

“Dr. Paige Patterson on Election and Predestination”

(Romans 8:28-30)

8:26 Among the benefits of adoption into God’s family is the special supernatural care bestowed by the Holy Spirit upon the child of God. The Holy Spirit is present within the Christian to assist him in those moments of moral, physical, or emotional weakness. Frequently a disciple confronts difficulties so insurmountable that he cannot even approach prayer skillfully. He knows that he must approach God, but he has already said all that he knows to say to God. In those instances, the promise is that the Holy Spirit makes intercession for us “with groanings which cannot be uttered.” Some have imagined that this verse argues for “prayer tongues.” However, close examination reveals that the believer is not speaking at all. The Holy Spirit is making the intercession. Moreover, the precise words in Greek are *stenagmois alaletois*, “groanings which cannot be uttered.” Literally, the words are rendered “unspoken sighings.” In other words, the communication is nonverbal communication involving no speaking of any kind.

8:28 This verse does not say that everything that happens is good. Paul believes that God is a faithful heavenly Father who, because He is both omniscient and omnipotent, is able to cause even unfortunate happenings to work for good to them who love the Lord.

***8:29** Predestination and election have always been the subject of theological inquiry. Here, as in First Peter 1:2, God’s foreknowledge logically precedes the elective or predestinative act of God. Another truth to be affirmed is that the Scriptures present salvation as viewed in two very different spheres. The earthly sphere sees man as totally responsible for his actions and faced with the necessity of choosing either to reject or to accept the atonement of Christ. The heavenly perspective in no sense contradicts the earthly, but it does add a new and infinitely more profound dimension. That new dimension declares that God has an elective purpose and that all that ultimately transpires conforms to that purpose, including the salvation of the elect. Difficulty arises in man’s seemingly unending efforts to reconcile the heavenly insight with the earthly perspective. Wrong answers are not infrequently the result of erroneous questions. Instead of attempting harmonization of those truths which are ultimately understood only by God (11:34), the question to be answered ought to be, “Why is the doctrine of election present in the Scripture?” Four distinct answers emerge from this passage: (1) As long as the doctrine of election is in the Bible, salvation must be the gift of God alone. Predestination framed in God’s foreknowledge assures us that salvation is from start to finish the work of God. (2) The doctrine of God’s elective purpose guarantees the perpetuity of salvation. Unthinkable is the idea that one of God’s elect could forfeit his salvation. Those whom He has justified He will glorify. So certain is that sequence that “glorified” is an aorist tense in Greek, meaning that glorification has already happened in the mind of God (vv. 30-39). How could God lose one of His elect? (3) The doctrine of election assures a peculiar providence which attends the way of every believer. If God’s heart is set on us in His elective purpose, we may be sure of His concern and providential intervention in our behalf (v. 28). (4) Finally, that same personal providence bound up in election extends throughout the entire course of history. There is no runaway world. God’s hand is systematically guiding the age to its intended consummation (vv. 21-22).

8:30 An order of salvific events may be deduced from this passage combined with insights from other passages. The order of events is in some cases chronological, but many of the aspects happen simultaneously, making the order primarily logical rather than chronological: (1) foreknowledge, (2) predestination, (3) calling, (4) contrition (2 Cor. 7:10), (5) repentance (Luke 13:3), (6) faith (Heb. 11:6), (7) regeneration (Titus 3:5), (8) justification, (9) reconciliation, (10) sanctification, (11) adoption, and (12) glorification.

“Election and Predestination: the Tension and Mystery”

DOCKERY: God is the sole source and mainspring of all redemptive action, but He is not the sole actor; He is the sole, efficient cause of Salvation, but not the only causal factor in Salvation. There are also secondary and instrumental causes that have to be taken into account. Humans are not robots, yet salvation is of God. Salvation is not based only on Human response, yet humans respond.

AKIN: God elects and predestines persons to salvation in such a way as to be consistent with and not do violence to their free will, moral responsibility and personhood. This is a great mystery which results in a tension in theology, yet it must be maintained if we are to remain true to the whole counsel of God’s revelation.

The Sovereignty of Grace and Responsibility of Believers – Only the person who is transformed by Divine Grace can make a positive response to God’s gracious invitation, but, only the one who does indeed make such a response is transformed by Grace. Far from violating human personality, God’s Grace appeals to our deepest yearnings and therefore when exposed to Grace, we are intrinsically drawn to it. Only persons who receive and are transformed by divine grace can make a favorable response to God’s salvific initiation, but only those who do respond are indeed transformed by grace. Thus we affirm the priority of initiating grace without neglecting simultaneously to maintain our responsibility to believe.

Again, far from violating our wills or personality, God’s grace appeals to our deepest yearnings and therefore when we are exposed to grace, intrinsically we are drawn toward it. As A. W. Tozer has said, “salvation is from our side a choice, from the divine side it is a seizing upon, an apprehending, a conquest by the Most High God.” Our receiving of God’s offer of salvation is a reaction rather than an action. The right of determination must always remain with God. We, therefore, affirm that in salvific grace, we are not merely passive. Neither do we want to do imply that God does some and we do the rest, rather God does all and we do all. God does not override the will, but releases the will for believing response. It is certain that convicting grace can be rejected (Matthew 23:37; Luke 7:30; Hebrews 12:15), yet when we receive the gracious gift of regeneration our wills are turned in a completely new direction. When God extends His grace to us, He is the active agent but He always extends grace through various means. The means of grace include the preached gospel, the written word of God, the invitation to respond to grace, the prayers of other believers, and the faith of the respondent. This leads to the need to understand further the meaning of faith. The key is to affirm what the Bible says at all aspects and be willing to work with and love those with an acceptable, but differing perspective (ex. Of love and cooperation despite difference – Whitfield and Wesley).

“Principles For Powerful Prayer”
(Ephesians 1:15-23)

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| I. | <u>We should be thankful when we pray.</u> | 1:15-16 |
| | 1. Thank God for the faith of others in the <u>Savior</u> . | 1:15-16 |
| | 2. Thank God for the love of others for the <u>saints</u> . | 1:15-16 |
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II. |
<u>We should be hopeful when we pray.</u> |
1:16-19 |
| | 1. God will help us in <u>how</u> to know. | 1:16-18 |
| | a. He gives wisdom. | 1:16-17 |
| | b. He gives revelation. | 1:17 |
| | c. He gives illumination. | 1:18 |
| | 2. God will help us in <u>what</u> to know. | 1:18-19 |
| | a. We will know the hope of His calling. | 1:18 |
| | b. We will know the glory of His inheritance. | 1:18 |
| | c. We will know the greatness of His power. | 1:19 |
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III. |
<u>We should be worshipful when we pray.</u> |
1:19-23 |
| | 1. We worship Christ because he has been raised from the dead. | 1:19-20 |
| | 2. We worship Christ because He has been seated at God’s right hand. | 1:20-21 |
| | 3. We worship Christ because He has subjected all things to Himself. | 1:22 |
| | 4. We worship Christ because He has been placed over the church. | 1:22-23 |

“Summary of Ephesians 1”

Chapter one consists of two main parts (after the opening salutation, verses 1-2). In the first section (verses 3-14) Paul praises the Triune God for the blessings of election by the Father, redemption through the Son, and protection in the Spirit. In the second paragraph (verses 15-23), having given expression of his sincere and humble thanksgiving, he prays that the Ephesians may be enlightened so that they may see: a) what is the hope for which they have been called; b) what is the inheritance that awaits them; and c) what is the power of God to cause this hope to be realized and the inheritance to become their everlasting possession. The proof of the operation of this power was provided when “the Father of glory” raised His Son from the dead and made Him to sit at his right hand in the heavenly places.

In this chapter, as much as in any other, Paul underscores the fact that it is “in Christ” that every spiritual blessing comes to God’s people from “the heavenly places.” Apart from Him they are destitute, but in intimate union with Him they are inexpressibly rich.

How is it that Paul, a prisoner, can give testimony to his profound gratitude in words of unrestrained adoration? He had come to embrace as His own the following:

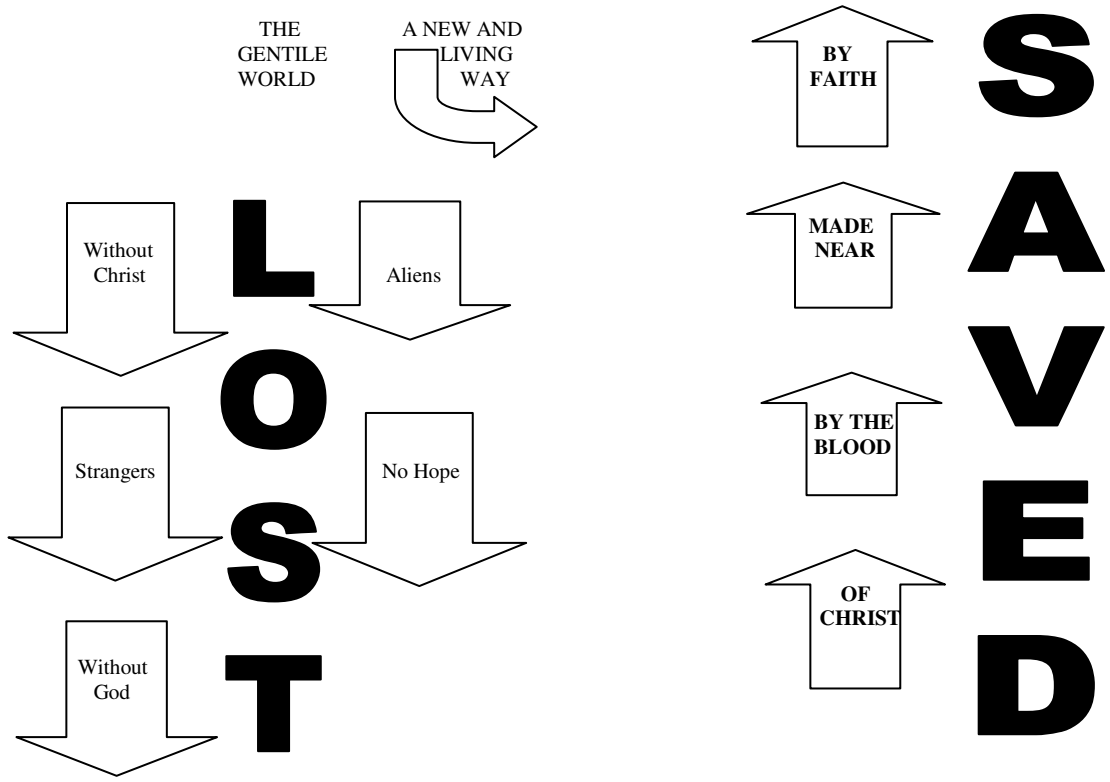
1. The Father’s special delight in planning the salvation of people who in themselves were entirely unworthy (1: 5b; 2:3).
2. The Father’s marvelous decision to adopt these people as His very own (1:5; 3:15).
3. The Son’s solemn pledge, made before the foundation of the world, whereby He became His people’s sanctification (1:4).
4. The fact that in Him we are regarded as complete (1:23).
5. The Spirit’s willingness to dwell in the hearts of God’s people, by His very presence assuring them of protection and a greater glory to come (1:13, 14).
6. The Spirit’s activity of enlightening the eyes, so that believers, thus illumined, may have a clear and definite knowledge of their hope, their inheritance, and of the power of God which transforms the hope into the actual possession of the inheritance (1:17-23).
7. The revelation to Paul of a “mystery,” namely, the unity of the church gathered out of Jews and Gentiles and welded into one spiritual body with equality of membership for all regardless of race or nationality (1:15, 2:16, 3:6).
8. The fact that this “united body” is being established before Paul’s very eyes, the congregations of Ephesus and the surrounding area furnishing the proof (1:15).
9. The fact that even he, Paul, once a bitter persecutor, had, in God’s marvelous grace, been chosen to reveal the mystery to men and to see it go into effect (3:3-5).
10. The reign of the resurrected and ascended Christ over the entire universe in the interest of the church, His body (1:22-23).

“Is There Life After Death?”
(Ephesians 2:1-10)

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| I. | <u>Paul explains the position of man without Christ.</u> | 2:1-3 |
| | 1. Without Christ man is a corpse. | 2:1-3 |
| | 2. Without Christ man is controlled. | 2:2-3 |
| | a. Man walks in the domain of the world. | 2:2 |
| | b. Man serves under the direction of Satan. | 2:2 |
| | c. Man lives by the desires of the flesh. | 2:3 |
| | 3. Without Christ man is condemned. | 2:3 |
| II. | <u>Paul explains the privileges of man in Christ.</u> | 2:4-7 |
| | 1. God has resurrected us with Christ. | 2:4-5 |
| | 2. God has raised us up with Christ. | 2:6 |
| | 3. God has seated us with Christ. | 2:6-7 |
| III. | <u>Paul explains the possibility of man in Christ.</u> | 2:8-9 |
| | 1. God extends the grace in Christ for salvation. | 2:8-9 |
| | 2. Man exercises the faith in Christ for salvation. | 2:8-9 |
| IV. | <u>Paul explains the purpose of man in Christ.</u> | 2:10 |
| | 1. God desires to work in us. | |
| | 2. God desires to work through us. | |

“Tearing Down the Wall”
(Ephesians 2:11-22)

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| I. | <u>Christ ends our “separation.”</u> | 2:11-13 |
| | 1. We were without Christ. | 2:11-12 |
| | 2. We were aliens. | 2:12 |
| | 3. We were strangers. | 2:12 |
| | 4. We were without hope. | 2:12 |
| | 5. We were without God. | 2:12 |
| | 6. We were far off. | 2:13 |
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| II. | <u>Christ effects our “reconciliation.”</u> | 2:14-18 |
| | 1. In Christ we have peace. | 2:14-16 |
| | 2. Through Christ we have access. | 2:17-18 |
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| III. | <u>Christ enriches our “communion.”</u> | 2:19-22 |
| | 1. We are a single nation. | 2:19 |
| | 2. We are a spiritual family. | 2:19 |
| | 3. We are a secure building. | 2:20 |
| | 4. We are a sacred temple. | 2:21-22 |



“Summary of Ephesians 2”

The church’s *Universal Scope* is broader than any ocean. That is the theme of 2:1-22. This scope embraces *both Jew and Gentile*, that is, everybody who receives Christ by faith. We are informed that reconciliation was secured *for both* “in Christ,” and we now share in His resurrection and triumphant life.

Paul shows that by nature *all* men are dead through trespasses and sins (2:1-3). They are “children of wrath,” and servants of “the prince of the domain of the air.” The great change, wrought in salvation is due exclusively to the *rich mercy* and *great love* of God, the *surpassing riches of His grace*. Salvation in its entirety is from God, *even faith itself is “God’s gift”* (2:8-9). Good works as a grounds upon which we can plead our acceptance before God are *rejected*. Yet through God good works are ordained for they are the fruit of faith. Moreover, God prepared them in order that His people should walk in them. In other words, these works are *expected*, as works of gratitude. We are not saved by faith *plus* works, but by a faith *that* works. These good works, having been prepared by God, will in Him be *perfected*, for God always finishes what He has begun. Christ’s resurrection from the dead implies our resurrection from sin, for it is the Spirit of the resurrected and ascended Lord who “raised us up with Him.”

The cross whereby Jew and Gentile were reconciled to God also brought about their mutual reconciliation (verses 11-18). This is an amazing fact, namely, that the very cross which to the Jews was a stumblingblock, and to the Gentiles was foolishness was the means whereby double reconciliation was secured. Paul shows how thankful all should be for this divine blessing. The Jews should praise God because through the cross “the law of commandments with its requirements” has been abolished. But the Gentiles, also, have a reason for thanksgiving. They should consider what great benefits Christ through His death on the cross and glorious resurrection had bestowed upon them. Formerly they had been separate from Christ; now they are “in Him”; formerly alienated from the commonwealth of Israel, now, “fellow-citizens with the saints and members of the household of God” formerly, strangers to the covenants of the promise, now covenant-members; formerly, hopeless, now filled with surpassing hope; formerly without God, now at peace with Him. By His salvific work both Jews and Gentiles have access in one Spirit to the Father.

Thus the church of Jew and Gentile is growing into one building, a holy temple in the Lord, of which Christ Jesus is Himself the chief cornerstone (verses 19-22). Christ is the principle of the church’s stability, direction, and growth. Day by day living stones are added to this building. No earthly temple, whether Jewish or pagan, is God’s dwelling-place, only the church. Here He is at home. That home is very large; it is peaceful, for Jew and Gentile being at peace with their Maker-Redeemer, are also at peace with each other.

“Second-Class Citizens Not Allowed”

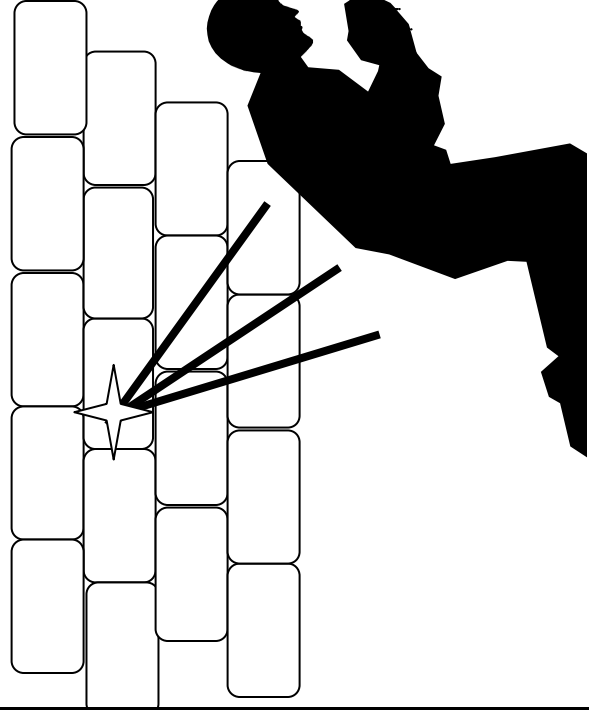
Ephesians 3:1-13

(cf. Col. 1:24-29)

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|-----------------|---|--------------------|
| I. | <u>The revelation of our equality in Christ is important.</u> | 3:1-7 |
| | 1. As a prisoner we are enslaved. | 3:1 |
| | 2. As a dispenser we are educated. | 3:2-6 |
| | a. There is a stewardship of enlightenment in Christ. | 3:2-5 |
| | b. There is a fellowship of equality in Christ. | 3:6 |
| | 3. As a minister we are empowered. | 3:7 |
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II. |
<u>The proclamation of our equality in Christ is incredible.</u> |
3:8-9 |
| | 1. It is a proclamation of grace. | 3:8 |
| | 2. It is a proclamation of greatness. | 3:8 |
| | 3. It is a proclamation of goodness. | 3:9 |
| | 4. It is a proclamation of God. | 3:9 |
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III. |
<u>The wisdom of our equality in Christ is indestructible.</u> |
3:10-13 |
| | 1. It is cosmic. | 3:10 |
| | 2. It is certain. | 3:11 |
| | 3. It is complete. | 3:12 |
| | 4. It is comforting. | 3:13 |

HOW TO
SERVE GOD
WHEN YOUR
ACTIVITIES
ARE
RESTRICTED

WHILE IN A
ROMAN PRISON,
PAUL . . .

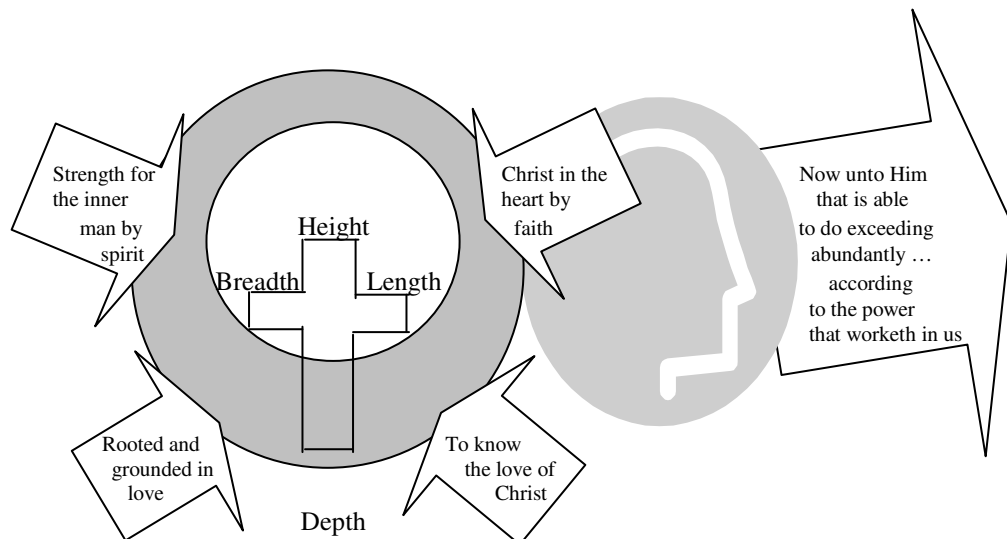


- Wrote his immortal prison epistles
- Prayed for other believers without ceasing
- Won many people to Christ
- Directed his vast work in the churches

“Principles For Powerful Prayer”
 (Ephesians 3:14-21)
 (cf. 1:15-23)

Prayer that honors God is characterized by:

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| I. | <u>Submission</u> | 3:14-15 |
| | 1. We submit because of the fatherhood of God. | 3:14 |
| | 2. We submit because of the family of God. | 3:15 |
|
II. |
<u>Petition</u> |
3:6-19 |
| | 1. God thru Christ gives me inner <u>strength</u> . | 3:16 |
| | 2. God thru Christ gives me inner <u>security</u> . | 3:17 |
| | 3. God thru Christ gives me inner <u>sensitivity</u> . | 3:17-19 |
| | 4. God thru Christ gives me inner <u>satisfaction</u> . | 3:19 |
|
III. |
<u>Adoration</u> |
3:20-21 |
| | 1. We adore God for <u>what</u> He can do (His power). | 3:20 |
| | 2. We adore God for <u>what</u> He deserves (His person). | 3:21 |



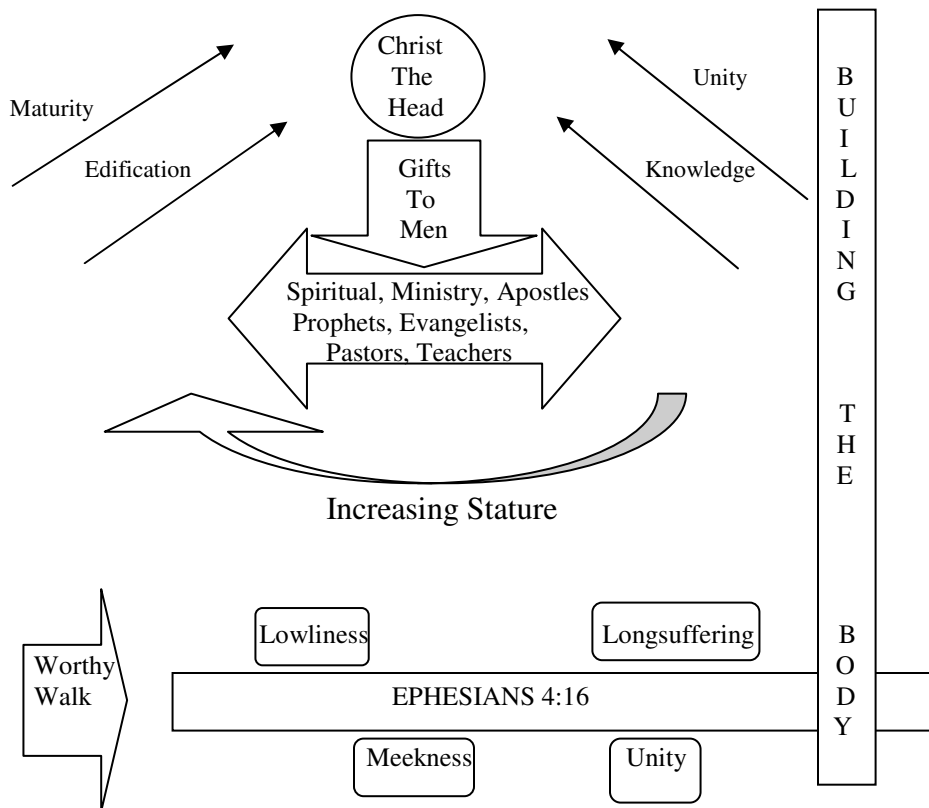
“The Mission of the Church”
(Ephesians 4:1-16)

- I. The Church is to be characterized by unity. 4:1-6**
 - 1. There is a oneness of humility (behavior). 4:1-3
 - 2. There is a oneness of theology (belief). 4:4-6

- II. The Church is to be characterized by diversity. 4:7-11**
 - 1. We have a giving Savior. 4:7-10
 - 2. We have gifted saints. 4:11

- III. The Church is to be characterized by ministry. 4:12-14**
 - 1. Saints are to be equipped. 4:12
 - 2. Saints are to be edified. 4:12
 - 3. Saints are to be educated. 4:13
 - 4. Saints are to be enlarged. 4:13
 - 5. Saints are to be established. 4:14

- IV. The Church is to be characterized by maturity. 4:15-16**
 - 1. Maturity is evidenced by our speech. 4:15
 - 2. Maturity is evidenced by our service. 4:16
 - 3. Maturity is evidenced by our sensitivity. 4:16



“The Christian Lifestyle For Today”

(Ephesians 4:17-24)

(cf. Col. 3:1-11)

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|------------|---|----------------|
| I. | <u>Life in Christ affects how I walk.</u> | 4:17-19 |
| | 1. It affects how I live. | 4:17-18 |
| | 2. It affects how I think. | 4:17-18 |
| | 3. It affects how I see. | 4:18 |
| | 4. It affects how I feel. | 4:19 |
| | 5. It affects how I am motivated. | 4:19 |
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| II. | <u>Life in Christ affects what I wear.</u> | 4:20-24 |
| | 1. I put off my old clothes (man), | 4:20-22 |
| | Why? | |
| | a. I have a new instructor. | 4:20-21 |
| | b. I have a new sight. | 4:22 |
| | 2. I put on my new clothes (man), | 4:23-24 |
| | And now? | |
| | a. I seek to have a sanctified mind. | 4:23 |
| | b. I seek to be a sanctified man. | 4:24 |