

Predestination and the Mind of God

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Because we were created in the image of God, and God is good, and God loves us, we assume babies are innocent. There is a complete disconnect between what we think about ourselves, being good, and what the Bible actually records. Babies are destined for hell. Babies are not innocent. All are sinners because all have sinned, and we are all condemned to hell at conception.

Many people seeking truth are caused to reject a personal relationship with God, because God is presented today as arbitrary and unjust concerning those condemned to hell. God is seen as declaring us sinners at conception, seemingly without us being somehow personally responsible for sin. In Christianity today, we don't begin with the understanding that we are all condemned to death because we are sinners, and responsible for our sin (the biblical position). Instead, we begin with the understanding that God loves us, and immediately find conflict with God's Word, which states He condemns us to death from conception.

If we correctly present the truths of the creation, original sin, predestination, final states, and the millennium, people could clearly understand their personal responsibility for their sin, and their true need for the sacrifice of Jesus, and God's overall plan of reconciliation.

More than ever, in a pluralistic society where people are seeking truth, we today, are confronted by Christian understandings of how we arrive at doctrines, or truths, which are loosely supported by Scripture, and are conclusions are reached by good intentions, and the philosophies of man. For the person who can accept Jesus by simply learning that God loves us, and died for us, there is no problem for that person on how we arrived at our understanding of truth and doctrines. But, even this Christian will have questions once they begin reading Scripture. Christianity needs to evaluate its own misunderstandings of how we arrive at our conclusions.

Ironically, I understand the conclusions of the doctrines or truths of original sin and predestination in the same general way as conventional traditional conservative Christianity. However, I understand from scripture that the *reason* we arrive at the conclusions of these doctrines or truths is completely different from today's conventional Christian teaching. It is imperative that our teachings represent Scripture, not philosophy. Some common statements are:

“If God is such a loving God, why did He declare us sinners at birth, just because Adam and Eve (the first humans), sinned?”

“If I am a special creation, and God cares about me as an individual, how does He show His love by declaring me a sinner, even in the womb, before I'm even born?”

“Why should such a loving God command Joshua to kill everyone, even the babies, when he conquered cities?”

“Why did God kill everyone (except eight), even the babies, in the flood of Noah's time?”

“Why does God save some, and predestine others to hell?”

Are these questions really representative of our God of love and justice? To answer these questions, we need to understand predestination, and it should not be so complicated that a child cannot understand it.

Martin Luther considered predestination to be the heart of Christian Doctrine, the core of Christian theology. Predestination is central to Christian theology (1) pg 7, (2) pgs 105-115.

Many have no problem believing we will live in a transformed state one day in the future, in either Paradise, or hell. But, God's use of *predestination* in the Bible, suggests a prior existence of some kind as well (**Eph. 1:4-5; 2 Tim. 1:9**). Did we exist prior to being conceived in the flesh, and being born into this earth age?

In the Bible, the book of Job is regarded, by most, as the oldest book of the Bible. Job was faced with both of these issues: life after death, and existence before birth. Job believed in a resurrection of the dead to life one day (**Job 14:14**). And God, in a rhetorical question, facetiously told Job to “*instruct God, if Job understood, exactly where Job was when God laid the foundations of the earth. Tell God if you know*” (**Job 38:3-4**).

Of course, Job, just like us, without God’s Word, had no understanding of this previous age, when all the host of heaven were created, prior to this earth age (**Job 38:7**). The context of **Job 38:1-18**, is to the re-creation of the earth. Words used are *laid*, which means *change*, as well as words such as *darkness*, *death*, and *turned* (overturn). These words do not describe the original creation of Paradise (Eden)—see the book *Eden to Evil* at Target Truth Ministries.com.

Many truths of God are not overtly stated in Scripture. The best known truth, the Trinity, is not overtly stated, but can be found if one searches the Scripture. For example: Who raised Jesus from Death? Galatians 1:1 reads, *God the Father*. John 2:19 reads, *God the Son* (Jesus Himself). Romans 8:11 reads, *God the Holy Spirit*. It becomes obvious as the Scriptures are explored, that all are one and the same (see Trinity in book *God’s Plan / Satan’s Plan*, or *Message on Trinity* at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

In this same manner, Jesus spoke His truth to the disciples in parables, not overtly disclosing His message, but giving the believer just enough information to understand, if they searched the Scriptures (**Numb. 12:8; Isa. 45:15; Matt. 13:10-11**). And so, also, God’s Word to us, on the subject of predestination, is presented to us with just enough information, so that we can understand the truth of God’s plan, if we search the Scriptures.

We understand from Scripture that we did exist prior to the foundation of the earth, but does this mean we existed in the mind of God in thought only, or in some state of being? John (in chapter one of John), tells us of how the mind of God, and the thoughts and expressions of God, the Word of God, the Logos, at the same time they are thoughts, they can also be material. God actually became material in this age: “*The Word became flesh*.” This was not a creation, but a transformation, as Jesus existed in the very beginning, being the uncreated God Himself (**Col. 1:15-22, 2:9**). God can create by speaking the words. God spoke and the universe was created (**Psalms 148:1-5**). God (Jesus), is the mind, the thoughts, and the Word. Whereas, we are a creation of that mind of God (**Psalms 33:6**).

The question posed to Job, is the question posed to us, when God speaks of predestination in Scripture, by saying that He knew us even *before* the foundation of the world (**Eph. 1:4-5; 2 Tim. 1:9**). God even prepared the kingdom for those who trust in Jesus *before* the foundation of the world (**Matt. 25:34; 1 Corin. 2:7**). Did we exist only as a thought, or did we exist in some actual state of being? By understanding predestination in God’s plan of salvation and judgement, we can come to a true understanding of our being sinners at conception, that God is not arbitrary, and that we have a real need for God’s sacrifice and grace. In so understanding, we hope not to suffer eternal separation and isolation from God, and also separation from the other host of heaven, forever (a separation commonly known as hell).

Scriptures indicate that we did exist prior to this age we are born into, and the scripture gives us a variety of examples to lead us to the understanding that we had a previous relationship with our Creator.

In **Galatians 3:8**, Paul writes about how the Old Testament *foresaw* the justification of some people by faith. This plan of God was established even *before* the foundation of the world (**Eph. 1:4-5, John 3:18, 2 Tim. 1:9, 1 Pet. 2:25**). In **Galatians 4:5**, Paul writes of some being redeemed, and being recognized as sons of God. Redemption implies a previous relationship, because redemption means to purchase *back* that which was lost, or separated (4) pgs. 25-28.

Everywhere that the word “adoption” appears in Scripture, there are also the words *redeem*, *reconcile*, *repent*, or *predestine* within the context, all indicating a previous relationship (**Eph. 1:4-5, 11; 2 Tim. 1:9**). In **Galatians 4:5**, Paul writes of adoption along with redemption. In the culture of Paul’s time, adoption had a different meaning compared to that which we now use in the west. Adoption, today, to us, means taking into our family a person formerly unknown, and usually without any debt. In the ancient world, a child would be

taken into a house as a slave, in order to care for that child, and not necessarily adopted. True adoption meant being revealed as kinship, their old life forgotten, their debts no longer existing. That is, their debts are forgiven (paid), and that person is eligible for the inheritance. As kinsmen, the sins of the sons of God are paid, and they are now eligible for the inheritance (6) pgs 142, 162 and, (9) pgs. 39-42.

In **Galatians 4:8-9**, Paul writes about our relationship with God. In **Galatians 4:8**, Paul writes “*formerly when you did not know God...*” The context is *this life*, referring to Gentiles worshipping false gods. The Greek “to know” implies a relationship with God. In fact, it actually indicates an *intimate* relationship, not just intellectual knowledge (6) pg 164. According to Alan Cole, Paul was very reluctant to write of humans “knowing God,” because to know God (as used in the Greek), meant a close, *personal* relationship. Since we are born sinners, separated from God, this is impossible until we are born again (**John 3:5**). That is, *unless* we had a *previous* relationship *before* our conception. Paul emphasizes this understanding that we cannot know God, by restating his thought as, “be known by God,” which clearly indicates that until we are “born again” in this life, we cannot know God.

However, after Galatians was written, Paul then wrote (in **Romans 1:21**), about when people “knew God,” indicating, once again, a relationship *prior* to this age we are born into (11) pgs. 443; (12) pgs. 42-43. The context of Romans one is Paul pointing out how both Jew and Gentile are fallen, and separated from God. Therefore, we *now* don’t know God as we once did. Since we are all born sinners (having fallen), and are therefore separated from God, this period of knowing God must have been an age *prior* to this age into which we are birthed.

Theologians basically agree that the Greek words Paul used in **Romans 5:12** means that each person, individually, in the past, turned from God. The *aorist* tense is used specifically by Paul when he says “we all sinned,” pointing to a single *past* action by all, tied to the sin of Adam in the past (7) pgs 200-201, (8) pgs 257-258. This same reference to “*all have sinned*” (meaning a turning from God in the past), is referred to in many other passages as well (**Psalms 51:5, 58:3; Ez. 31; Jer. 1:5; Acts 2:23; Rom 1:20-32, 3:12, 23; 1 Jn. 1:8-10; Rev. 12:1-4**).

Romans 5:12 also says that through one man (Adam), sin entered into the world (*kosmos*). Yet, we know sin existed earlier with Satan in paradise (Eden), prior to anyone else sinning, and therefore prior to this world. A specific man (Adam), did bring sin into “*this world*” (this age), but mankind and womankind and Satan sinned originally in Eden, and indications from Scripture are that we, as individuals, did also (see also **Rom. 3:10-12**: “*all turned aside, and together became useless...*,” and **Rom. 3:23**: “*all have sinned*,” a past action). This is further supported in **Romans 5:19**, where we read that “*many*” were made sinners. This can only be true if the fall occurred in Eden (**Rev. 12:4** - where “*many*” fell, but not *all*). Otherwise, **Romans 5:19** would have to read “*all*,” because all other passages tell us we are *all* sinners, even at conception - not one is righteous. In **Deuteronomy 32:7-8**, we are told that the fallen angels become the nations of the world—verse 8 in the Septuagint reads “*angels of God*”—*ben el*—not “sons of Israel.”

Donald Guthrie in *New Testament Theology* (1981, pgs. 210-211), states that: “*Although Paul maintains that sin entered this world through Adam (Rom. 5:12), Paul does not argue from the one (Adam), to the many (all people), as if he were heaping the responsibility of everyone’s sin on Adam’s head.*” In Paul’s theology, we are each individually responsible for our sin in the past (Rom. 5:12).

To quote Rabbi Joseph Telushkin, “*The idea that every child is born damned for the sin of Adam is alien to Jewish thought.*”

Theologian and author J.W. MacGorman, “*Much of the misunderstanding of Romans 5:12-21 has stemmed from a translation error in the Latin Vulgate of the fourth century, where the Greek text states ‘because all sinned,’ was mistakenly rendered ‘in whom all sinned,’ with Adam regarded as the unnamed antecedent of ‘in whom’.* And, again in the seventeenth century Johannes Cocceius proposed a *theory* of God entering into a covenant with Adam as the ‘federal head’ of the human race (see also The Traducian Theory next). This greatly

influenced the Reformation. However, there is not one shred of biblical evidence of this.”

We do *inherit death*, the result of sin, but *not the sin* of Adam. Erickson describes the imputation of the righteousness of Christ as “*not a matter of transferring righteousness from Him to me, as it is a matter of bringing the two of us together, so that we hold all things in common*” (7). However, this is not the same philosophy of imputation that is used to describe the imputation of sin to us from Adam, which is described by many as a physical transfer as part of our flesh birth (The Traducian Theory). As stated by Erickson concerning sin, “*It is a matter of transferring Adam’s sin and sinful nature to me.*” These various philosophies try to explain why the Bible teaches that each of us is a sinner, *even in the womb*, before we are even born—but they fall short of using actual Scripture to support these various imputation theories.

Scripture points to God knowing *before* the creation of the world, *before* our birth, that all are sinners, and in need of His (Jesus’) sacrifice to be saved. (Ps. 51:5, 58:3; Matt. 19:17; Acts 2:23; Eph. 1:4-5, 11; Rom. 3:12, 23, 8:28-30, 9:11-16, 11:2, 7; Rev. 12:1-4). The biblical description of us having a relationship with God prior to this flesh age of grace is not the pagan preexistence, which Hindu and Eastern mysticism believe in, where souls without bodies exist somewhere out there in the universe, waiting to be born into a flesh body. The Bible describes our relationship with God in Paradise/Eden as broken due to sin, and our need to be born as flesh to have an opportunity for salvation (John 3:1-7).

God provides us a clue to His plan of reconciling with us in the example of Hosea. Hosea (another Hebrew form of the name Jesus), is a type of Jesus, in that he pays a price to ransom his adulterous wife, “*again*” (**Hosea 3**). For Israel, Jesus will pay a price (on the cross—His blood), to offer salvation to them, and this will be the second time that God has offered reconciliation to Israel. The first time of reconciliation occurred at Mt. Sinai (**Ex. 19-20**). And, this resulted in an adulterous act when Israel eventually rejected God. This results in the need for God to “*take an adulterous wife again,*” this time by paying a price on the cross. Jesus’ sacrifice on the cross also paid the price to reconcile the Gentile peoples who will trust in Him (**Rom. 5:10-11**). When was it that we were together with Him, requiring now that Jesus pay a price to reconcile us back? In Eden.

The words “*we all sinned*” in **Romans 5:12**, are seen by some to mean that all mankind sinned because of their being descendents from Adam. The story in **Joshua 7** is often used to explain the Jewish understanding of how one man’s sin was linked to all Israel. One should note, however, that only contemporaries in **Joshua 7** were included in God’s judgment, not future generations. Those who were direct family members, in existence at the time of the sin, were judged (*not future* generations of Israel). This Jewish understanding actually agrees with the understanding of all the host of heaven who were deceived, like Eve, being the ones judged as sinners, *not future* generations (**Deut. 24:16; Ezek. 18:20**).

In **Romans 5:13-14**, we are told that all are condemned to death because of sin, even though those generations from Adam to Moses, were not guilty of sin in this life. So, obviously, they were guilty of some sin *in the past* (as they were not guilty of any sins during their lifetime, which were listed in the law given to Moses *later*). Therefore, the sin for which they are guilty is their sin in Eden.

The sin of Adam was trespassing (*abar* – **Hosea 6:7**), against the law given by God directly to Adam--not to partake of a certain tree. The sin of Eve was allowing herself to be deceived, and missing the mark (Hebrew – *chata*, Greek – *hamartano* – **Rom. 3:23, 5:12**), or falling short. Thus, all are sinners (*chata, hamartano*), even though many did not transgress the laws of Moses (**Rom. 5:13-14**) as Adam did.

In **Ephesians 4:18, Colossians 1:21, John 3:18, and 1 Peter 2:25**, we read we are alienated from God, estranged away from God, again indicating a previous relationship. One cannot be estranged, or alienated, without first having been together. Throughout God’s Word He points us to the relationship we all once had with Him. This relationship must have been in Paradise, because we are all sinners at birth in this age, alienated and condemned at birth, and in the womb. We were originally created in the image of God, but we are born into this world as fallen beings, not in the image of God (**Rom. 1:23**), separated from God (**Eph. 2:1-3**), and we need to be redeemed/ reconciled in order to have a relationship again (**Rom. 8:29; 1 Corin. 15:49; 2 Corin. 3:18; Col. 3:9-11; 2 Tim. 1:9**).

God uses words such as *repent*, *reconcile*, and *redeem*, over 200 times in Scripture, in reference to bringing us *back* from this separation, into a relationship with Him *again* (4) pgs. 25-28. When referring to generations of peoples and nations, which have turned from God, the use of the word “*adulterous*” in both the Old and New Testament is used to point us to a relationship we all once had with God. Adulterous implies a relationship now broken, whereas, the Greek word for harlot, or prostitute (fornicate), would be used if the meaning does not imply a previous relationship. In **Galatians 5:19** and **Matthew 15:19**, both terms are used, each referring to a different immoral act.

God’s Word to us uses “*adulterous*” to point to all generations, which, at one time, had a relationship. Note that from the very beginning of God’s command to Hosea in chapter 1:2-3, Hosea was to take an adulterous wife (meaning there had *already existed* a relationship, and they were now separated). If Hosea had been commanded to take a harlot, or prostitute, as his wife, then the Greek word for fornication would have been used instead of “*adulterous wife*.”

To be “*betrothed*” (engaged), for the Hebrew people was considered to be married, except the formal ceremony had not taken place yet. Note, in **Hosea 3:15**, Hosea was to “*again*” take an adulterous wife. The first time, was to symbolize God reconciling with Israel under the law and sacrificial system. The second time (“*again*”), is to symbolize Jesus paying a price to redeem us all. Hebrew for whore is “*qdesah*.” Hebrew for adulterous used in this passage in Hosea is “*zanuwn*,” which means “*a wife who sells herself*.” Hebrew for general adultery is “*haaph*.” The bride (betrothed), was acting in an adulterous way.

Hosea is an example of the reconciliation to God, which Jesus makes possible by His sacrifice for us. Both Hosea and Jesus paid a price to redeem their adulterous wife. This is another way that God, throughout Scripture, tells us we have lost our relationship with Him, are now separated, and need to be reconciled (see the **Study** on Marriage and Divorce – “The Mirror Image of God’s Plan,” or the **Book** *God’s Plan / Satan’s Plan*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

God uses all these various terms discussed above, to clearly indicate throughout Scripture, that we are all sinners at conception, because we had all already sinned against God *prior* to conception. The picture of the host being with the Creator prior to the fall (prior to the separation from God), is given by Jesus in the three parables in **Luke 15**. Note that all the sheep, all the coins, and both sons, in each case, were with the owner (or father), *before* they were *lost*. In the third parable, God gave the son his freewill, when He gave him His portion of the estate, when they were originally together (it is interesting that in the Middle Eastern culture this story actually doesn’t make any sense, because this would have violated the Jewish law, and been seen as a sin. The son must never seek the estate, but honor the father). The son freely chose to separate himself from the father (symbolic of the host of heaven freely choosing to disobey God in Eden—**Rev. 12:1-4**). Then, after leaving, while in a foreign land (symbolic of the fallen host of heaven being cast out to this earth age), and facing death, the son sought forgiveness, and humbled himself. After that, he returned to be reconciled, and found salvation with the father (just as we face death, and need to humble ourselves, and seek forgiveness). Note that the brother (symbolic of the host of heaven who remained with God), does not understand--thus the need for healing (**Rev. 22:2**), to provide unity.

All three parables refer to the things *lost* as being previously together with the owner, or father. In another of many examples, Jesus also declared Zacchaeus (**Luke 19**), as being *lost* (implying that Zacchaeus was once with God, and then separated. The message of our being lost is throughout Scripture (**Luke 19:10, 1 Pet. 2:25**). Lost is not being able to find your way back to the place you originated from (God’s fellowship – Eden – **Eph. 1:4-5**).

Hebrew traditions are based upon God’s teachings. The kinsman redeemer (near relative), is one of God’s teachings practiced by Israel, as in the book of Ruth. We are born lost (sinners), and in need of a redeemer. We were once children of God, but have all fallen, and are in need of a redeemer. Only a “near relative” to God can redeem us back to heaven. Jesus, a “near relative,” because of our adoption as sons and daughters of God, restores those who trust Him back to paradise (Eden).

God has prepared a plan of reconciliation, a plan predestined before the foundation of the earth, to recover that which was lost (**Eph. 1:4-5, 11; John 3:18; 1 Corin. 2:7; 2 Tim. 1:9; 1 Pet. 2:25**). A plan to bring justice to a conclusion for those who continue to deny God, and continue to commit adultery, compared to reconciliation for those who repent, and put their trust in Jesus.

Eden was not created for salvation. Eden was created for the host of creation to dwell eternally with God, in Paradise. Even though one-third of the host fell (**Rev. 12:3-4**--see Study "*Satan's Deception*" at Target Truth Ministries.com), the rest of the host remain in Paradise. Eden is eternal, supernatural, and is guarded (**Gen. 3:24**). The age we now live in is the age of salvation. We are born for the purpose of being reconciled to God, after the fall in Eden. This is the age of grace for those who trust in Christ. This re-creation, unlike Eden, will be destroyed one day (**2 Pet. 3:10-11**).

Many question if there is some relationship between us and "angels." When Jesus was questioned about "humans," He responded by referring to "angels. The Scriptures tell us that angels *in heaven* do not marry, and also that in the resurrection we will be *like the angels* (**Luke 20:35-36; Matt. 22:30; Mark 12:25; 2 Pet. 1:4**). Jesus even remarks that at the judgment, those who deny Christ will be cast into the fire *prepared for the angels* (**Matt. 25:41**). What did the early Christians say? Gregory of Nyssa said the resurrection promises us nothing else than the restoration of the fallen to their ancient state, an angelic life (10-pg 73). Chrysostom said man led life like the angels, until the fall (10-pg 37). Gregory of Nazianzus tells us that man is a "new angel", meaning an angel now in a flesh body (10-pg 33).

Many wonder exactly why God uses such specific details like the 153 fish harvested on the right side of the boat in **John 21:3-12**. I'm not into all the number counting schemes many get into, but John was inspired by God on a couple of occasions to use very specific numbers, both in the book of John, and in the Revelation. Both the Hebrew and Greek languages used letters to refer to numbers, and numbers to refer to letters. Everyone recognizes that there is a letter to number representation in 666 used in **Revelation 13**. In the Hebrew, 153 translates to *Beni Ha-Elohim* (sons of God--"angels"), just as used in **Genesis 6** where the fallen angels came to women before the flood of Noah. In the Greek, "sons of God" is also related to the number 153. In the Greek, the term "sons of God" translates to 3x7x153, which means "The perfection of God's purpose is in the sons of God." Here, in John, the Beni Ha-Elohim are not the fallen angels who are condemned by God (**Jude 6**), but, are the Beni Ha-Elohim who are reconciled and saved (**Romans 5:10-12** - see the book "*Eden to Evil*" at [Target Truth Ministries.com](http://TargetTruthMinistries.com)). God's precise use of 153 to describe the fish harvested into His kingdom on the right side of the boat is to inform us that we have fallen (just like Adam and Eve fell). And, just as Adam and Eve were banished to the earth to die as humans, we also will die--having been born as flesh humans. Yet, God will save all those who trust in Him (**John 3:1-7**)--the perfection of God's purpose--the reconciliation of the sons of God.

John Trench in his "Notes on the Miracles of Our Lord" noted that this "*definite number, even as the number of the elect, is fixed and pre-ordained...being equal to the angels.*" Augustine referred to the 153 as symbolically representing the saved. Jerome referred to the 153 as the elect gathered into the kingdom of God.

Currently there are a couple of primary views of predestination, each based on Scripture.

- One view points out that *Scripture* states we all sinned and are responsible for our actions. God looks into the future and, through time, *foresees*, and knows our hearts. From this *foreseeing* God predestines us, before our birth, to be saved or not. In this view God allows us freewill, and He predestines us according to the freewill of our heart, which He *foresees*. We are responsible therefore, for our decisions, and as sinners we are all subject to death. However, God saves some by His Grace (**Prov. 1:29-31** – see the Scripture list at the end of this Study).
- Another view points out that *Scripture* states that God is sovereign, and He saves who He wills. God chose us *before* the foundation of the world. We do *not* choose God. In this view, God predestines who He wills, and gives people either a heart to be receptive to His call, or gives them a hard heart. There is *no* actual

freewill *in this life* on the persons part (concerning salvation), as we *never* choose God, unless He leads us (**John 1:12-13; Eph. 1:4-5, 11** – see the Scripture list at the end of this Study).

There is thought to be scriptural support for each of these views, but you won't find any resolution to these views in a theology class. You will find the answer in the Bible, in **Genesis 3**. Before God ever created this present earth age, He had predestined a plan for redemption / reconciliation. God predestined each of us, based upon His *foreknowledge*. Foreknowledge of what? Foreknowledge of our fall, and of our individual responsibility in that fall. **He foreknew us in the past. He didn't foresee us in the future** (Job 38:4-11; John 3:18; Acts 13:48; Rom. 8:28-30; Rom. 9:11-13; Eph. 1:3-5 & 11; 2 Tim. 1:9; 1 Peter 1:1-2 & 18-20; 1 Pet. 2:8, 25; Jude 4; Rev. 13:8 & 17:8). Nowhere in Scripture does it state that God "foresees" our freewill decision in the future concerning salvation. Quite the opposite is true instead. Scripture states that God predetermines our action based upon His foreknowledge from before the foundation of the earth in order to determine our salvation, or not.

God created us with freewill. God created a freewill host with which to fellowship. God wanted to fellowship with those, who by their freewill, will chose to be with God. The early Christians understood that our freewill was necessary for God to be just. Even though God is sovereign, He is also just. God chose this method of freewill to allow each individual to show obedience, or sin (Justin Martyr, Tatian, Theophilus, Irenaeus, and others (3) pgs 285-287). The early Christians understood that God created us to freely choose to worship Him, or deny Him. Thus, the responsibility of sin belongs to each person individually (1) pg 47, (5) pgs 16-17.

God predestined us, based on His foreknowledge, to be saved or not (**Rom. 8:28-29; John 3:18; Rom. 9:11-13**). God is sovereign and creates us with a *receptive* heart, or a *hard* heart, based upon His foreknowledge. This foreknowledge comes from our relationship with God in Eden (*before* the foundation of this earth age), when some of the host, by their own freewill, chose the lesser good (self), over the greater good (God).

Evil, which caused the fall, was not a creation of God. So, where did evil come from? Part of God's creation was that God chose to give up His sovereignty over the host's decision making, and to allow the host of heaven their freewill to choose God (the greater good), or choose self (the lesser good). God loves us, and God wants us to freely love Him.

God (the greater good), gave the host guidelines to live by, and most of the host of heaven chose to follow the greater good (God), and deny self. However, some of the host chose their desires (self – the lesser good), instead of following God's direction (**Rev. 12:3-4**). This choice (choosing the lesser good over the greater good), is the seed of sin. Focusing on self, rather than upon God, is the germ which led to the fall of the host of heaven.

From this seed of sin, pride and lust grew. Once our focus was off of God, we began to wander further and further away. The result...today, we find the evils of murder, rape, abortion, molestation, genocide, etc., all in the name of self. In fact, sin is so pervasive in the world today, that much sin is ignored, and even seen as "*normal*." Today we tolerate, and in many cases, celebrate greed, selfishness, boasting, drunkenness, adultery, homosexuality, abortion, euthanasia, etc.

Today, there is *no* freewill in this flesh age (concerning our salvation), because God predestines each person with a heart based upon His foreknowledge of our freewill relationship with Him *in Eden*. God created the host (beings), in Eden with freewill, so as to have a creation willing to worship, and obey Him, of their own freewill—not robots or "yes" people.

The one and only uncreated, eternal sinless God shows His willingness to give up sovereignty, as He became flesh (Jesus), and limited Himself (**Philip. 2:5-8**). God freely, in His sovereign will, gave up His sovereignty, when He gave the host freewill (sovereignty), in Paradise, allowing us to choose between our Creator (the greater good), and the lesser good (ourselves). Adam, Eve, and the host, were created supernatural, created to

live forever, created with sovereignty over their own lives, that is, until sin, and therefore, death, had to take place.

God foreknew that some of the host He created (one-third), would turn away from Him and disobey His commands, because He gave us freewill (**Rev. 12:1-4; Job 38:7**). Those that fell in Eden chose the lesser good (self), over the greater good (God). Because of our freewill (sovereignty), to choose to disobey God, we are responsible for our actions (**Gen. 3** - see Two Creation Accounts discussion in the Book *Eden to Evil*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

God foreknew, before the foundation of this earth age, our freewill decision, because of our actions in Eden. He *foreknew* our actions (from Eden, before the re-creation of this age we now live in). He *did not foresee* our actions in the future (**Rom. 8:28-9; Eph. 1:3-14**). God even prepared the kingdom for those who trust in Jesus *before* the foundation of the world--this age (**Matt. 25:34**).

All people born into this earth age are sinners. None of us deserve to be saved (salvation). We are all sinners at conception in the womb (**Psalms. 51:5, 58:3; John 3:18**). In the very beginning man and woman were created in God's image, but ever since the creation was finished on day six, and *all* the host of *both* heaven and earth were finished (**Gen. 2:1**), no one is born in God's image (**1 Corin. 2:14; 2 Corin. 3:18**). Because God loves us so much, He provides this temporary flesh life opportunity so that some may be reconciled back to Him. Those who do not love Jesus will receive justice (separation—hell). Two-thirds of the heavenly host obeyed God, and remain with God (**Rev. 12:1-4**).

Today, we are born into this age of grace, having no relationship with God when we are born (**Eph. 2:1; James 2:26**), and having no freewill concerning our salvation. Whereas, in Eden, we lived with God in an eternal state, having freewill concerning our relationship with God, or Satan. *Many* were deceived in Eden, and chose to disobey God. In this current age of Grace (unmerited favor), there are no works one can perform to achieve salvation (**Eph. 2:8-9**). God is sovereign, and He determines mercy.

In **Deuteronomy 32:7-8** (the Hebrew Septuagint—the original Greek 200 years before Jesus), God tells Moses that He established all the nations of this world according to the number of the angels which have fallen (**Rev. 12:1-4**—the one-third). The original Hebrew Septuagint reads “...according to the number of the angels of God.” (check the notes in your Bible). God has predestined each of us to be born to a certain place and time...all according to His plan (**Rom. 8:28**).

God is just. God foreknew Pharaoh had a hard heart (from Eden), and thus, gives him a hard heart at birth. Pharaoh is responsible for his actions (from Eden), just as we all are (**Rom. 9:14; Ex. 8:32, 9:12; James 1:13-18; John 3:18**) (1) pg 47, (10) pg 10.

In **Deuteronomy 30:19-20**, we are commanded by God to make a choice. Choose life, or death (**Prov. 1:29-31**). Choose (**Isa. 1:19-20**). Choose (**Matt. 7:21-24**). Choose God and overcome (**Rev. 3:10-12**). Choose God and overcome. God is just. All will be called to the Gospel, and God commands we make a choice, even though He foreknows our heart, and our decisions, from Eden (**Matt. 5:45, 13:1-23, 24:14, 28:18-20; Mark 13:10,16:15; Luke 24:45-48; John 1:6-9; Acts 13:47; Rom. 10:14-21, 16:25-26; Heb. 6:7-8**). In fact, God has already chosen, or predestined us (**John 1:12-13**).

So, why do we have to go through this birth, and life, and death? After all, God already knows who is to be saved, and who is going to hell, so what's the point? Why did God birth us with hearts that match our sin? Why not just declare us saved, or send us to hell? If God already knows the result, why do we go through this?

Just as with prayer, where God already knows our prayers, even before we pray (**Matt. 6:8**), we pray to put ourselves in agreement with God. Likewise, we need to go through this age to put ourselves in agreement with God's justice. We become partners in the decision as we are led by the Holy Spirit to transform our minds. We are being prepared for reconciliation. For better or worse, through this life experience, we are brought into understanding, and agreement, with God's judgement. Also, this is God's way of loving even those who turned from Him. The price of death is required to cover our sin, and God loves us enough to die for us. Salvation is

not available to anyone unless the price to cover our sins is paid. Thus, the need for this age--to pay the penalty of death.

Unfortunately, not everyone is called to salvation in this age we now live, which is the fault of man. God, from the very beginning, gave Adam the truth to pass on to all generations (see *Zodiac Study*, and *Text Timeline Study*, and **Books Revelation, Apostasy, End-Times, & "This Generation"**, *God's Plan / Satan's Plan, The Book of Chronologies & Time Charts*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)). So, another period is necessary to provide for those who we fail to reach. God doesn't intend to interfere in this age, and allows man to do his best. Even though we fail to spread the Gospel to all humans, God's plan has arranged for those who were missed, to hear the call to salvation. It's called the Millennium, where those missed during the long harvest will be gleaned - **Lev.23:22** (see **Study on Millennium, "The Gleaning"**, and **Books Revelation & End Times**, and the *Book of Chronologies & Time Charts*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

God does inwardly call certain elect (chosen), in this flesh age (by the Holy Spirit, and direct revelation - for example: Abraham, Moses, and Paul), in order to accomplish His purpose (**Rom.8:28-29**). Other than those specifically called to accomplish God's plan, all others are called outwardly by the Gospel. Christians are commanded to spread the Gospel to all peoples (**Matt. 28:18-20; Mark 16:15; Luke 24:46-47; Acts 1:8; 1 Corin. 9:19-27; 2Corin. 5:18-20; 2 Tim. 4:5**). The Gospel is needed for people to be saved (**Rom. 10:13-17; Acts 13:48; Eph. 1:13; John 6:45; Rev. 22:17**). Because many are deceived, or never hear the call (which is mans fault), God has provided the Millennium (a period of gleaning - **Rev. 20:4-15**), where all will exist in a supernatural state, where Christ will reign supreme, where all will be called to salvation, and where, at the end of the millennium, Jesus will issue a final judgment.

THIS IS GOD'S PLAN, which even a child can understand:

- A) God created Heaven and Earth (Eden / Paradise), and all the host (**Genesis 1:1, 2:5-3:24; Job 33:4-6, 38:1-18; Ez. 31; Rev. 12:1-2**).
- B) Those who obeyed, those who stayed true to God, they remained in Paradise (**Rev. 12:1-4 - 2/3rds, Job 38:7**). These chose the greater good (God), over the lesser good, self.
- C) Those who disobeyed and chose the lesser good (self), but also showed *shame* in Paradise (such as Adam and Eve in Eden - **Genesis 3:7-8**), are condemned to die, and banished to the cursed earth to be called to salvation. They are then led by God to have faith, and will not be lost. (**John 6:68; Acts 13:48; 2 Tim. 1:9; 1 Pet. 2:25; 2 Pet. 1:10**)
- D) Those who disobeyed and chose the lesser good (self), and showed *hostility* and *contempt* in Paradise (Satan - **Isa. 14:12-15**), are banished to the cursed earth and are judged un-elect, and predestined to eternal separation from God (**Rom. 9:11-13, 22, John 3:18, Heb. 4:1-9, Rev. 13:8, 17:8, 20:14-15, John 6:70, Isa. 66:24, Prov. 16:4, 1 Pet. 2:8, Jude 4**). Those that abandoned their first estate (Eden, Paradise – **Gen. 6:1-6**), are bound awaiting the judgement (**1 Pet. 2:4, Jude 6**). Some host of heaven remain until the very end (**Rev. 12:9**).
- E) The creation of all beings is finished at the end of the sixth day (**Gen. 2:1**). God knows the exact number to be saved, because He knows how many fell (**Luke 21:24; Acts 17:31; Rom. 11:25; Rev. 12:1-4 - one-third**). God even prepared the kingdom for those who trust in Jesus *before* the foundation of the world—this age (**Matt. 25:34; 1 Corin. 2:7**).
- F) Those who are never called to salvation during this flesh age—those who never hear the gospel message of salvation (which is mans fault), such as the aborted, deceived, lost, etc., will be called to the Gospel of salvation during the millennium - the gleaning of the long harvest (**Lev. 23:22**) - But that is another story... (see Study on *The Millennium – "The Gleaning"*, and **Books Revelation, Apostasy, End-Times, & "This Generation"** at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

Predestination Scripture List

Are we **T***otally depraved*? Or, are we basically good, and just need to fix up some areas in our life to be saved? Are we able to choose God?

Psalms 14:1-3 – God looked and no one does good, not one, none seek or understand God.

Matthew 19:17 – Only one who is good – God.

Mark 10:18 – Only one who is good – God.

Luke 18:19 – Only one who is good – God.

Romans 3:10-18 – None good, no one understands, none seek God, not one.

Romans 3:23 – All have sinned.

Romans 11:32 – All are bound over to disobedience, so God might offer mercy to all (but without God's leading, we do not seek God).

1 Corinthians 2:14 – Those not born again consider God's truth to be foolishness.

Philippians 2:21 – We seek our self, not Christ.

Did God provide **U***nconditional election*? Or, is there a reason why God chooses some, and rejects others? (see Book "*Eden to Evil – The Two Creation Accounts*")

Genesis 3:8 – Some fallen were ashamed and hid. These are cursed, but elect.

Genesis 3:14 – Some are hostile to God, not ashamed, and these are cursed, and damned to hell.

Joshua 24:15 – Choose for yourself whom you will serve. We are commanded to choose, even though it is God who gives us the faith needed to choose Him. We confirm our disobedience, or our love.

Psalms 135:6 – God is sovereign over all actions of men.

Proverbs 21:1 – God directs the ways of the heart of man.

Isaiah 46:9-10 – The end is declared (predestined) from the beginning, from former things long past.

Ezekiel 18:23 – God takes no pleasure in the death of the wicked. Rather, God is pleased when they turn from their ways, and live. We are all sinners, and some are saved because they love God, because He gives them faith. Others continue to deny God.

Matthew 15:13 – God the Father chooses.

John 1:12-13 – God gives us the right to be His. This is not of man's will.

John 3:16 – God loves the whole world. God loves us all. However, many do not love God. These will be divorced (see **Study on Marriage and Divorce** – "The Mirror Image of God's Plan" – [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

John 6:29 – God provides us with belief / faith.

John 6:37-44 – The Father gives some to be saved. Those given by the Father will be raised up to salvation. No one comes to Jesus, unless the Father draws them. Some say these verses are in the context of only the Jewish leadership. However, verse 24, and verse 40 both place the context to everyone.

John 6:64-65 – God the Father chooses.

John 15:16 – God chooses us, we do not choose Him.

John 17:6-9 – God gave some to Jesus. Jesus does not pray for others.

Acts 13:48 – God appoints (ordains) who is to be saved.

Romans 8:14 – God leads the chosen to salvation.

Romans 8:28 – God calls some to fulfill His purpose. Paul uses the past tense for called, justified, and glorified. Paul is speaking of those in histories past who are now glorified, those who led to Jesus fulfilling God's purpose – verse 28.

Romans 8:29 – God foreknew some (fore loved some, not foresaw), and predestined some, so that The Savior would fulfill His destiny.

Romans 8:30 – And, these elect God called, justified, and glorified (past tense).

Romans 9:11-12 – Salvation is God's choice and purpose. These weren't yet born. They hadn't

Done good or bad in this world, yet one is loved, and the other is hated (Mal. 1:1-5). Some say the context of chapters 9-11 is to Israel, and not to individual people, and this is to tell us that salvation is not a birthright of Abraham, nor a reward for keeping the law. However, anyone can be grafted into the tree of salvation who has faith, Jew or Gentile. Predestination is God's choice before our birth, and God provides the faith, which is needed, to those to be saved. God extends mercy to both, Jew and Gentile equally (Rom. 11:32).

Rom. 9:14-18 – Salvation does not depend upon man's will, but upon God (verse 16), but, (verse 14), God is just, God is not arbitrary.

1 Corinthians 2:14 - Those not born again consider God's truth to be foolishness.

Ephesians 1:4 – The elect are chosen, and predestined, before the foundation of the world.

Ephesians 1:11 – The elect are predestined to receive their inheritance.

Ephesians 2:1-9 – We are dead in a relationship with God, but God reaches out to some. God has made the provision of salvation available freely to all (grace). But, many resist God, and persist in sin (Acts 7:51). Salvation is the free gift available to all by the grace of God. However, God has predestined only certain ones to be given faith, which is required in order to love God, and actually partake of His salvation (see **Study on Salvation – SAP**, or the book *Revelation, Apostasy, End-Times, & "This Generation"*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

1 Timothy 2:3-6 – God "will have" (desires) all to be saved, even though He knows many do not Love Him.

1 Timothy 4:10 – Jesus is the savior of all, especially believers, meaning that He makes provision for all, but only believers who actually love God will actually receive salvation (those who receive faith--the elect).

2 Timothy 1:9 – God predestined us before the world began.

Titus 2:11 – The grace of God brings salvation to all, meaning that God makes provision for salvation for all, but only will give faith to some--the elect.

Titus 3:5-6 – We are saved by God. We do not save ourselves.

James 2:26 – We are dead in a relationship with God (without our spirit from God).

2 Peter 3:9 – God does not wish for anyone to perish, but for all to come to Him (context is God's patience, not that everyone, even the unbelievers, will be saved).

1 John 2:2 – God loves the whole world (meaning Jew and Gentile equally). Propitiation means His sacrifice is sufficient to satisfy the wrath of God against the whole world, *if* the Whole world would love God.

1 John 4:10 – We did not love God. He loved us.

1 John 4:19 – We do not love God first. God first loved us.

Is the atonement of Jesus Limited? Or, did Jesus pay the debt for all people's sins, thus making everyone whole? Or, did Jesus make provision (is sufficient enough) for the salvation of all?

Isaiah 53:11-12 – *Many* will be justified (not all), and He will bare the iniquities of the *many*. He bore the sin of *many*.

Ezekiel 45:18-20 – There will be blood sacrifices in the millennium for the unintended sins of the un-elect, meaning that Jesus paid the price for all of the sins of the elect (those predestined by God to salvation in this age of reconciliation).

Matthew 20:28 – Jesus is the ransom for *many*. *Many* will be saved. Sin is not eliminated by Jesus death. The sins are covered, forgiven.

Matthew 22:11-14 – The sins of some people are not covered. This is because they do not have faith.

Matthew 26:28 – Jesus blood is shed for many. Not all will be saved. Sin is not eliminated by Jesus death. The sins are covered, forgiven.

Mark 14:24 – Jesus' blood is shed for many. Not all will be saved. Sin is not eliminated by Jesus death. The sins are covered, forgiven.

John 10:11 – Jesus died for the sheep (not the goats).
 John 10:26 – Some people are not His sheep (the goats).
 John 17:6-9 – God gives some to Jesus. Jesus does not pray for others.
 Acts 13:48 – God appoints (ordains) who is to be saved.
 Romans 5:18 – “all” men. Verse 19 says “many.” Justification is made available only to those who have faith.
 Romans 6:10 – Jesus died once for all (all time). This is not a reference to people, but to His relationship with this age and His death, dying once for all time (see Heb.10:12).
 2 Corinthians 5:14-15 – Christ died for all (context is Christ’s love controlling all the saved, not the un-saved – controls “us,” compels “us” - the elect - context is all elect - “us”).
 2 Corinthians 5:19 (“world” – making *reconciliation* available). But, only those who have faith obtain salvation. Committed to us (elect). Context is world of “elect.”
 1 Timothy 2:3-6 – God “will have” (desires) all to be saved, even though He knows many do not Love Him.
 1 Timothy 4:10 – Jesus is the savior of all, especially believers (in particular, believers). This is a contextual reference to the elect, not to the un-elect. The term Savior implies “*Preserver, Maintainer*, as well as Deliverer. Even the un-elect need maintaining until the judgment.
 Titus 2:11 – The grace of God brings salvation to all, meaning that God makes provision for salvation for all, by offering Grace to all, but only will give faith to some--the elect (Eph. 2:8 – salvation is the gift of God).
 Hebrews 2:9 – “everyone” – verse 10 says “many.” “Tasting death” for everyone does not indicate salvation for everyone, only that salvation has been made available for all those who have faith.
 Hebrews 7:27 – We need forgiveness daily. Jesus died once for all (time – see Heb. 10:12).
 Hebrews 9:28 – Christ offered once to bear the sins of *many*.
 Hebrews 10:12 – Christ offered once for all *time*.
 1 John 2:2 – God loves the whole world (meaning Jew and Gentile equally). Romans 3:25-26 Tells us that only those who have faith will be justified, not the whole world. The propitiation is made available (His sacrifice is sufficient), for the whole world. However, only those who have faith will “obtain” salvation.

Is grace **Irrresistible? Or, does a person have freewill to deny God, even if that person is chosen by God for salvation?**

Matthew 5:45 – God sends rain on the good and the bad.
 Matthew 16:17 – God reveals to us who Christ is.
 Matthew 16:24 – People must deny self, and follow God.
 John 4:19 – God first loved us, we did not first love God.
 John 6:44-45 – No one comes to Jesus, unless the Father draws them. Some say that this is addressed to the Jewish leaders only, and not to all people. But, both verse 24, and verse 40 place the context to everyone.
 John 10:26-30 – The Father gives the sheep to be saved, and God’s sheep will *never* be lost.
 John 15:16 – We do not choose God. God chooses us.
 Acts 13:48 – God appoints (ordains) who is to be saved.
 2 Corinthians 13:4 – God chooses who is to be saved.
 Ephesians 1:13-14 – The saved are sealed. Inheritance is guaranteed.
 Ephesians 2:1-9 – We are dead in our relationship with God, but God reaches out to some. God Has made the provision of salvation available to all freely (grace), but many resist God, and persist in sin (Acts 7:51). Salvation is the free gift available to all by the grace of God. However, God has predestined only certain ones to be given faith (which is required in order to love God), and actually partake of His salvation (see

Study on *Salvation – SAP, or Book Revelation, Apostasy, End-Times, & “This Generation”*, at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

Philippians 1:6 – God who began a good work in the saved, will complete the work.

Hebrews 12:2 – God is the author and perfecter of faith.

James 2:26 – We are dead in our relationship with God, without our spirit from God.

P*erseverance of the Saints? Or, can a person lose their salvation?* (see on Study on *Salvation* at [Target Truth Ministries.com](http://TargetTruthMinistries.com), where SAP (that sticky stuff), is the key to understanding).

Psalm 37:23-28 – The Lord upholds the saved (will not forsake them), and will protect them forever.

Luke 12:42-48 – If you return to the world’s ways, you will be appointed with the unbelievers (one’s faithfulness is the evidence of truly being saved. Those not truly saved will fall). The purpose of these warnings is to encourage even unbelievers to practice godly virtues.

John 5:24 – No more condemnation for the saved, they have crossed from death to life.

John 6:37 – All the Father gives to Jesus, Satan cannot take them out of His hand. Some say that this is addressed to the Jewish leaders only, and not to all people. However, both verse 24, and verse 40 place the context to everyone.

John 10:26-30 – God’s sheep will not be lost.

Romans 6:23 – The gift is eternal life in Christ.

Romans 8:1 – There is no condemnation for those in Christ.

Romans 8:14 – If led by the Spirit, you are a son of God.

Romans 8:39 – Nothing can separate us, Paul says “I am convinced.”

Romans 11:22 – Must continue to struggle, or salvation will be taken away (those who are not *truly* saved, the unbelievers, will be cut off in the end). The purpose of these warnings is to encourage even unbelievers to practice godly virtues.

1 Corinthians 1:7-9 – God will keep the saved strong to the end--blameless.

1 Corinthians 3:10-15 – The saved who are careless will suffer loss of reward in God’s kingdom, but will remain saved – verse 15.

1 Corinthians 5 – Cast out the immoral, do not associate with the immoral (this refers to so-called saved people – verse 11. The truly saved will show shame, and be humble and submissive to God).

1 Corinthians 9:27 – Paul cautioned about being cast away (true faith will be demonstrated in one’s life. Even though we live in two natures, we will show shame in the flesh, and praise God for forgiveness. Those not truly faithful will be cast away.

1 Corinthians 10:12 – Don’t fall. Be careful (the truly saved exist in two natures, but we are to endeavor to set an example of being Christ like. Those not truly saved will fall). The purpose of these warnings is to encourage even unbelievers to practice godly virtues.

1 Corinthians 15:1-2 – We must hold fast (the truly saved exist in two natures, but we are to endeavor to set an example of being Christ like. Those not truly saved will fall). The purpose of these warnings is to encourage even unbelievers to practice godly virtue.

2 Corinthians 5:17 – If in Christ you are a new person.

Galatians 5:19-26 – Those who practice these things cannot inherit the kingdom of God. The *truly* saved exist in two natures, and will show shame when in the flesh in order to demonstrate evidence of being saved. Those not truly saved will fall. The purpose of these warnings is to encourage even unbelievers to practice godly virtues.

Ephesians 1:13-14 – The saved are sealed--inheritance is guaranteed.

Ephesians 6:11-13 – We need armor, or we could fail. The truly saved exist in two natures. We are to use the protection of the Holy Spirit in our lives. Those not truly saved will

fall. The purpose of these warnings is to encourage even unbelievers to practice godly virtues.

Philippians 1:6 – God who began a good work in the saved, will complete the work.

Hebrews 6:4-8 – If they “fall away,” they cannot be renewed again (“fall away” is a term meaning separate from, or deny Christ. Sinning is falling short, not denying God).

Hebrews 8:12 – God will remember our sins no more.

Hebrews 10:38-39 – Those who draw back into perdition are lost (these never were truly saved).

Hebrews 13:5-6 – God says “Never will I leave you, never will I forsake you.”

1 Timothy 4:1 – Some depart from the faith (these never were truly saved - John 6:66 – the disciples departed).

2 Timothy 2:11-13 – Must endure. If we deny, we lose eternal life (endurance is the evidence of our faith. Those who deny were never truly saved).

James 2:19 – Satan walked with God. Satan believes in God, but will not trust in God (true faith is demonstrated by trusting in God. The unfaithful will be exposed).

1 Peter 5 – Satan will devour, so be alert and resist (God does not tempt us, but we exist in two natures until we are resurrected to our new bodies. Resist Satan and glorify God. Be an example to others).

2 Peter 1:10-11 – God calls and chooses, but we still exist in the flesh, and will stumble. We are encouraged to yield to the Holy Spirit, so as to receive joy and peace of mind abundantly.

2 Peter 2:20-21 – If you escape the evil of the world, and then fall back, it is worse for you (there are degrees of rewards in God’s kingdom).

2 Peter 3:17 – Don’t fall from steadfastness, beware of evil (the truly saved exist in two natures, and are encouraged to demonstrate the likeness of Christ).

1 John 2:18-19 – Some are not “really” saved.

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