

## Who Chooses Who?

By Duane Linn

***Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.***

*John 3:3*

In the body of this text, we see that the Lord Jesus is clearly laying down the principles of the knowledge of the Kingdom of God.

First and foremost, that a man must be “born again”.

Second, that unless a man be born again, he cannot see the kingdom of God.

Let’s have a look at the definition of what it means to see.

The Greek word here used is εἶδω eido i'-do.

Strong’s Greek Dictionary lists thus;

a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know:—be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

So, from what we have here, it is plain that the Lord Jesus is not only talking about physically seeing the Kingdom of God, but also that it cannot even be perceived or understood.

This is a heavy and serious declaration to those of the Arminian persuasion, who think that faith precedes regeneration.

It lays to waste, all the verses where a false translation of world (verse 16), and what appears to be believing based on a decision of the will.

But to put it all in to a clearer and undeniable manner, let us start from the first verses of the Gospel of John.

***Joh 1:1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.***

***Joh 1:2 The same was in the beginning with God.***

***Joh 1:3 All things were made by him; and without him was not any thing made that was made.***

***Joh 1:4 In him was life; and the life was the light of men.***

***Joh 1:5 ¶ And the light shineth in darkness; and the darkness comprehended it not.***

***Joh 1:6 There was a man sent from God, whose name was John.***

***Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.***

***Joh 1:8 He was not that Light, but was sent to bear witness of that Light.***

***Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.***

***Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.***

***Joh 1:11 He came unto his own, and his own received him not.***

***Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:***

I am going to stop here for a moment to give attention to where it is stated in verse 12 that the phrase; “as many as have received Him” ...

This is utilized by those in the Arminian camp to claim that a man can receive Christ based on a decision. It comes from the verse in Revelation 3:20;

***Re 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.***

Now, the biggest problem today, is that so many people, Arminian and Calvinist alike, take verses from various parts of the Scriptures, cut and paste them so to speak, into self-gratifying doctrine that gives an alleged strength to their particular persuasion; in this case, giving the appearance of the sinner hearing the knocking of the Lord Jesus at the door of their heart, and then, by a gracious act of the human will, they make the decision of let Him in.

Now, I don't have to tell you who know me and have heard the real doctrines of grace from other colleagues of mine, but that this cut and paste job is totally wrong. Jesus was talking to those who were at the Church at Laodicea, not the unrepentant sinner, as can be seen by the information provided in John 3 verse 3, where unless a man be born again, he cannot see the Kingdom of God.

Now we get to the crux of the matter in this opening exegesis of John 3:3..

Verse 13;

***Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

Now, for the learned man or woman or child, this verse right here should put an end to the controversy of who chose who. The Apostle John leaves no chance of ambiguity to the reader or listener.

Which WERE BORN.

Matthew Henry, in his Whole Bible Commentary has this to say about John 1:13:

The privilege of regeneration (Joh 1:13): Which were born. Note, All the children of God are born again; all that are adopted are regenerated. This real change evermore attends that relative one. Wherever God confers the dignity of children, he creates the nature and disposition of children. Men cannot do so when they adopt. Now here we have an account of the original of this new birth. 1. Negatively. (1.) It is not propagated by natural generation from our parents. It is not of blood, nor of the will of the flesh, nor of corruptible seed, 1Pe 1:23. Man is called flesh and blood, because thence he has his original: but we do not become the children of God as we become the children of our natural parents. Note, Grace does not run in the blood, as corruption does. Man polluted begat a son in his own likeness (Ge 5:3); but man sanctified and renewed does not beget a son in that likeness. The Jews gloried much in their parentage, and the noble blood that ran in their veins: We are Abraham's seed; and therefore to them pertained the adoption because they were born of that blood; but this New-Testament adoption is not founded in any such natural relation. (2.) It is not produced by the natural power of our own will. As it is not of blood, nor of the will of the flesh, so neither is it of the will of man, which labours under a moral impotency of determining itself to that which is good; so that the principles of the divine life are not of our own planting, it is the grace of God that makes us willing to be his. Nor can human laws or writings prevail to sanctify and regenerate a soul; if they could, the new birth would be by the will of man. But, 2. Positively: it is of God. This new birth is owing to the word of God as the means (1Pe 1:23), and to the Spirit of God as the great and sole author. True believers are born of God, 1Jo 3:9; 5:1. And this is necessary to their adoption; for we cannot expect the love of God if we have not something of his likeness, nor claim the privileges of adoption if we be not under the power of regeneration.

NOT OF BLOOD (the choosing did not take place as a result of the natural birth, which in this case, would have applied to the Jews, since they were the "chosen people" of God).

Albert Barnes, in his commentary on John 1:13, states thus

Not of blood. The Greek word is plural; not of bloods--that is, not of man. Comp. Mt 27:4. The Jews prided themselves on being the descendants of Abraham, Mt 3:9. They supposed that it was proof of the favour of God to be descended from such an illustrious ancestry. In this passage this notion is corrected. It is not because men are descended from an illustrious or pious parentage that they are entitled to the favour of God; or perhaps the meaning may be, not because there is a union of illustrious lines of ancestry or bloods in them. The law of Christ's kingdom is different from what the Jews supposed. Comp. 1Pe 1:23. It was necessary to be born of God by regeneration. Possibly, however, it may mean that they did not become children of God by the bloody rite of circumcision, as many of the Jews supposed they did. This is agreeable to the declaration of Paul in Ro 2:28-29.

The Geneva Bible notes has this to offer:

Of that shameful and corrupt nature of man, which is throughout the scriptures described as an enemy of the spirit

John Gill has this juicy bit to add:

Which were born not of blood,...Or bloods, in the plural number. The birth, here spoken of, is regeneration, expressed by a being born again, or from above; by a being quickened by the Spirit and grace of God; by Christ being formed in men; and by a partaking of the divine nature; and by being made new creatures, as all that believe in the name of Christ are; and which is the evidence of their being the sons of God: and now this is owing not to blood, or bloods; not to the blood of circumcision; or of the passover, which the Jews had an high opinion of, and ascribe life and salvation to, and to which notion this may be opposed: so their commentators<sup>1</sup> on Eze 16:6 where the word "live" is twice used, observe on the first "live", by the blood of the passover, on the second "live", by the blood of circumcision; but, alas! these contribute nothing to the life of the new creature: nor is regeneration owing to the blood of ancestors, to natural descent, as from Abraham, which the Jews valued themselves upon; for sin, and not grace, is conveyed by natural generation: all men are of one blood, and that is tainted with sin, and therefore can never have any influence on regeneration; no blood is to be valued, or any one upon it, but the blood of Christ, which cleanses from all sin,

NOR OF THE WILL OF THE FLESH

Man did not make a decision to come to Christ.

John Gill on the will of the flesh has this to say:

man's free will, which is carnal and corrupt, is enmity to God, and impotent to every thing that is spiritually good: regeneration is ascribed to another will and power, even to the will and power of God, and denied of this:

NOR OF THE WILL OF MAN

Gill continues...

nor of the will of man: of the best of men, as Abraham, David, and others; who, though ever so willing and desirous, that their children, relations, friends, and servants, should be born again, be partakers of the grace of God, and live in his sight, yet cannot effect any thing of this kind: all that they can do is to pray for them, give advice, and bring them under the means of grace; but all is ineffectual without a divine energy. So with the Jews, אִישׁ, "a man", signifies a great man, in opposition to "Adam", or "Enosh", which signify a mean, weak, frail man; and our translators have observed this distinction, in Isa 2:9 and the mean man (Adam) boweth down, and the great man (Ish) "humbleth himself": on which Jarchi has this note, "Adam boweth down", i.e. little men; "and a man humbleth himself", i.e. princes, and mighty men, men of power: and so Kimchi on Ps 4:2. "O ye sons of men", observes, that the Psalmist calls them the sons of men, with respect to

the great men of Israel; for there were with Absalom the sons of great men. Though sometimes the Jews say<sup>2</sup>, Adam is greater than any of the names of men, as Geber, Enosh, Ish. But now our evangelist observes, let a man be ever so great, or good, or eminent, for gifts and grace, he cannot communicate grace to another, or to whom he will; none are born again of any such will:

BUT OF GOD

Man, in his corrupted state cannot (does not have the ability) and does not have ANY THING to do with this transformation, this act of the new birth, or “regeneration”... It is God and God ALONE, who facilitates this new birth.

CAUSE AND EFFECT

Before I get to the multitude of Scripture verses to hammer the point home, I want to explain (for the purposes of clarity and completeness) how this birth is caused and effected.

The Scripture for this can be found in the very next few verses of John Chapter 3.

***Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?***

***Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.***

***Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.***

***Joh 3:7 Marvel not that I said unto thee, Ye must be 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.***

***Joh 3:9 Nicodemus answered and said unto him, How can these things be?***

***Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?***

***Joh 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.***

***Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?***

***Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.***

***Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:***

***Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.***

***Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

***Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.***

***Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.***

***Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.***

***Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.***

***Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.***

This, my brethren, is how we should preach the Gospel as it pertains to John 3:16

It is not all that difficult; those who hear and ask the almost certain questions, (eg; “what must I do to be saved”, etc) should be considered to have had an awakening to their natural condition.

Those who continue on claiming that they believe outside what has been explained here, you can almost guarantee, that the message was not received and the claimant cannot be considered to have been awakened. They certainly will not have any inclination to ask any of the questions that come from the awakened sinner, and almost certainly will not be regenerated at any time in the near future. Perhaps not ever. Only the Lord knows.

Now, to finish up his short sermon on “Who chooses Who”, I am going to add the Scripture necessary to put a crushing blow on the Arminian who may still be in denial (the Scripture says that He cannot see or understand the Kingdom of God anyway, but we still are required out of love and meekness to Christ to complete the preaching).

## **JOHN 6**

***Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.***

***Joh 6:36 But I said unto you, That ye also have seen me, and believe not.***

***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 6:39 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 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

*John 6:43b Murmur not among yourselves.*

*Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

*Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

*Joh 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

*John 6:61b Doth this offend you?*

*Joh 6:62 What and if ye shall see the Son of man ascend up where he was before?*

*Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

*Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*

*Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

*Joh 6:66 From that time many of his disciples went back, and walked no more with him.*

## **JOHN 17**

*Joh 17:6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

*Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee.*

*Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send 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 17:10 And all mine are thine, and thine are mine; and I am glorified in them.*

*Joh 17:11 ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

***Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.***

***Joh 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.***

***Joh 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.***

***Joh 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.***

***Joh 17:16 They are not of the world, even as I am not of the world.***

***Joh 17:17 ¶ Sanctify them through thy truth: thy word is truth.***

***Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world.***

***Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.***

***Joh 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;***

***Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.***

***Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:***

***Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.***

***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: for thou lovedst me before the foundation of the world.***

***Joh 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.***

***Joh 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.***

Here are some further verses to use in the explanation of the Doctrine of Regeneration, Election, Predestination, etc...

***Ro 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.***



**Ro 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.**

**Ro 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.**

**Ro 8:31 ¶ What shall we then say to these things? If God be for us, who can be against us?**

**Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**

**Ro 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.**

**Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

**Ro 9:1 ¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,**

**Ro 9:2 That I have great heaviness and continual sorrow in my heart.**

**Ro 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:**

**Ro 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;**

**Ro 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.**

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

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

**Ro 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.**

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

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

**Ro 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;)**

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

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

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

***Ro 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.***

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

***Ro 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.***

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

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

***Ro 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?***

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

***Ro 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:***

***Ro 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,***

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

***Eph 1:3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:***

***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 1:8 Wherein he hath abounded toward us in all wisdom and prudence;***

***Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:***

***Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:***

***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:***

***Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.***

***Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,***

***Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.***

I hope and pray, my brothers and sisters in the Lord, that this pitiful sermon of mine will help you in your walk with the Lord.

May The Lord Jesus Christ bless and preserve you.