are a wasted effort, or an exercise in futility. In other words, it is not God's gospel, but the gospel according to man!

Which suggests and implies that either God did not make His word on salvation plain enough the way he wrote it through inspiration, or that He couldn't have meant it as literally as it is stated.

Once man convinces himself that God loves everyone and wants them all to be saved, then he moves the lines that God has drawn, to make them fit his contrived concept of God's will.

Most every gospel tract written—while it may contain accurate scriptural truth—is written with the Arminian, free will bias which falsely applies the message of those truths (that are only applicable to the elect), indiscriminately to the world in general.

If we say, for example, that Christ died for everyone, and since many do not become saved, would that not mean that his blood was shed for them in vain? The idea that any aspect of God's plan of redemption is conditional, or potential, or provisional versus being efficacious in carrying out His intentions (not merely wishes) only detracts from the fullest and most exalting belief of His attributes that we ought to have.

What is it for God to will something? Well, we know that sometimes His will is decreed to be carried out. Other times, His will may be certain desires, or instructions to be followed by man. A distinguishing factor affecting His will would be the eternal effect or outcome of things that He might

will.

If the eternal object is personal salvation, and that has been decided for some, then His will for them may be subject to human response and cooperation, for things regarding their earthly conduct. But, for Him to desire man's salvation and not also to effectuate it, makes man's inferior, depraved, fickle will more than powerful than His—in that eternally critical matter.

If we allow that God may intervene in man's life if He wants to make something happen, or for it not to occur, is one thing—logical and reasonable to believe about His will. But, to say that there is anything vital that He would leave to man's will, puts a limitation on His sovereignty and control that an all-wise God would not; yea, could not allow—because it would be contrary to His perfect nature.

Whereas we, as believers, should not say or do anything “against principle”; He never would!