

Five Words of Salvation

Rom 8:29 For whom he did **foreknow**, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did **predestinate**, them he also **called**: and whom he called, them he also **justified**: and whom he justified, them he also **glorified**.

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I. Overview

A. The five words that let us understand how God gives eternal life to His children

1. 'Foreknow'

- Occurred in the mind of God from eternity past
- More than awareness—'Foreknow' is 'oneness'
- 'Foreknow' is the foundation for all of salvation

2. 'Predestinate'

- Occurred in the mind of God before the foundation of the world began
- 'Predestinate' is God's predetermining and purposing the destiny of His people
- Most of today's Christianity ignore and reject 'predestinate'
- Yet, it is as essential to salvation as crucifixion and born again

3. 'Called'

- Occurs in each of God's children at some point between conception and death
- 'Called' is how God actually and personally gives spiritual, eternal life to His child
- God's call saves from the power of sin—Raises the spiritually dead to spiritual life
- Today's Christianity misses the Bible truth that 'called' is entirely an act of God

4. 'Justified'

- Occurred on the cross and in the courtroom of heaven
- 'Justified' saves the child of God from the penalty of sin
- Connected words: redeem, wash, substitute, reconcile, imputed righteousness, etc.
- Today's Christianity overstates the scope and undervalues the power of 'justified'

5. 'Glorified'

- Occurs in eternity future and includes body, soul and spirit
- 'Glorified' saves each and every one of God's children from the presence of sin
- 'Glorified' will see all the details in 'predestinate' worked out perfectly

B. The five action verbs are interlinked

- Trace the chain of salvation through each link—Every '*whom*' becomes a '*them*'
- In the end—Every '*whom*' that God 'foreknew'—Becomes a 'glorified' '*them*'
- God's salvation is exact and precise—No guesswork—No loopholes—None lost

C. The five action verbs are all of God

- '*He did foreknow*' — '*He also did predestinate*' (Rom 8:29)
- '*He also called*' — '*He also justified*' — '*He also glorified*' (Rom 8:30)
- The Bible's plan of salvation is a plan of God's grace—Not of man's cooperation

D. The verses declare a unity in the Trinity—(A Trinity without unity is absurdity)

- God cannot disagree with God about God's agreement with God to save God's people
- God—and God alone—yet God working with God—is the way to eternal salvation
- The Son died for the exact ones that the Father foreknew and predestinated
- Likewise, the Holy Spirit finds the same exact ones that the Father predestinated
- The Son saved the same ones on the cross that the Holy Spirit saves in the new birth
- God united with God to save God's people is an unstoppable plan of salvation
- Each one whom the Trinity determined to save—Must finally be saved in heaven
- All the '*whoms*' end up '*thems*'—The Lord's salvation is certain—*The three are one*

II. 'Foreknow'

A. God always knew (literally *fore-knew*) and now knows everything about all things

[Act 15:18](#) Known unto God are all his works from the beginning of the world.

[Psa 147:5](#) Great *is* our Lord...his understanding *is* infinite.

[Isa 46:9](#) ...*I am* God, and *there is* none else; *I am* God, and *there is* none like me,

[Isa 46:10](#) Declaring the end from the beginning...

B. Yet, the Bible often uses '*know*' not just in the sense of being aware of something

[Gen 4:1](#) And Adam knew Eve his wife; and she conceived, and bare Cain...

[Mat 7:23](#) ...*I profess* unto them, *I never knew* you: depart from me, ye that work iniquity.

Hos 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

Hos 2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD

—‘Know’ is an intimate relationship of love—akin to a husband and wife

—‘Know’ is more than one knowing about another—It is two being one with each other

—‘Foreknow’ is more than a mental awareness—It is a feeling of oneness

—‘Foreknow’ is more than God being mindful of—It is God being in love with

C. ‘Know’ and ‘Foreknow’ are the foundation of the whole plan of salvation

2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord **knoweth** them that are his...

Rom 8:29 For whom he did **foreknow**, he also did predestinate...

1Pe 1:2 Elect according to the **foreknowledge** of God the Father...

—‘Foreknow’ is the basis and cause of all of salvation

—‘Know’ and ‘Foreknow’ are the things that make salvation certain

—God’s love for His children provides the foundation and the fulfillment of salvation

—*Whom He did foreknow... them He also glorified*

D. God’s unchangeable ‘foreknow’ (eternal love) is what makes salvation certain

Jer 31:3 ...I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Joh 3:16 For God so loved the world, that he gave his only begotten Son...

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1Jn 3:16 Hereby perceive we the love of *God*, because he laid down his life for us...

Joh 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Joh 17:23 ...that the world may know that thou hast...loved them, as thou hast loved me.

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

III. ‘Predestinate’

A. There is never anything new in the mind of God

Act 15:18 Known unto God are all his works from the beginning of the world.

B. God declares—purposes—wills—and brings to pass

Isa 46:9 ...I am God, and *there is* none else; I am God, and *there is* none like me,

Isa 46:10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Isa 46:11 ...yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

Dan 4:35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Isa 14:27 For the LORD of hosts hath purposed, and who shall disannul *it*? ...

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

2Ti 1:9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace...

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

C. God did not predestinate all things—God predestinated His children to salvation

Eph 1:5 Having **predestinated us** unto the **adoption** of children...

Eph 1:11 In whom also **we** have obtained an **inheritance**, being **predestinated**...

Rom 8:29 For **whom** he did foreknow, he also did **predestinate to be conformed** to the image of his Son...

Rom 8:30 Moreover **whom** he did **predestinate** ... them he also **glorified**.

D. There is a distinction between predestination and providence

1. Predestinate pertains to the eternal destiny of a particular people
2. Providence pertains to the ever-presence of God in the lives of His people

E. Eternal life is based on God's predestination—not God's observation

1. By God's observation—He sees none good, no not one

Psa 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

Psa 14:3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:23 For all have sinned, and come short of the glory of God;

2. Some say, “Surely God saw that some were good enough.” —But that is not so

Isa 64:6 ...all our righteousnesses *are* as filthy rags..

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

Deu 27:26 Cursed *be* he that confirmeth not *all* the words of this law to do them...

3. The Bible says that eternal life is not based on man’s works

Eph 2:9 Not of works, lest any man should boast.

Rom 9:11 ...not of works, but of him that calleth;)

2Ti 1:9 ...not according to our works, but according to his own purpose and grace...

4. The Bible says that eternal life is not based on man’s faith

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Rom 3:4 God forbid: yea, let God be true, be true, but every man a liar...

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

5. Why would you argue with God?

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

6. Eternal salvation is by God's unchangeable predestination

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Eph 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:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

IV. 'Called'

A. Historical Bible scholars called this 'called' the 'effectual call'

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the **called** according to *his* purpose.

Rom 8:30 Moreover whom he did predestinate, **them he also called...**

2Ti 1:9 Who hath saved us, and **called** us with an holy calling...

1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1Co 1:24 But unto them which are **called**, both Jews and Greeks, Christ the power of God, and the wisdom of God.

B. 'Called' is the voice of God speaking spiritual life into the spiritually dead

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead...

C. ‘Called’ is the same as ‘born again’

Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

D. ‘Called’ is the same as God re-creating a new creature

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature...

E. All three Bible analogies teach that man is passive in the ‘effectual call’

1. Can a man cause his own birth? What did you do before you were you?
2. Can a dead man help resurrect himself? How dead is dead?
3. Can the yet-to-be-created help create himself? Did Adam help God make Adam?

F. The Bible is clear that the unborn again man will not and cannot come to Jesus

Joh 5:40 And ye will not come to me, that ye might have life.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him...

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

G. ‘Called’ is by God’s irresistible grace—‘Called’ is the sinner’s only hope

1. ‘Called’ is not the unborn, still-dead, yet-to-be-created calling to God
2. ‘Called’ is not the ‘will not come’ and the ‘cannot come’ someday coming
3. ‘Called’ is a one-way, life-giving, born again call from God to man
 - God does not save, ‘*if*’ the sinner will just ‘call’ to God
 - God does not do His part, ‘*and*’ all the sinner has to do is ‘call’
 - God does not save by grace, ‘*but*’ the sinner has to ‘call’ —so grace can be grace
4. ‘Called’ is God’s unassisted, no-help-needed, life-giving born again

V. ‘Justified’

A. A great theological question—How can the Holy God be just in justifying sinners?

Joh 25:4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

B. To justify is to legally declare a man to be righteous and innocent

1. It is right to declare a man righteous and innocent—Only if he is righteous and innocent
2. It is right to justify a man—Only if he is just
3. Yet, all men (universally) are unrighteous, guilty, and under the condemnation of sin

Rom 3:9 ...we have before proved both Jews and Gentiles, that they are all under sin;
Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

4. So, how can God be right—If He justifies a guilty sinner who should be condemned?
5. Is there unrighteousness in the righteous judge? God forbid.

D. God's judgment is just—God never acquits the guilty—God never ignores sin

Job 34:12 ...God will not do wickedly, neither will the Almighty pervert judgment.

Job 10:14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

Psa 143:2 ...in thy sight shall no man living be justified.

E. Before God can justify—The sinner must be just—But how can a sinner be just?

Job 9:2 I know *it is* so of a truth: but how should man be just with God?

Job 15:14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

F. Christ makes the sinner just—And thereby maintains God's justice in judgment

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

G. Accomplishments of Christ that make us right—And God right in justifying us

1. Christ redeemed us—He paid all the debt that each of God's people owed to God

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

2. Christ cleansed all the sins from each one of God's people for whom He died

Rev 1:5 ...Unto him that loved us, and washed us from our sins in his own blood,

3. Christ endured God's punishment for sin in the place of each one of His people

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

4. Christ made reconciliation (He made God to be at peace with us)

2Co 5:18 ...God, who hath reconciled us to himself by Jesus Christ...

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5. Christ brought remission—He removed the consequences of sin from His people

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

6. Christ brought forgiveness (The same Greek word is also translated remission)

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins...

7. Christ made each one for whom He died to have *the righteousness of God*

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

8. Christ made each one for whom He died to be perfect in God's judgment

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

9. Christ made each one for whom He died to be acceptable to God

Eph 1:6 ...he hath made us accepted in the beloved.

10. Christ satisfied God

Isa 53:11 He shall see of the travail of his soul, *and* shall be satisfied...

11. Christ is our justification—God has justified each and every one Christ died for

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 5:9 ..being now justified by his blood, we shall be saved from wrath through him.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

12. Christ is our salvation

Mat 1:21 ...thou shalt call his name JESUS: for he shall save his people from their sins.

2Ti 1:9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

H. God's justice regarding Jesus' work demands each one Jesus died for be justified

—If Jesus:

Redeemed—Reconciled—Made accepted—Each one He died for
Cleansed—Made righteous—Perfected—Each one He died for
Brought remission for—And forgiveness to—Each one He died for
Took the punishment for—And satisfied God in behalf of—Each one He died for
—Then there is nothing to keep God from justifying each one Jesus died for

—If Jesus made each one He died for to be righteous and innocent

—Then God is right to declare each one of them to be righteous and innocent

—And not only is God right to declare each one of them to be righteous and innocent

—The only way God is right is to declare each of them to be righteous and innocent

VI. 'Glorified'

A. 'Glorified' is certain for each one God did 'predestinate'

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Isa 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

Isa 46:9 ...I am God, and *there is* none else; I am God, and *there is* none like me,

Isa 46:10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Isa 46:11 ...yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

2Sa 14:14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

1Co 1:8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

1Co 1:9 God *is* faithful, by whom ye were called...

1Th 5:23 ...your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1Th 5:24 Faithful *is* he that calleth you, who also will do *it*.

B. The absolutely certain hope of eternal life for God's children

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 Who gave himself for us...

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Tit 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Tit 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

C. 'Glorified' —What does it mean?

1. Our spirits at death fly to be with Jesus

Luk 23:43 ...Verily I say unto thee, To day shalt thou be with me in paradise.

2Co 5:8 ...absent from the body...present with the Lord.

2. Our bodies at the final resurrection fly to be with Jesus

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

D. The promise of Jesus' return

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

E. As a thief—Jesus will come when the world least expects Him

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

F. There will be a general resurrection of the dead—And a final separation

Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mat 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

G. There will be a final judgment of the wicked

2Th 1:6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

H. Think of the wonder of what waits for God's children

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Psa 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body...

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me...

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Joh 14:2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Addendum 1: Election

A. Romans 8:29 ties foreknowledge to predestination

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son...

B. Ephesians 1:4-5 ties election to predestination

Eph 1:4 According as he hath chosen us in him before the foundation of the world...

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace...

C. 1 Peter 1:2 ties foreknowledge to election

1Pe 1:2 Elect according to the foreknowledge of God the Father...

D. Introductory thoughts on election

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

E. Election is not a disgrace—But *to the praise of the glory of His grace*

Eph 1:4 According as he hath chosen us in him before the foundation of the world...

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 **To the praise of the glory of his grace...**

F. Election is unconditional—It is not according to God's pre-observation of men

1. If election is by grace—It cannot be according to works

Rom 11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

2. God's plan of salvation is unto good works—Not because of good works

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

3. Election is so we will bring forth fruits—Not because we have

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit...

4. Faith is a result of election—Not the cause

Act 13:48 ...and as many as were ordained to eternal life believed.

5. God's choice of sinners is what causes sinners to approach unto Him

Psa 65:4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that he* may dwell in thy courts...

G. Election is as crucial to salvation as redemption or regeneration

Joh 5:40 And ye will not come to me, that ye might have life.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him...

—The unregenerate, unborn again will not come—And he cannot come
—If God is waiting on the dead to come—Then nothing is ever going to happen
—God is the one who must come—God is the one who does come—Praise God!

H. Election in Romans 9:6-25

1. Every natural Israelite is not a spiritual Israelite

Rom 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

Rom 2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

2. Every child of Abraham is not a child of God or a child of the promise of God

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

3. Election as it pertains to the children of Isaac

Rom 9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

4. It is not wrong for God to be God

Rom 9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

5. Election as it pertains to God's wrath and God's mercy

Rom 9:22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

6. Election as it pertains to God's called people—Both Jews and Gentiles

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Addendum 2: Why Doesn't God Just Give Everybody a 'Chance'?

A. God did give man a chance

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

B. Man blew his chance

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

C. God's observation sees that all are now sinners—On his own—Man has no chance

Job 14:4 Who can bring a clean *thing* out of an unclean? not one.

Eph 2:3 ...by nature the children of wrath, even as others.

Psa 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

Psa 14:3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

D. Man has no chance—But God has a not-based-on-chance for-sure salvation—Jesus

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

E. Jesus was God's plan of salvation—All the way along

Act 15:18 Known unto God are all his works from the beginning of the world.

F. Before creation—God had already given His elect chosen people to Jesus

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life **to as many as thou hast given him.**

Joh 17:6 ...thine they were, and **thou gavest them me...**

Joh 17:9 I pray for them: I pray not for the world, but for **them which thou hast given me**; for they are thine.

Joh 17:24 Father, I will that they also, **whom thou hast given me**, be with me where I am; that they may behold my glory...

G. Jesus has saved—And will save—All that the Father gave to Him—He will not fail

Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Joh 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Joh 10:30 I and *my* Father are one.

H. God's plan of salvation is not based on chance—But on certainty

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.