

## Answers to So-called Arminian Verses

- I. There are plenty of verses in the Bible that are frequently misunderstood to teach the doctrine of Arminianism, decisional regeneration, works salvation, freewill salvation, etc.
- II. People who believe in works salvation falsely interpret certain verses because they fail to understand a few fundamental scriptural truths, such as the following:
  1. The difference between eternal and temporal salvation.
    - A. Eternal salvation is eternal, is caused and maintained by God alone, is not conditional nor dependent on a sinner's will or works, and cannot be lost.
    - B. Temporal salvation is only for this life on earth, is dependent on a child of God's faith and works, brings him into fellowship (not sonship) with God, and can be lost.
  2. The usage of universal language such as *all men*, *every man*, and *the world*.
    - A. The Bible frequently uses universal words such as *all*, *every*, and *world* to refer to all men in a specific area, time, or context.
    - B. If a man were to interpret these words throughout the Bible as an Arminian does in his favorite verses, the scripture would be filled with contradictions and absurdities.
  3. Considering the context (ex: To whom is the verse addressed: believers, or the unregenerate?)
    - A. The Bible is written to believers and churches, not to unregenerate sinners.
    - B. Reading the opening verses of most of the books of the New Testament establishes this fact.
    - C. Verses that are written to regenerate, believing church members are obviously not giving instructions to them on how to acquire eternal life.
- III. Popular verses used by Arminians
  1. **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."
    - A. Who is the world whom God loved?
      - i. *The world* doesn't always mean the entire human race in scripture (**Luk 2:1**).
      - ii. *World n.* - The inhabitants of the earth, or a section of them.
      - iii. Does God love all the inhabitants of the earth, or only a section of them?
        - a. If it can be shown from the scripture that God hates anyone, then that necessarily means that He doesn't love everyone, which means that the world that He loves is only a section of the inhabitants of the earth.
        - b. *Love v.* - 1. a. *trans.* To bear love to; to entertain a great affection or regard for; to hold dear.
        - c. *Hate v.* - 1. *trans.* To hold in very strong dislike; to detest; to bear malice to. The opposite of *to love*.
      - iv. God hates *sinner*s (*workers* of iniquity) (**Psa 5:4-5**).
      - v. God not only hates wicked people who have rejected Him, He hates all sinners from the womb whom He didn't elect to save (**Rom 9:11-13**).
      - vi. Since hate is the opposite of love, God cannot both love the entire human race and hate many of them at the same time.
      - vii. Therefore, the world whom God loved is *a section of the human race*.
      - viii. God loves His elect whom He chose before the foundation of the world (**Eph 1:4; Rom 8:28-39; Jer 31:3**).

- ix. Therefore, the world whom God loved is the world of His elect which is a section of the human race *out of* every kindred, tongue, people, and nation: "the world" *distributively*, not *collectively* (**Rev 5:9**).
  - B. Who can believe in Christ?
    - i. All men are born dead in sin (**Rom 5:12; Eph 2:1**).
    - ii. In this condition they can't hear (**Joh 8:43,47**), understand (**Rom 3:10-11**), nor believe the gospel (**1Co 2:14**).
    - iii. Only those which are saved can believe the preaching of the cross (**1Co 1:18**).
    - iv. If a person believes in Christ, it's only because he had already passed from death unto life prior to hearing it (**Joh 5:24; 1Jo 5:1; 1Jo 4:15**).
    - v. Therefore, whosoever believes in Jesus Christ shows the evidence that they shall not perish, but *have* eternal life.
  - C. It was God giving His Son, not their belief in Him, which saved the world of God's elect and gave them eternal life (**Rom 5:6-10; Rom 5:19; Rom 8:3; 2Co 5:21; Gal 4:4-5; 1Pe 2:24**).
  - D. What does their belief accomplish?
    - i. Their belief doesn't get them eternal life since only those who are saved and have eternal life can believe.
    - ii. Their belief identifies them as part of the world whom God loved and for whom He sent His Son to die.
    - iii. Joh 3:16 is not a formula to follow to get eternal life, but rather a wonderful promise to those who believe in Christ that they shall not perish, but *have* everlasting life.
2. **1Jo 2:2** - "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."
- A. Does this verse teach universal redemption - that Jesus died for the sins of the entire human race without exception?
    - i. No, it doesn't.
    - ii. Whoever "the whole world" is in 1 John 2:2, their sins *were propitiated* by Jesus.
    - iii. Propitiation *n.* - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
      - a. A propitiation is an appeasement of God's wrath.
      - b. The only way to appease God's wrath is to take away the sins that caused it.
      - c. Therefore, propitiation is the act of taking away a man's sins.
    - iv. Jesus *is the propitiation* for the sins of the "whole world"; He didn't simply *attempt, try, offer, or hope to be* the propitiation of their sins.
    - v. Whoever the "whole world" is -- their sins *are atoned for*.
  - B. The "whole world" doesn't necessarily have to mean the entire human race.
    - i. **1Jn 5:19** - And we know that we are of God, and the whole world lieth in wickedness.
    - ii. **Rom 1:8** - First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
  - C. The "whole world" cannot be the entire human race.
    - i. The world doesn't always refer to the entire human race (**Luk 2:1**).

- ii. World - The inhabitants of the earth, or a section of them.
- iii. What world did Jesus take away the sin of? All the inhabitants of the earth, or a section of them?
  - a. Jesus did not take away the sin of the entire human race.
  - b. If Jesus took away the sin of the entire human race, then the entire human race would be saved eternally and be going to heaven since they would have NO SIN for which to suffer in hell.
    - (i) There are people in hell now (**Jud 1:7**) and more on the way (**Rev 20:15**).
    - (ii) Therefore, Jesus did not take away their sin, for if He did, they wouldn't be in hell.
  - c. This is the most basic fact of the gospel; remember it if you remember nothing else: if Jesus died for a person's sins, they are redeemed and are going to heaven because they have no sin to die for; if Jesus didn't die for all of a person's sins, they are going to hell because they have sin to die for.
    - (i) If Jesus died for all of the sins of the entire human race, then the entire human race is going to heaven.
    - (ii) If any member of the entire human race is not going to heaven, then Jesus didn't die for the sins of the entire human race. Period.
    - (iii) This isn't hard to understand; it's hard to *accept*.
  - d. Jesus did *not* die for every man that has ever lived.
    - (i) Jesus died for His sheep (**Joh 10:15**).
    - (ii) Many are not His sheep (**Joh 10:26**).
    - (iii) Jesus therefore did not die for them and they will go to hell (**Mat 25:31-33,41**).
- iv. Therefore, the "whole world," for whose sins Jesus is the propitiation, is *a section of the inhabitants of the earth*, not all of them without exception.
- D. Jesus only died for and took away the sins of those whom the Father gave Him - His elect.
  - i. Those whom the Father gave Him were chosen in Him before the foundation of the world (**Eph 1:4**).
  - ii. He was called JESUS because "he shall save HIS PEOPLE from their sins" (**Mat 1:21**).
  - iii. Jesus said He was only sent to "give eternal life to AS MANY AS THOU HAST GIVEN HIM" (**Joh 17:2**), and He actually did it (**Joh 17:4**).
  - iv. Jesus will raise up at the last day all that the Father gave Him (**Joh 6:37-39**).
  - v. Jesus gave HIS SHEEP eternal life and they shall never perish (**Joh 10:27-29**).
- E. The "whole world" is all the children of God scattered abroad (**Joh 11:50-52**), not just the nation of Israel.
- F. The "whole world," for whose sins Christ is the propitiation, is the world of His elect which is a section of the human race *out of every* kindred, tongue, people, and nation: the "whole world" *distributively*, not *collectively* (**Rev 5:9**).

3. **Rom 10:9-10, 13** - "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 13) For whosoever shall call upon the name of the Lord shall be saved.
- A. These verses are commonly used by Arminians who attempt to use them to prove that one must only believe the gospel to get eternal life; but there are major problems with that teaching.
- i. First of all, the verse say nothing about *eternal life* or *eternal* salvation.
    - a. It is not a proof text, but rather a reference text, as it only refers to being "saved", but doesn't define what the person is saved from.
    - b. It therefore needs to be compared with other verses to define what type of salvation is under consideration.
  - ii. Secondly, the verses give *TWO* conditions which have to be met for a man to be saved, not only *one* (belief) as is commonly taught.
    - a. The verses state that confessing the Lord Jesus with one's mouth AND believing in one's heart that God raised Him from the dead are BOTH conditions which one must fulfill to be saved.
    - b. The Arminian will respond that belief and confession are the same thing.
    - c. Not true; confession and belief are most certainly NOT the same thing.
    - d. **Joh 12:42** - Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
  - iii. Thirdly, belief and confession are both something one does, which is *work* by definition.
    - a. Belief is something one does (**Act 16:30-31; Mat 23:23**), and therefore it is a work (**Joh 6:28-29**).
    - b. Work *n.* - I. 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business
    - c. Confess *v.* - 1. *trans.* To declare or disclose (something which one has kept or allowed to remain secret as being prejudicial or inconvenient to oneself); to acknowledge, own, or admit (a crime, charge, fault, weakness, or the like).
    - d. Confessing is doing something, which means it's a work.
    - e. Therefore, Rom 10:9-10 cannot refer to *eternal* salvation because eternal salvation is not of works (**2Ti 1:9; Tit 3:5**).
  - iv. Fourthly, if one *shall confess* that Jesus is the Son of God, God *dwelleth in him, and he in God* (**1Jo 4:15**).
    - a. **1Jo 4:15** - Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
    - b. *Shall confess* is future tense.
    - c. *Dwelleth* is present tense.
    - d. Therefore, God dwelling in a man, and he dwelling in God, precedes him confessing that Jesus is the Son of God.
    - e. Therefore, Rom 10:9-10 cannot refer to *eternal* salvation because eternal salvation precedes confessing the Lord Jesus.
  - v. Fifthly, eternal life precedes belief in Jesus (**Joh 5:24**).

- vi. Therefore, if the salvation under consideration is not *eternal*, it must then be *temporal* salvation.
  - B. Since the salvation under consideration is temporal salvation, what then are those who confess and believe in the Lord Jesus saved from?
    - i. Remember the context.
    - ii. Paul is writing about regenerate, unbelieving Jews who are ignorant of God's righteousness and are trying to establish their own righteousness by keeping the works of the law (**Rom 10:1-3**).
      - a. **Rom 10:1** - Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
      - b. **Rom 10:2** - For I bear them record that they have a zeal of God, but not according to knowledge.
      - c. **Rom 10:3** - For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
    - iii. It is impossible to attain unto righteousness by keeping the law (**Gal 2:16; Gal 3:10**).
    - iv. Righteousness only comes by Christ keeping the law and becoming a curse for us (**Gal 3:13**).
    - v. These Jews needed to believe and confess that Christ died for their sins and that God raised Him from the dead, which proves that their sins were put away (**Rom 4:25**).
    - vi. If they would do that, Jesus would be the end of the law for righteousness to them.
      - a. **Rom 10:4** - For Christ is the end of the law for righteousness to every one that believeth.
    - vii. *They would be saved from their ignorance of God's righteousness and from trying to establish their own righteousness.*
    - viii. Those who believe that Christ did it all for them cease from their own works and enter into rest (**Heb 4:10**).
  - C. They would believe *unto* righteousness, and their confession would be made *unto* salvation (**Rom 10:10**).
    - i. Unto prep. - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal);
    - ii. Instead of establishing their own righteousness, they would be believing and confessing *towards* Christ and His righteousness and His salvation.
  - D. This promise of being saved from ignorance of God's righteousness and from trying to establish their own righteousness was not just to the Jews, but to all who call upon Him, whether they be Jews or Gentiles (**Rom 10:12**).
  - E. "For whosoever shall call upon the name of the Lord shall be saved." (**Rom 10:13**)
4. **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:"
- A. Does this verse say that belief makes one a son of God?
  - B. The first part of the verse says that to those who *received* (past tense) Christ, He *gave* (past tense) them power to become the sons of God.

- i. Since both *received* and *gave* are past tense, it cannot be conclusively determined which one happened first by only examining the first part of the verse alone.
- ii. The answer to this conundrum is as simple as reading the next verse which completes the sentence.
- iii. "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: 13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (**Joh 1:12-13**)
- iv. Verses 12-13 are one sentence that describes the relationship between belief and regeneration (becoming a son of God) in two different clauses which are equated by the word "even."
  - a. Even - 8. Prefixed to a subject, object, or predicate, or to the expression of a qualifying circumstance, to emphasize its identity. *Obs. exc. arch.* Also in 16–17th c. (hence still *arch.* after Bible use) serving to introduce an epexegetis; = 'namely', 'that is to say'.
  - b. Example: "Neither be ye called masters: for one is your Master, even Christ." (**Mat 23:10**)
  - c. Therefore, "them that believe on his name: which were born...of God" *are* them who "received him" to whom "gave he power to become the sons of God."
- v. Whereas "received" and "gave" are both past tense and don't in themselves state which happened first; "believe" is present tense and "were born" is a passive voice past participle construction, which means that they were born of God before they believed.
- vi. Therefore, as many as received Christ were given the power to become the sons of God *prior to* receiving Him.
- vii. This agrees perfectly with other scriptures which declare that regeneration / passing from death unto life / being born of God precedes belief.
  - a. **Joh 5:24** - Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
  - b. **1Jn 5:1** - Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.
- C. Rather than teaching that *belief causes* one to be a son of God, Joh 1:12-13 instead teaches that *belief is caused* by God making one a son of God.
- D. In other words, those that receive Jesus Christ by faith show the evidence that God through His power made them His sons, which enabled them to believe.

5. **1Ti 2:4-6** -

- A. "Who will have all men to be saved, and to come unto the knowledge of the truth. 5) For there is one God, and one mediator between God and men, the man Christ Jesus; 6) Who gave himself a ransom for all, to be testified in due time."
  - i. Do these verses teach that God *desires to have* the *entire human race* to be *eternally* saved and that Jesus gave Himself a ransom for them?
  - ii. Do these verses teach that God *shall save* the *entire human race eternally*?
- B. Who are the *all men* whom God will have to be saved? (**1Ti 2:4**)

- i. The *all men* are the *all* for whom Jesus was the ransom (**1Ti 2:6**).
  - a. Ransom - 1. The action of procuring the release of a prisoner or captive by paying a certain sum, or of obtaining one's own freedom in this way; the fact or possibility of being set free on this condition; the paying of money to this end.
  - b. If the "all" in **1Ti 2:6** is understood to be the entire human race, then that means that Christ freed the entire human race from their bondage under sin (**Rom 6:18**).
  - c. In other words, it would mean that He eternally saved the entire human race from their sins.
  - d. The verse actually says: "Who *gave* himself a ransom for all..." It doesn't say that he *offered* to be a ransom for all, or that He was a *potential* ransom for all; it says he GAVE himself a ransom for all.
  - e. Whoever the "all" are in the verse *were ransomed* by Christ.
  - f. Was the entire human race ransomed from their captivity of sin and death? No. (**Rev 20:15**)
  - g. So then if the entire human race are not saved from their sins, then that necessarily means that the "all" for whom Christ was the ransom are some other group than the entire human race.
  - h. So who is the "all" for whom Jesus was the ransom? Jesus told us:
    - (i) The "all" is *all* that the Father gave him; "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 6:39**)
    - (ii) The "all" are the *sheep* for whom Jesus gave his life (a ransom - **Mat 20:28**): "As the Father knoweth me, even so know I the Father: and I lay down my life for *the sheep*." (**Joh 10:15**)
    - (iii) Jesus died for the sheep, not the goats (**Mat 25:33,41**).
    - (iv) Had Jesus died for the goats, they would be justified by His blood, saved from wrath, and reconciled to God, not going to the lake of fire (**Rom 5:8-10**).
    - (v) The "all" are *as many* as God gave Him (the elect): "As thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him*." (**Joh 17:2 c/w Eph 1:4**)
- ii. The *all* for whom Jesus was the ransom are those for whom Jesus is the mediator (**1Ti 2:5**).
  - a. Jesus is the mediator for "they which are called" (**Heb 9:15**).
  - b. "The called" (**Rom 8:28**) are the elect who were foreknown, predestinated, *called*, justified, and glorified (**Rom 8:29-30**).
- iii. Since **1Ti 2:4** is connected to **1Ti 2:5-6** by the word *for*, therefore the *all men* whom God will have to be saved are *the elect* whom God gave to Christ for Him to be the ransom and the mediator.
- iv. "All men" doesn't always mean "the entire human race without exception" (**2Co 9:13; Joh 3:26**).
  - a. Jesus died for *all men* distributively, not collectively.

- b. The *all men* are men *out of* every kindred, tongue, people, and nation, "all men" *distributively*, not *collectively* (**Rev 5:9**).
  - c. They are *all kinds* of men such as kings and all that are in authority for whom Paul told Timothy to pray (**1Ti 2:1-2**).
  - d. The *all men* whom God will have to be saved is no more every human being without exception than the *all things* a mature believer can eat are hammers, nails, and battery acid (**Rom 14:2**).
- C. What does it mean that God *will have* all men (the elect) to be saved?
- i. It *doesn't mean* that God *desires to have* all of the elect *eternally* saved.
    - a. This interpretation would be superfluous.
    - b. All of the elect *shall be eternally saved*; therefore it doesn't make sense to say that God *desires to have* something happen which is an accomplished fact (**Rom 5:10; 2Ti 1:9; Heb 9:12; Heb 10:14; 2Co 5:18**).
  - ii. It *doesn't mean* that God *desires to have* all of the elect *temporally* saved because the context is eternal salvation, as was proved above.
  - iii. It *doesn't mean* that God *shall have* all of the elect to be *temporally* saved.
    - a. First of all the context is eternal salvation.
    - b. Secondly, all of the elect will not be temporally saved (**Mar 10:21-23; Rom 11:28-29; 1Co 10:1-5**).
  - iv. It *does mean* God *shall have* all of the elect to be *eternally* saved.
    - a. All of the elect shall be saved eternally.
    - b. They *are saved, reconciled, and redeemed* already by the death of Christ (**2Ti 1:9; 2Co 5:18; Rev 5:9**).
    - c. Because of that they *shall be saved* from the wrath to come (**Rom 5:9-10; Rom 9:27-29; Act 15:11; Heb 9:28**).
6. **2Pe 3:9** - "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
- A. Is this verse teaching that God is not willing that anyone goes to hell, and that He wants everyone to repent so that they will be spared eternal damnation?
    - i. No; first of all this verse doesn't say anything about going to hell or eternal damnation.
    - ii. Secondly, God *is willing* that all of the reprobate go to hell because that is the wages of their sin (**Rom 6:23; 2Th 1:7-9; Rev 20:12-15**).
      - a. **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?
      - b. **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:
    - iii. Thirdly, repentance is a good work (**Mat 12:41 c/w Jonah 3:10**) which the reprobate cannot do (**Rom 3:10-12; Jer 13:23**); and even if they could, it would not save them eternally because eternal salvation is not of works (**2Ti 1:9; Tit 3:5**).
  - B. God is longsuffering toward *the elect*, and He is not willing that any of *them* should perish.
    - i. Peter said that God is longsuffering to *us-ward* (**2Pe 3:9**).



- ii. Us-ward *adv.* - *to usward*, = toward us
  - iii. The "us" were Peter and those to whom he was writing who had "obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (**2Pe 1:1**).
    - a. Believers in Jesus Christ have eternal life (**Joh 6:47**).
    - b. Therefore, the people to whom Peter wrote had eternal life.
  - iv. The "us" to whom Peter wrote were the elect (**2Pe 1:10**).
    - a. All of the elect will be eternally glorified (**Rom 8:29-30**).
    - b. Therefore, the people to whom Peter wrote would all be glorified in heaven.
  - v. The "us" to whom Peter wrote were the same people that he wrote the first epistle to who were the elect who were born again (**2Pe 3:1 c/w 1Pe 1:2-3**).
    - a. The elect who have eternal life (are born again) cannot lose it (**Joh 10:28**).
    - b. Therefore, the people to whom Peter wrote could not lose their eternal life.
  - vi. Therefore, Peter was writing to elect, born again believers who had eternal life and could not lose it, and telling *them* that God was longsuffering towards them and not willing that any of them should perish, but that *they* should come to repentance.
- C. The perishing is physical and temporal, not spiritual and eternal.
- i. Perish *v.* - 1. a. *intr.* To come to a violent, sudden, or untimely end; to suffer destruction; to lose its life, cease to exist, be cut off.
  - ii. To perish can refer to eternal perishing (**Joh 3:16; 1Co 1:18; 2Co 2:15**).
  - iii. To perish can also refer to temporal or physical perishing.
    - a. **Mat 8:25** - And his disciples came to him, and awoke him, saying, Lord, save us: we perish.
    - b. **Mat 26:52** - ... all they that take the sword shall perish with the sword.
  - iv. Since it was proven in the previous section that those to whom Peter was writing were already in possession of eternal life and they would never perish eternally (**Joh 10:28**), Peter was therefore saying that God was not willing that they would perish temporally or physically.
- D. God is not willing that any of His elect perish (die physically for their sins).
- i. God has no pleasure in the death of His people and admonishes them to turn from their evil ways so that they will live (**Eze 18:23,30-32; Eze 33:11**).
  - ii. Jesus seeks *His lost sheep* because it's not God's will that any of *them* should perish (**Mat 18:11-14**).
  - iii. God is longsuffering towards His people, even when they are rebellious towards Him (**Psa 78:37-39**).
- E. Repentance will save the elect from temporal perishing.
- i. God's elect can suffer physical death (perishing) for sin (**Act 5:1-10; 1Co 11:29-30**).
  - ii. God's elect can perish (die) physically if they don't repent of their sins (**Luk 13:1-5; Job 36:7-12**).
  - iii. God is longsuffering towards His elect and gives them a space of repentance before cutting them off (**Luk 13:6-9**).
  - iv. Repentance will save a person from death (**Jam 5:19-20; Job 33:27-30**).

- v. This is precisely what Peter was warning the brethren about in **2Pe 3:9**.
7. **Rev 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."
- A. Is **Rev 3:20** teaching that Jesus is knocking on the door of every unregenerate sinner's heart and begging him to open up to Him so that he can give him eternal life?
  - B. In **Rev 3:20**, Jesus was speaking to *the church at Laodicea*, not unregenerate sinners (**Rev 3:14**).
    - i. The church of Laodicea was one of the seven churches in Asia to whom the book of Revelation was written (**Rev 1:4**).
    - ii. The members of those churches were loved by Jesus Christ and washed from their sins in His blood (**Rev 1:5; Rev 3:19**).
    - iii. **Rev 1:4-5** - "John to the seven churches which are in Asia...Unto him that loved us, and washed us from our sins in his own blood,"
    - iv. Those who are washed from their sins by the blood of Christ are elect and predestinated children of God (**Eph 1:4-7; 1Pe 1:2**).
    - v. Those who are loved by God and washed in the blood of Christ have eternal forgiveness and eternal life (**Rom 5:8-11; Heb 9:12; Col 1:20-22; Col 2:13**).
    - vi. Therefore, the Christians in the church of Laodicea to whom Jesus was speaking were elect, regenerate, blood-bought, children of God.
    - vii. Nothing could separate them from the love of God in Jesus Christ (**Rom 8:38-39**) and they could never lose their eternal life (**Joh 10:28**).
  - C. The church in Laodicea had become lukewarm and affluent and thought that they were rich and needed nothing, not realizing that they were wretched, miserable, poor, blind, and naked (**Rev 3:15-17**).
    - i. Jesus was rebuking them and exhorting them to repent (**Rev 3:18-19**), lest He would spew them out of His mouth (**Rev 3:16**), and they would cease to be one of His churches (**Rev 1:20 c/w Rev 2:5**).
    - ii. If they would hear Jesus' rebuke and repent, they could come back into fellowship with Him (**Rev 3:20; Joh 14:23**) and be spared punishment.
    - iii. They were as the prodigal son who was still a son, but needed to repent to enjoy the fellowship with his father (**Luk 15:24**).
    - iv. They were Jesus' sheep for whom He died (**Joh 10:15**) and to whom He gave eternal life (**Joh 10:27-28**), and Jesus as the Good Shepherd was seeking for His lost sheep which had gone astray to protect them from danger (**Luk 15:4-7 c/w Joh 10:11-15**).
  - D. Using **Rev 3:20**, as so many do, to try to prove that Jesus is knocking on the heart of the unregenerate and begging them to accept Him is a gross wresting of the scriptures by the unlearned and unstable (**2Pe 3:16**).
8. **Rev 22:17** - "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."
- A. Is this verse an invitation to unregenerate sinners to come to Jesus in order to get eternal life?
  - B. This message is from the Spirit of God (**Rev 22:17**).

- i. The natural man cannot receive a message from the Spirit of God because it is foolishness to him (**1Co 2:14**).
  - ii. A man has to have *first* received the spirit which is of God to know the things which are freely given to him of God (**1Co 2:12**).
  - iii. Therefore, this message is to God's regenerate children, not to the reprobate.
- C. This message is to "him that heareth", who will relay it to others (**Rev 22:17**).
  - i. Children of the devil *cannot hear Jesus' words* (**Joh 8:43-44**).
  - ii. A person must be a child of God to hear God's words (**Joh 8:47**).
  - iii. Therefore, this message is to God's regenerate children, not to the reprobate.
- D. This message is to "him that is athirst" (**Rev 21:6; Rev 22:17**).
  - i. Those who hunger and thirst after righteousness shall be filled (**Mat 5:6; Psa 107:9**).
  - ii. The natural, unregenerate man doesn't thirst for righteousness (**Rom 3:10-12**).
  - iii. The nature man rather likes to drink iniquity (**Job 15:16**).
  - iv. Therefore, this message is to God's regenerate children, not to the reprobate.
- E. This message is to "whosoever will." (**Rev 22:17**)
  - i. The fact is that most men *have not the will* to come to Christ (**Psa 10:4; Joh 5:40**).
    - a. **Psa 10:4** - The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.
    - b. **Joh 5:40** - And ye will not come to me, that ye might have life.
    - c. The carnal mind is not subject to the law of God, *neither indeed can be* (**Rom 8:7**).
    - d. They that are in the flesh *cannot please God* by coming to Him (**Rom 8:8**).
  - ii. God is hidden from most people and only revealed to whomever the Son will reveal Him (**Luk 10:20-22**).
  - iii. No man *can come to Jesus* unless God the Father draws him (**Joh 6:44**).
    - a. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
    - b. No man *can come unto Jesus* except it were given unto him by God the Father (**Joh 6:65**).
    - c. God draws His elect whom He loves unto Himself (**Jer 31:3**).
  - iv. All that the Father gave to Jesus *shall come to Him* in an eternal salvation sense (**Joh 6:37**).
  - v. Those whom God chooses and causes to approach unto him can come unto Him (**Psa 65:4**).
  - vi. God's people will be *willing* in the day of His power (**Psa 110:3**).
  - vii. Jesus invites His people who are laboring under the heavy yoke of sin, worry, and works to come unto Him and find rest for their souls (**Mat 11:28-30 c/w Psa 38:3-4; Heb 4:9-11**).
- F. Therefore, this invitation to come unto Christ and drink of the water of life is to God's elect whom God loves and for whom Christ died: it is not for the unregenerate reprobate whom God didn't draw unto Himself.
- G. God's message to the unregenerate reprobate is for them to remain unjust and filthy (**Rev 22:11**).