

Irresistibly Drawn? What is God's Role in Bringing People to Christ?

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Introduction and Review (Note that this starts with page 3. Last night finished with page 2)

John 6:44-45:

⁴⁴ No one can come to Me unless the Father ... draws him, and I shall resurrect him up on the last day.

⁴⁴ It is written in the Prophets [Isaiah 54:13], "They will all be taught by God."

Therefore everyone who hears and has learned from the Father,
comes to Me. [My translation of the *MajT*]

In context, Jesus defines drawing:

Isaiah 54:13 discusses the Millennium: "All your [Israel's] sons shall be taught by the LORD, and great shall be the peace of your sons." [My translation of the *Masoretic Hebrew Text*]

All of Israel's children will be able to say in the Millennium, "Jesus is my teacher."

Jesus repeatedly said that His teaching came from the Father. For example, John 7:16 (cf. v 17):

My teaching is not Mine, but His who sent Me. [My translation of the *MajT*]

In this light, the Father's teaching came through Jesus' words, which were from the Father.

What does it mean to be taught? One who is taught is learned (learn/éd).

Acts 13:46-48 [My translation of the *MajT*]

But Paul and Baranabas, speaking boldly, said, "Speaking the word of God to you first was necessary. But since you reject it and do not judge yourselves to be worthy of everlasting life, look, we turn to the Gentiles. For the Lord has commanded us, "I have set you for a light for Gentiles that you should be for deliverance to the end of the earth." Now when the Gentiles heard this, they rejoiced and glorified the word of the Lord, and as many as were appointed for everlasting life believed.

Question 1: Wh_____

Question 2: Wh_____

The contextual contribution of Acts 13:42-45

1 Peter 1:1-2

This passage has been badly mistranslated at one key juncture, so I will offer an interlinear translation from the *MajT*. The Greek is also the same in Nestle-Aland. Note the boxed text. You will note underlining in the translation. This indicates groupings of words in the translation that relate to a particular Greek word. You will also note that the word *the* is always italicized. That is because the Greek for these two verses does not use *the* a single time.

¹ Peter, an apostle of Jesus Christ, **to the elect sojourners** of the Dispersion of Pontus,
¹ *Petros, apostolos Iēsou Christou, eklektois parepidēmois* *Diasporas Pontou,*
¹ Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, Ἐκλεκτοῖς παρεπιδήμοις Διασπορᾶς Πόντου,

Galatia, Cappadocia, Asia, and Bithynia, ² according to the foreknowledge of God the Father
Galatias, Kappadokias, Asias, kai Bithunias, ² *kata prognōsin Theou Patros,*
Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ² κατὰ πρόγνωσιν Θεοῦ Πατρός,

in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:
hagiasmō Pneumatos, eis hypakoēn kai rantismon haimatos Iēsou Christou,
ἐν ἀγιασμῷ Πνεύματος, εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·

Grace to you and peace may [they] be multiplied.

Charis humin kai eirēnē plēthuntheiē.

Χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

My translation of the *MajT* follows:

¹ Peter, an apostle of Jesus Christ, **to the elect sojourners** of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² according to the foreknowledge of God the Father in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: May grace to you and peace be multiplied.

The various translations into the major European languages (including English) were done by people who thought that this passage discussed the theological doctrine of election. The New King James (below) is typical [I added the box to highlight the words that they should have grouped]:

¹ Peter, an apostle of Jesus Christ, **To the pilgrims elect** of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Peter calls the recently exiled Jewish believers to whom he writes: *elect sojourners*.

1 Peter 2:11-12 [My translation of the *MajT*]

Beloved, I implore *you* as strangers and **sojourners** to abstain from fleshly lusts, which war against the soul; having your conduct noble among the **Gentiles**, so that in that which they speak against you as evildoers, by observing *your* noble works, they may glorify God in *the* day of visitation.

1 John 2:1-2

¹ Little children, I write these *things* [1:5-10] to you, so that you may not sin. However, if anyone should sin, we have an Advocate with the Father, Jesus Christ the righteous *one*. ² And He Himself is propitiation for our sins, but not only for our sins, but also for *those* of the whole world.

World cannot mean believers, since world is in contrast with *our* (which refers to believers).

Furthermore, consider the other references to world in this chapter: 1 John 2:15-17.

Many theologians balk at this point. They ask a question of logic:

“If Jesus paid for everyone’s sins, why do only some live forever with Jesus, while others experience the second death forever in the lake of fire (Revelation 20:14)?”

Jesus took away _____ sins, but only gives everlasting life to _____.
(Unbelievers lack everlasting life. Look closely at John 3:16. Unbelievers will not live forever in the lake of fire. They will exist forever there, experiencing the second death).

Support for the first proposition.

1. The great white throne (Revelation 20:11-15) does not look at sins, but at works. We must be able to account for why sin is not even brought up for unbelievers. John 3:18 is a key passage, offering a major insight into the great white throne.

The one who believes in Me has everlasting life is not judged, but the one not believing in Me has already been judged, because he has not believed in the name of the One-and-Only Son of God. [John 3:18, my translation]

2. John 1:29b and 2 Corinthians 5:18-20 view Christ paying even for unbelievers’ sin.
Look, the Lamb of God, who takes away the sin of the world. [John 1:29b]

*And all things are of God who reconciled us to Himself through Jesus Christ and who gave us the ministering of this reconciliation, how that in Christ God was reconciling the world to Himself, not imputing their transgressions to them, and placing in us this word of reconciliation. On behalf of Christ, therefore we serve as ambassadors [to the world], as though God were appealing through us, we plead [**with the world—unbelievers*], “Be reconciled to God.” [2 Cor 5:18-20]*

**Translations say, “we beg ~~you~~.” ~~You~~ is not in the Gk. Add the quotes.*

The TULIP (of Dortian Calvinists) versus the Five Remonstrances of Arminians.

Point T: Total Depravity (w/ total inability) Article III: Total Depravity (w/o total inability)
2 Corinthians 4:3f: Satan veils unbelievers' eyes to prevent them from believing [p. 1b].

Ephesians 2:8: We are saved [= *made alive*] through faith. Though faith precedes being made alive, so we believe while dead. Eph 4:17f defines dead as separation [p. 2].

Point U: Unconditional Election Article I: Conditional Election
We considered John 6:44f, finding that it is not an election passage [p. 3a].
We considered Acts 13:46-48, finding that it probably is not an election passage [p. 3b].
We considered 1 Peter 1:1f; 2:11f. It has been misused as an election passage [p. 4].

Point L: Limited Atonement Article II: Unlimited Atonement
1 John 2:2; John 1:29; 2 Corinthians 5:18-20 point to universal propitiation [p. 5].

Paying for someone's sins does not give that person everlasting life. Jesus only gives everlasting life to believers. Note John 3:16 carefully]. The great white throne will be an appeals court, because (as John 3:18 says) unbelievers have already been judged [p. 5].

Point I: Irresistible Grace Article IV: Resistible Grace
Our discussion of faith as persuasion, of God working to persuade, and of Acts 26:14 briefly noted the resistibility issue. We also discussed the issue that believing is not a decision, but a realization that something is true [p. 1a].

Point P: Perseverance of the Saints Article V: Conditional Perseverance
I affirm Preservation of the Saints, but deny the final point of Arminians or Calvinists.
Both Arminians and Calvinists err here. Both would affirm the following heresy:
All who will be w/ God forever in heaven persevere to the end in faith + good works.
No one can predict if he/she will persevere to the end in faith + good works.
No one (consistent Cal. or Arm.) can know if he/she will be with God forever in heaven.

Consider John 5:24 and 6:47. Note also the logic of 2 Timothy 2:11-13

- A. If we [Paul & Timothy] died with Him, we also will live with Him.
- B. If we [Paul & Timothy] endure, we also will reign with Him;
- C. If we [Paul & Timothy] deny Him [endurance], He will also deny us [reigning],
- D. If we [Paul & Timothy] disbelieve, He remains faithful [to His promise of life]; He cannot deny Himself [what He has promised to Paul and Timothy: life].

CONCLUSION: The text cannot be strait-jacketed into Calvinism, Arminianism, or Cal-minianism.