



THE REJECTION OF ERRORS (Continued)

STATEMENT OF ERROR	ERROR SIMPLIFIED	REFUTATION	TEXT
5. <u>Incomplete and non-decisive election</u> of specific persons to salvation took place on the ground of foreseen faith, conversion, holiness, and godliness, <i>which either began or continued for some time.</i> <u>Complete and decisive election</u> occurred <i>because of foreseen perseverance</i> in faith, conversion, holiness and godliness <i>till the end.</i>	This is the gracious and evangelical worthiness because of which the person who is chosen is more worthy than the one who is not chosen. The fruits of faith, obedience, holiness, godliness and perseverance are requirements for election.	The God-given fruits of faith, obedience, holiness, godliness and perseverance <u>cannot be</u> requirements for election. Instead these fruits being a God-glorifying gift of His unchangeable election, are reduced to man's requirements and worthiness for salvation. Scripture <u>does not support that these fruits are a formula</u> for salvation <i>but evidence of election and sanctification.</i>	Ro. 9:11 Acts 13:48 Eph. 1:4 John 15:16 Ro. 11:6 I Jn. 4:10
6. Not every election to salvation is unchangeable. Some of the elect can and do indeed perish everlastingly, notwithstanding any decree of God.	There is no perseverance of the saints.	This gross error contradicts Scripture with God's unchangeable nature " <i>I am the Lord, I change not</i> ", the elect cannot be led astray " <i>if it were possible, they would deceive the very elect;</i> " and destroys the comfort of the believer " <i>(Christ) shall lose nothing of all that He has given me.</i> "	Mal. 3:6 Matt 24:24 John 6:39 Ro. 8:30
7. In this life there is no fruit, consciousness, or certainty of the unchangeable election to glory, except such as is based upon a changeable and uncertain condition.	The certainty of your salvation can be secured through your behavior.	How can the certainty of your salvation be based on the uncertainty of your sinful nature? This uncertain certainty is not only absurd but contrary to the experience of the believers, " <i>O wretched man that I am! Who shall deliver me from this body of death?</i> "	Ro. 7:24 Eph. 1 Lk. 10:20 Ro. 8:33
8. God did not simply by an act of His righteous will decide to leave any person in the common state of sin and condemnation since his fall in Adam, nor did He decide to pass by any one in granting such grace as is necessary for faith and conversion.	No one is left in a sinful state to perish or is ignored in the granting of grace for salvation.	The Bible is very clear in this regard in many passages, especially Romans 9 and Matthew, both chapters 11 and 13. Some vessels are made "unto honour" and others "unto dishonour."	Ro. 9:10-23 Mt. 13:11 Mt. 11: 25-26
9. God sends the gospel to one people rather than to another not merely and solely because of the good pleasure of His will, but because one people is better and worthier than another to which the gospel is not preached.	By your actions you need to earn the right to hear the gospel message.	Moses clarified this when he addressed the people of Israel, and Christ again denied the "worthiness" factor when he chastened specific cities of Israel.	Deut. 10:14-15 Mt. 11:21



"HOLDING FAST THE FAITHFUL WORD AS HE HATH BEEN TAUGHT, THAT HE MAY BE ABLE BY SOUND DOCTRINE BOTH TO EXHORT AND TO CONVINC THE GAINSAYERS."
- TITUS 1:9

"WE MUST ALWAYS REMEMBER THAT PREACHING AND PRAYER ARE THE MEANS AND NOT THE CAUSE OF ANYONE'S SALVATION. THE CAUSE IS GOD'S UNCONDITIONAL ELECTING LOVE."
- E. REISINGER

