

**General Topics :: God Hates sinners****God Hates sinners - posted by Provost, on: 2007/2/12 15:25**

I listened to some radio preachers discuss how Scripture is "very clear" that God hates sinners. They were saying that we are not to hate the sin but love the sinner, but to hate the sinner as well.

The violence that God was inflicting upon his enemies was the proof they were using. Saying that only if you hated someone would you take such violent action.

I believe that the preachers did not first look at God before interpreting the Scriptures. I am not saying that I can make sense of all violent scriptures, but I believe the Bible is clear that God doesn't hate in a humanly sense of hatred, and also would not promote God as taking emotive action because he hated someone. The way I would take verses where God calls for violence is; our Loving God is pouring his just recompense and judgement upon a non-repentant sinner. I do not know how to interpret every verse, but I would not say God hates in a human sense as was being described.

Psalm 58 and Galatians 1:9 were two of the verses the preachers used to back up their thoughts

Re: God Hates sinners - posted by BenWilliams (), on: 2007/2/12 15:47

Well, I'm going to make a bold statement about this one. I am going to wager that the men who believe this have not read the new testament.

The New Testament teaches that now men are storing up wrath for the day of judgement. Rather than it being dishied out now.

Paul writes:

Romans 5:8

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

God does not hate sinners, they are his creation which he called good in the garden of eden.

He does hate sin, and cannot tolerate it.

Re:, on: 2007/2/12 15:53

I agree with Ben.

This is akin to the "God Hates Fags" church out in Kansas. They are a perfect example of where this type of "doctrine" will lead if it is let alone to fester and boil.

I would recommend you find another radio station to listen to. I'm not recommending a classic rock station, but I believe it would be better than listen to some Christian station that doesn't have enough sense to not play teaching like that!

Krispy

Re: God Hates sinners - posted by RobertW (), on: 2007/2/12 16:12

Hi Provost,

I agree with you here. We always have to be careful how we present God. Sometimes we think God is like 'us'. We get angry when we see sin and injustice so we think God gets angry in the *same* way. Yet, the wrath of man does not work to the righteousness of God.

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. (James 3:17)

Sometimes God has to use horrendous circumstances to teach us about Himself. He cannot have His person being misr

represented and He knows exactly how to teach us. He is the Master Teacher. And these lessons are not pleasant. God knows how to bring us low. It would be terrible to have to learn certain lessons about God the hard way- but if that's what it takes- then that's what it takes. God is Love. He that loveth not knoweth not God. When God expresses His love it is in harmony with His character. His is *peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.*

Sometimes we think we are the more spiritual because we are harder and sharper in our dealings with men and our representation of God. I think this is a deception.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; (Hebrews 7:26)

Jesus Christ was the perfect representation of God's person. How he handled people is how God handles people. When we read the Psalms we need to filter our interpretations through the person of Jesus Christ. God IS a God of judgment, but God is not willing that any should perish.

Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. (Ezekiel 33:11)

Re: - posted by PreachParsly (), on: 2007/2/12 16:14

Quote:

-----God does not hate sinners, they are his creation which he called good in the garden of Eden.

God does hate sinners. (Psalms 5:5, Psalms 7:11) Most people think that His hate contradicts His love but it does not. It usually should be explained rather than just proclaimed.

Re: - posted by RobertW (), on: 2007/2/12 16:16

Quote:

-----Krispy: I would recommend you find another radio station to listen to. I'm not recommending a classic rock station, but I believe it would be better than listening to some Christian station that doesn't have enough sense to not play teaching like that!

I agree with Krispy. These things have a great influence on us. I must admit that I have thought the very same things myself here of late. Where is modern Christian Radio going these days? :-?

Re: - posted by PreachParsly (), on: 2007/2/12 16:18

Quote:

-----They were saying that we are not to hate the sin but love the sinner, but to hate the sinner as well.

I disagree with this for sure!

Re: - posted by InTheLight (), on: 2007/2/12 16:21

Quote:
-----The New Testament teaches that now men are storing up wrath for the day of judgement. Rather than it being dished out now.

I believe this may be the key to rightly understanding the idea of God hating unrepentant sinners. It needs to be understood in an ultimate context, in a final judgment context. God saw Gideon threshing grain in a wine press and called him a mighty man of valor. Jesus renamed Simon to Peter long before he was really made a rock. In each case God called the man by what he would become and not for what he was in the present. I believe we need to understand God hating the unrepentant sinner in the same way, in the sense of someone who goes through their whole life without repenting or believing.

Richard Owen Roberts touches upon this subject, among others, in his excellent series of messages titled (<http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid279>) Change Our Hearts

In Christ,

Ron

Re: - posted by PreachParsly (), on: 2007/2/12 16:22

Do you guys see love and hate as polar opposites (primarily speaking of it in relation to God's character)?

Re: - posted by RobertW (), on: 2007/2/12 16:23

Hi Preach,

Quote:
-----It usually should be explained rather than just proclaimed.

It might be quite edifying to give us some thoughts on how this plays out. I'm sure you have thought this through and would enjoy hearing how you would present Psalm 5:5 and 11:5? Would it be wise to use these passages in soul winning?

Re: - posted by JaySaved, on: 2007/2/12 16:25

Quote:
-----God does not hate sinners

I can provide an example of an instance in which God did hate a sinner.

It says in Hebrews 12:16 that Esau was "sexually immoral and unholy"

God says in Malachi 1:3, "Esau I have hated..."

Hated is the Hebrew word:

Sane'

Definition

1. to hate, be hateful
 1. (Qal) to hate
 1. of man
 2. of God
 3. hater, one hating, enemy (participle) (subst)
 2. (Niphal) to be hated
 3. (Piel) hater (participle)

1. of persons, nations, God, wisdom

Also in Romans 9:13, "As it is written, "Jacob I loved, but Esau I hated."

Hated in this verse is the Greek word Miso

Definition

1. to hate, pursue with hatred, detest
2. to be hated, detested

Before anyone replies back and says that 'Hated' in this sense doesn't really mean hated, let me provide this same word Miso in Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;"

If God can hate Esau then is it not possible that God can hate sinners?

Re: - posted by JaySaved, on: 2007/2/12 16:26

Quote:

-----They were saying that we are not to hate the sin but love the sinner, but to hate the sinner as well.

I disagree with this as well. Nowhere in Scripture are we told to hate anyone.

Re: God Hates sinners, on: 2007/2/12 16:54

Provost,

this radio offering should illuminate to you one fact , that the pharisees never really went bye bye, they're still among us.

Re: - posted by PreachParsly (), on: 2007/2/12 16:57

Quote:

RobertW wrote:
Hi Preach,

Quote:

-----It usually should be explained rather than just proclaimed.

It might be quite edifying to give us some thoughts on how this plays out. I'm sure you have thought this through and would enjoy hearing how you would present Psalm 5:5 and 11:5? Would it be wise to use these passages in soul winning?

I'm quite sure that I can't do an adequate job but I'll put some thoughts out.

Here are a few things that we do know and can't ignore.

- 1)God has no pleasure in the death of the wicked. It is not pleasing whatsoever that the wicked are wicked, nor is it pleasing that they are dying.
 - 2)While we were sinners God gave His son and the Son obeyed even unto death. We have to realize that He came to save sinners, not to condemn them.
 - 3)God is also not slack concerning his promises. He isn't willing that any should perish.
- The list could go on as I'm sure most of you could add to it. This facet of God probably doesn't need much explaining

General Topics :: God Hates sinners

Here are some more things that we cannot ignore.

- 1) God is angry with the wicked everyday. (Psalms 7:11)
- 2) God hates all workers of iniquity along with those that love what is opposite of Him. (Psalms 5:11, Psalms 7:11, Romans 1:32)
- 3) The wrath of God abides on all those who do not believe in Christ. (John 3:36)

There are some more, but that gives the idea. Below is how I put them together in my mind.

God's whole being is in contrast to the wicked. Not merely their actions, but the person that committed the actions. I don't think you could separate a song from the singer any more than the sin from the sinner because if there were no singer there would be no song. The singer produces the song. If there wasn't the sinner to commit the sin, the sin wouldn't be committed. The enmity that was once between God and us was not with our actions, but us! This is why I don't really see "God loves the sinner, but hates the sin." I think there is a truth in that, but I'm not sure it really gives the full effect.

I preach on the street and deal with people that are living in utter wickedness. They love to quote things like "God loves me no matter what." In their mind, it doesn't matter how bad they are their relation to God doesn't change- He still loves me.

Here is an analogy that I have used before. It isn't perfect because no one is a child of God, but it seems to relate the point.

Imagine a father that had a rebellious and wicked son. The father loves the son with everything that is within him. The father has time and time again been patient with the son, but the son stiffens his neck. The son committed a horrible crime. The crime demands that there be a payment or life in prison. If the payment is paid, then the son can be set free. If the payment is not paid then the son will die in prison. The father sells his greatest possessions. And in essence is in the "poor house." He comes to his son and says, "Son, I've sold nearly everything that you can be set free." Shockingly the son says, "What a waste! You're a moron! I don't want it! If I can't pay it myself, I surely don't want you to!" The father now is deeply hurt and even to the point of wrath. It's not that the love for his boy has changed, but the father's response to the son is wrath. He can't believe after all that he did that his son would reject him.

I think God sees sinners in a similar fashion. It isn't that God doesn't love sinners, but is abhorred that they reject him.

If I can think of any better ways to convey what I mean over the next few days, I will post it.

Re: - posted by PreachParsly (), on: 2007/2/12 17:02

Quote:
-----Would it be wise to use these passages in soul winning?

I don't see a huge problem with it as long as it is explained. God still desires them to be converted and that has to be plainly spoken.

I've often wondered that if God's love (agape) gives, then the opposite of that is selfishness or pride. God's anger isn't selfish, but many times man's anger is. This is why I wouldn't say "God hates you." People don't think of hate the way it is used to describe God. God's hate is not like man's hate. God's isn't prideful, man's almost always is.

Re: - posted by roaringlamb (), on: 2007/2/12 17:08

Quote:

-----Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

When Paul wrote this, he was not speaking to unsaved people, but rather saints. We cannot use this as a verse to say that God loves unrepentant sinners as it is not addressed to unrepentant sinners.

God loves Christ for He is the only Perfect One. Therefore all in Christ God loves, all outside of Christ, God grants mercy. Mercy should never be taken for God's approval or affection, but rather this goodness should lead to repentance. How so?

As one sees that he has been provided breath and a heartbeat, and food, use of limbs, sight etc. this goodness, or mercy should humble men. Especially when they are made to see their grievous animosity towards the very One who gave him these things.

But these things are not tokens to ease the conscience of the unrepentant as our own testimonies will bear witness to, that when we had these things our consciences still cried out, "guilty, guilty" despite all we did to quash that voice. Until the grace of God showed us Christ and His merit as Saviour and Lord, and we were placed into Him.

Therefore we should warn the unrepentant of the wrath to come not from a loving grandfatherly god, but rather the very God you are an enemy of, and is an enemy of yours yet cares enough for you to grant life.

Re: - posted by GaryE (), on: 2007/2/12 17:58

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Re:, on: 2007/2/12 18:01

These preachers are a menace to the Kingdom of God. God loves sinners, soooooo much that He gave Jesus the Christ to lay down His life blood for us all.

It breaks my heart to hear of such preachers bruising others like that.

Isaiah 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Re: - posted by roaringlamb (), on: 2007/2/12 18:11

Quote:

-----Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly. Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

I think we should pay attention to the "we" and "us". Also notice the past tense of "we were sinners".

Paul is using this to show the glory of what it was to be justified. The whole book to this point has been to establish the wickedness of the Gentiles, and the Jews alike, and that all were under the wrath of God. But God through faith has justified sinners.

Remember also this was written to the Church at Rome before Paul had visited them. This is why he goes into such detail about the key doctrines of depravity, righteousness, faith, etc.

Re: - posted by PaulWest (), on: 2007/2/12 18:21

I don't think anyone has the right to align their ministries and theology with the God "hates" and "abhors" sinners verses if they haven't first wept in utter brokenness over them. To mention these verses with dry eyes and a unafflicted spirit not only disqualifies you, but it also brings you into a very dangerous mindset. There are certain things in the Holy Scriptures that can *only* be properly understood through deep travail and affliction. This is one of them.

The preacher who hasn't first wept over Psalms 5 and 7 brings *incalculable* damage to the Body of Christ when he presents them to the unsaved. And his teachings and preachings become like a lobotomizing spiritual virus infecting the minds of other dry-eyed, zealous saints.

Brother Paul

Re: - posted by JoeA (), on: 2007/2/12 19:38

Quote:
-----I don't think anyone has the right to align their ministries and theology with the God "hates" and "abhors" sinners verses if they haven't first wept in utter brokenness over them. To mention these verses with dry eyes and a unafflicted spirit not only disqualifies you, but it also brings you into a very dangerous mindset. There are certain things in the Holy Scriptures that can only be properly understood through deep travail and affliction. This is one of them.

The preacher who hasn't first wept over Psalms 5 and 7 brings incalculable damage to the Body of Christ when he presents them to the unsaved. And his teachings and preachings become like a lobotomizing spiritual virus infecting the minds of other dry-eyed, zealous saints.

Thank you brother.

Something else I think we've missed here is, did Jesus ever say "God hates you"? Shouldn't our preaching be aligned with the preaching of the Chief Apostle and Prophet? Have we a greater anointing or understanding of God's character and righteous judgments than He?

Maybe God is more angry today with sinners than He was when He walked the earth?

Whenever He spoke harshly, it was always to the religious crowd, who thought they were better than those filthy sinners. Maybe some are better than the average sinner, but I can truly say with Paul "I know that in me, that is, in my flesh dwell eth no good thing."

Hebrews 13:8

Re: - posted by PreachParsly (), on: 2007/2/12 19:46

Quote:
-----Something else I think we've missed here is, did Jesus ever say "God hates you"? Shouldn't our preaching be aligned with the preaching of the Chief Apostle and Prophet? Have we a greater anointing or understanding of God's character and righteous judgments than He?

Are the "words in red" more inspired than the rest of the Bible? ;-) Just throwing out a "check."

If God wasn't angry at sinners, they would not need a propitiation.

Re: - posted by JoeA (), on: 2007/2/12 19:59

Quote:

-----Are the "words in red" more inspired than the rest of the Bible? Just throwing out a "check."

I didn't mean to imply that. Sorry if it seemed like i did. I said that our preaching should be like that of Christ. In essence, God's hatred for sin, and love for mankind are both summed up in the Cross. If He didn't abhor sin, there would be no need for propitiation as you said, but if He did not "so love the world", He wouldn't have given His only Son.

Where does the New Testament (and even the Old) lean on this issue? On God's lovingkindness and great mercy to the sinners who have gone from the womb rejecting Him. If He truly hated sinners in the way that some wolves are preaching, He would not have invested so much of Himself in the world.

I don't want to be a part of a debate here, and i'm sorry that it seems like i am. I just don't understand how some can say so much that God hates, when the Bible says so many more times that God loves.

Re: - posted by roaringlamb (), on: 2007/2/12 20:59

Quote:

-----Hebrews 13:8

Brother joeA, I read this very chapter about 30 minutes ago, and this verse was put to me for this discussion.

"Jesus Christ, the same yesterday, to day, and forever"

How amazing is that!!!

-Truly Christ is merciful, as He was then

-Truly Christ is full of grace and truth as He was then

-Truly Christ would warn of the wrath of God upon the unrepentant

I listened to Paul Washer the other day and he made a point that I had not realized before. He said that if you compound the Pauline epistles, and the other epistles as well, there is very little mentioned of hell. Yet if you look in the Gospels, Jesus warns of hell over and over again.

Truly God come in the flesh would have authority and knowledge over that which He created, and thus He cries out to the guilty with the throes of agony, "repent!"

One might ask, "but why did He? Was it solely so that man would not suffer?" I do not know, but maybe it is because it is the glory of God to save ruined and wasted men and women and create His Son in them.

Re: - posted by Provost, on: 2007/2/12 22:08

Thank You Paul West for your awesome comment.

Re: - posted by PreachParsly (), on: 2007/2/13 10:30

Quote:

-----I didn't mean to imply that. Sorry if it seemed like i did. I said that our preaching should be like that of Christ.

I know what you meant. I was just throwing that out there. I know some seem to exalt the words in red more than the rest of the Bible.

Re: - posted by BenWilliams (), on: 2007/2/13 10:46

Ok, so are we all agreed that God hates sin?

And are we all agreed that God loves mankind as demonstrated at the cross?

It says in the scriptures that Christ was crucified before the foundation of the world was laid. Therefore, the demonstration of His magnificent love was prepared for men before we even came to be.

In reference to the "Jacob have I loved, Esau have I hated." Paul was referencing The Old Covenant vs. The New Covenant, not individuals. "One for Honor, One for Dishonor." In context it becomes obvious what that means.

Do I need to quote John 3:16?

And by the way, two people have quoted Romans 5:8, which says that **while we were yet sinners** God showed **His love** toward us.

I think the point has been made. Context, Context, Context...

Re: - posted by JaySaved, on: 2007/2/13 11:31

Quote:
-----In reference to the "Jacob have I loved, Esau have I hated." Paul was referencing The Old Covenant vs. The New Covenant, not in individuals.

Never heard that before. Please explain.

Re: - posted by JaySaved, on: 2007/2/13 11:42

Quote:
-----And by the way, two people have quoted Romans 5:8, which says that while we were yet sinners God showed His love toward us.

Who is the 'us'? Is it not the elect? The elect that God chose before the foundation of the world?

Quote:
-----It says in the scriptures that Christ was crucified before the foundation of the world was laid. Therefore, the demonstration of His magnificent love was prepared for men before we even came to be.

I believe you meant to say that God made the determination before the foundation of the world was laid that that Jesus must be crucified. The crucifixion did not occur until Jesus came in bodily form.

Re: - posted by roaringlamb (), on: 2007/2/13 12:43

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

John 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.**

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

John 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.

I just wanted to point out that the emphasis is on "believing" in these passages.

It is true that God had merciful love upon the world and gave His Son, but that is not approving love, as those who do not believe are condemned already.

Now follow that up with the closing verse from John 3

John 3:36 **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

As for the word "wrath", here is what Thayer says

G3709

ὀργή
orgē

Thayer Definition:

- 1) anger, the natural disposition, temper, character
- 2) movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger
- 3) anger, wrath, indignation
- 4) anger exhibited in punishment, hence used for punishment itself
- 4a) of punishments inflicted by magistrates

And here is Strong's

G3709

ὀργή
orgē

or-gay'

From G3713; properly desire (as a reaching forth or excitement of the mind), that is, (by analogy) violent passion (ire, or abhorrence); by implication punishment: - anger, indignation, vengeance, wrath.

Let's play nice :-D

Re: - posted by elected (), on: 2007/2/13 12:48

God has the right to love and the right to hate....and the bible is full of examples where God has loved a group of people or hated another one....'flee from the wrath to come', why is that because God has in store wrath for the day of judgment for the wicked....but God doesn't delight in that, he wants to show mercy and forgiveness, the NT well says God is LOVE but His love will not rich u until you have believed his Son until then u will be under wrath...Hmmm what do u think of the God of Jonathan Edwards...or his famous sermon, sinners in the hands of an angry God...maybe this guy was a little bit out of his mind...!!!???

Just sharing my thought.....

Re: - posted by RobertW (), on: 2007/2/13 13:39

I really think that Paul West's post is a tremendous read. If everyone follows his point- we should be OK on this subject.

Re: - posted by roaringlamb (), on: 2007/2/13 13:48

Amen

Re: - posted by elected (), on: 2007/2/13 14:29

Quote:
-----There are certain things in the Holy Scriptures that can only be properly understood through deep travail and affliction. This is one of them.

i totally agree....you need a revelation from God before you preach on love or holy anger... u need to weep and sigh or anguish for the lost before u tell them about God's indignation....Jesus wept over Jerusalem....the same Jesus cleansed the temple with a holy anger and still he was meek and low in heart.

I just hate the notion very popular today of a god who is all love but lacks many of this holy attributes he has in the old testament....the problem is many have made just an idol out of their imagination....no wonder we dont have anymore revival...we have a wrong idea of God....it's the "old time" God versus the new god...the "old" cross vrs the new one....

may God send us few modern time whitefields & wesleys to preach to us the old gosple

Re: - posted by PreachParsly (), on: 2007/2/13 14:42

I think it is equally damaging to preach "God loves you" as it is to preach "God hates you" without explaining it. If you hold a high standard for preaching "God's hate" you also have to hold the same standard for preaching "God's love."

A false balance is an abomination to the Lord.

Re: - posted by roaringlamb (), on: 2007/2/13 15:04

Yes, it is much like simply screaming, "you are going to hell" to people, when they have no idea why, no knowledge of God, and are not even concerned about their future judgement because no one has opened the Word of God to show them.

Re: - posted by BenWilliams (), on: 2007/2/13 15:28

Romans 9

1I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2That I have great heaviness and continual sorrow in my heart.

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

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;**

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

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

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

8That 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.

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

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

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:)**

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

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

14What shall we say then? Is there unrighteousness with God? God forbid.

15For 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.

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

17For 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.

18Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

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

20Nay 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?

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

22What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

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

25As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Ok, every time this passage is brought up, the debate goes immediately to predestination vs free will. Which I'm sure it may be bound to even now as I am writing this. However, I do not believe that that is what Paul is addressing at all.

I believe that Paul was addressing the issue of why God made a New Covenant and did not make it to be for the Jews alone. And also of why the Jews were so hard hearted. If you read it with this in mind, suddenly all the controversy of the entire passage is eliminated, and it starts to make sense with the rest of scripture, rather than contradicting it. I am not going to attempt a verse by verse explanation, but rather a brief overview of my opinion, it is then up to anyone to read the chapter with my opinion in mind and decide for themselves whether it is right or wrong.

The first thing to notice is that he is not talking about the gentiles to begin with, he is talking about the Jews. That is why

he later in the passage references the prophecies of Elijah. He says he wishes he could be accursed from God so that by some means the Jews would hear the gospel and repent. Yet he cannot. After having read this prophecy his whole life, and then becoming a Christian, he begins with the Jews, why? Because they are his brothers whom he loves and wishes them to be saved, yet he cannot understand why they are so hard hearted until he reads the prophecy of Elijah.

The remnant he speaks of is a few of the Jews, as referenced in the prophecy.

Now let me say that I am no scholar on the subject, neither am I an apologetics major, but I am sure that this is what Paul was talking about.

When Paul says "The vessels of wrath" who is he talking about? Common Christians would probably say: "Sinners".

And then they would say that "The vessels of mercy" are the "Christians".

But it is not so, the vessels of wrath referred to are the Jews remaining from the Old Covenant that had hard hearts and would not accept the gospel as true.

The vessels of mercy are both the Jews that believed, and then also the gentiles that would come to believe.

Now, this is the only time in which Paul uses the phrase "Vessels of wrath". Yet he is constantly dealing with the issues of the saved, the unsaved, spirit vs flesh, and many other topics. How come it is then picked out, dissected, and three verses chosen from the whole chapter to be a focal point of predestination?

The chapter has been done a disservice.

Re: - posted by BenWilliams (), on: 2007/2/13 15:37

Quote:
-----I believe you meant to say that God made the determination before the foundation of the world was laid that that Jesus must be crucified. The crucifixion did not occur until Jesus came in bodily form.

Revelation 13:8

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Now the question arises...

When was Christ slain?

From the foundation?

On the cross?

The answer is found in the foreknowledge of God, God knew he must have Christ die, therefore the plan was set in place at the foundation of the world. This does not mean that God predestined everything that has come to pass. He predestines a plan, and then it is up to the vessel whether they fulfill that plan or not. For everyone.

This is a good one for the predestination believers:

Does God predestine himself?
Or through his foreknowledge does He simply act?

Re: - posted by elected (), on: 2007/2/13 15:43

Quote:
-----I think it is equally damaging to preach "God loves you" as it is to preach "God hates you" without explaining it. If you hold a high standard for preaching "God's hate" you also have to hold the same standard for preaching "God's love."

Brother my point is we should preach the whole counsel of God

Paul preached Jesus Christ and him crucified by the power of the Holy Ghost, we are not called to preach just his attributes but Him a Person but he who is wise will make good use of the law of God which is a schoolmaster that brings the sinner to Christ

Re: - posted by JaySaved, on: 2007/2/13 15:45

Ben, I agree with you that God made the determination before the foundation of the world was laid that that Jesus must be crucified.

Re: - posted by JaySaved, on: 2007/2/13 15:47

Quote:
-----Does God predestine himself?

No. God is eternal and has always existed.

Quote:
-----Or through his foreknowledge does He simply act?

God does not base his actions on his foreknowledge. God acts according to the counsel of his immutable will.

Re: - posted by BenWilliams (), on: 2007/2/13 15:48

I thought you did, I just wanted to bring up the controversy of the point for the sake of clarity.

No harm intended.

Re: - posted by JaySaved, on: 2007/2/13 15:51

Quote:
-----But it is not so, the vessels of wrath referred to are the Jews remaining from the Old Covenant that had hard hearts and would not accept the gospel as true.
The vessels of mercy are both the Jews that believed, and then also the gentiles that would come to believe.

Now, this is the only time in which Paul uses the phrase "Vessels of wrath". Yet he is constantly dealing with the issues of the saved, the unsaved, spirit vs flesh, and many other topics.

Ephesians 2

1And you were dead in the trespasses and sins 2in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience-- 3among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Paul might not use the term 'Vessels of wrath' in Ephesians 2 but he does refer to all non-believers as 'Children of wrath'.

Re: - posted by BenWilliams (), on: 2007/2/13 15:52

That is a good point, but I would ask this question on the matter:

How is His immutable will determined?

Is it just a perfect thing he has always had, or is it based off of perfect foreknowledge.

I don't know, maybe they are the same thing, or maybe it's just one of those things that is too big for me to wrap my mind around. My understanding of it comes somewhat from "Jonathan Edwards Supposition of the Trinity" That text has put many things about the Trinity in better perspective.

Re: - posted by BenWilliams (), on: 2007/2/13 15:53

That is a good point, but I would ask this question on the matter:

How is His immutable will determined?

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Re: - posted by BenWilliams (), on: 2007/2/13 15:55

I agree on that, I was referring specifically to the term. For the sake of the post, it was necessary to make the distinction. Being that Paul was making a distinction.

Re: - posted by elected (), on: 2007/2/13 15:59

Before you share the good news you have to tell the bad news....if a sinner doesn't know that he needs to be saved from sin and eternal punishment : hell; why will he come to the cross for salvation? When a sinner knows that he has offended a Holy and righteous God repentance will make sense to him. The shift from the God - centered gospel to man-centered gospel has brought emphases to our needs and God is in a second plan ready to serve you.

Re: - posted by PreachParsly (), on: 2007/2/13 16:12

Quote:
-----Ephesians 2
1And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience-- 3among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Paul might not use the term 'Vessels of wrath' in Ephesians 2 but he does refer to all non-believers as 'Children of wrath'.

So are the 'elect' before their conversion "children of wrath?"

Re: - posted by roaringlamb (), on: 2007/2/13 16:22

Quote:
-----So are the 'elect' before their conversion "children of wrath?"

I would say yes, as the first nature is in Adam, and in Adam all die. But in Christ there is life.

There must be a new birth, so that the Spirit is made alive.

Re: - posted by JaySaved, on: 2007/2/13 16:23

Quote:
-----So are the 'elect' before their conversion "children of wrath?"

Great question.

Are the 'Elect' children of wrath before their conversion?

Yes. The elect are all individuals who come to a saving knowledge of Christ. However, before this 'calling' occurs they are living like the rest of mankind.

The follow-up question must then become, 'Can one of the elect die before they are called?' The answer to that is found in John 10:22-30

22At that time the Feast of Dedication took place at Jerusalem. 23and Jesus was walking in the temple, in the colonnade of Solomon. 24So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." 25Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, 26but you do not believe because you are not part of my flock. 27My sheep hear my voice, and I know them, and they follow me. 28I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. 30I and the Father are one."

Also in John 6:37, "All that the Father gives me will come to me, and whoever comes to me I will never cast out."

The answer is 'No'. All whom God has given to Jesus will come and Jesus will lose none.

Re: - posted by PreachParsly (), on: 2007/2/13 16:30

Did God hate 'the elect' before conversion the same as he 'hated Esau?'

Re: - posted by JaySaved, on: 2007/2/13 16:46

Quote:
-----Did God hate 'the elect' before conversion the same as he 'hated Esau?'

No, because God has mercy on the elect. God did not show this mercy to Esau. All who come to a saving knowledge of Christ have been called by God according to God's grace and mercy.

Christians are children of wrath before conversion but that wrath is never dispensed upon the Christian. God has love toward the Christian and never shows his holy hatred towards them.

Think of it this way:

John Smith was chosen by God before the foundation of the world.
Jesus Christ came and died for the sins of John Smith.
John Smith is born and by his nature is a child of wrath because of Adam's sin within him.
John Smith lives a life apart from God.
God calls John Smith to him and regenerates him.
John Smith does the works that God has prepared for him to do.

God in this example never hates John Smith even though John Smith is a sinner by nature.

Re: - posted by JaySaved, on: 2007/2/13 16:49

I might also add that this plays into our discussion on whether or not a person should tell someone that God hates them.

It is not our position to say who God hates because we do not know who is being called to salvation.

I will repeat what has been said before, we are just as wrong to tell unbelievers that God hates them as we are to tell them that God loves them. We are called to share the gospel and let them respond to it.

Re: - posted by PreachParsly (), on: 2007/2/13 16:57

Is Bible is plain on who God "hates." How can you say God may or may not hate a "worker of iniquity?" Or the wrath of God may or may not rest upon one in unbelief (regardless of whether they will in a later time)?

Does God has different degrees of "hate?"

These are just some things that make no sense to me from a calvinist perspective.

Re: - posted by Koheleth, on: 2007/2/13 16:58

Quote:
-----I've often wondered that if God's love (agape) gives, than the opposite of that is selfishness or pride. God's anger isn't selfish, but many times man's anger is. This is why I wouldn't say "God hates you." People don't think of hate the way it is used to describe God. God's hate is not like man's hate. God's isn't prideful, man's almost always is.

I think better than "God hates you" which may be Biblical but misunderstood is the Scriptural quotation "God is angry with the wicked." Without an understanding of hate, people may misunderstand that God hates sinners, but I think few would misunderstand that God is angry with both the sin and the sinner. Sin makes a holy God angry! Why? Because he hates sin. It is opposed to his nature, his character, his peace, his love, his reign in a human heart. The God of the Scriptures declares himself to be a God of hate and anger as well as love and peace.

Re: - posted by roaringlamb (), on: 2007/2/13 19:36

Perhaps the bottom line is that many well meaning men with "zeal", but not so much wisdom have gone out to expedite the process of salvation.

Now the question we must all decide is this-

Is salvation monergistic ie God alone gives salvation to those who repent and believe on Christ because it is solely a work of His Spirit.

Or is salvation synergistic ie the sinner works in conjunction with God to accomplish salvation.

Please note that by salvation here I am speaking of justification as this is what we really should mean when asking if a person is "saved".

How you view man of course will factor into how you view salvation. If you believe that man can do anything to help along the process, you'll probably say synergistic. If you believe that man is utterly dead in trespasses and sins, you will pr

obably say monergistic.

This will help a little in our discussion :-)

Re: - posted by BeYeDoers (), on: 2007/2/13 20:39

JaySaved, so God does hate those who are children of wrath and are not elect? If they are elected but sinners He doesn't hate them when scripture says "these are the things that God hates"? If He doesn't elect them and they are sinners He does? hmm.

As far as what we do with this in evangelism, here's my thoughts: It's no more biblical to walk up to someone and say "God hates you" than it is to walk up to someone and say "God loves you".

Re: - posted by JaySaved, on: 2007/2/13 21:26

Quote:
-----As far as what we do with this in evangelism, here's my thoughts: It's no more biblical to walk up to someone and say "God hates you" than it is to walk up to someone and say "God loves you".

I agree.

Re: God Hates sinners - posted by hmmhmm (), on: 2007/2/14 4:03

The wrath of God

(Thomas Boston, "Human Nature in its Fourfold State")

"The wrath of God abides on him." John 3:36

1. The wrath of God is IRRESISTIBLE, there is no standing before it; "Who can stand in Your sight, when once You are angry?" Psalm 76:7. Can the worm or the moth defend itself against him who designs to crush it? Can the worm, man, stand before an angry God? Foolish men, indeed, bid a defiance against God; but the Lord often, even in this world, opens such sluices of wrath upon them, as all their might cannot stop— they are carried away thereby, as with a flood! How much more will it be so in hell!
2. The wrath of God is INSUPPORTABLE. What a man cannot resist, he will try to endure. But who shall dwell in devouring fire? Who shall dwell with everlasting burnings? God's wrath is a weight which will sink men into the lowest hell. It is a burden which no man can endure.
3. The wrath of God is UNAVOIDABLE to those who continue impenitently, and die in their sinful course. "He who, being often reprov'd, hardens his neck, shall suddenly be destroyed—and that without remedy!" Proverbs 29:1. We may now flee from it, indeed, by fleeing to Jesus Christ. But those who flee from Christ, will never be able to avoid it. Where can men flee from the avenging God? Where will they find a shelter? The hills will not bear them. The mountains will be deaf to their loudest supplications, when they cry to them to "hide them from the wrath of the Lamb."
4. The wrath of God is POWERFUL and FIERCE. "Who can comprehend the power of Your anger? Your wrath is as awesome as the fear You deserve." Psalm 90:11. We are apt to fear the wrath of man more than we ought; but no man can apprehend the wrath of God to be more dreadful than it really is. The power of God's wrath can never be known to the utmost; for it is infinite, and, properly speaking, has no utmost limit. However fierce it is, either on earth or in hell, God can still carry it farther. Everything in God is most perfect in its kind; and therefore no wrath is so fierce as His. O sinner! how will you be able to endure that wrath, which will tear you in pieces, Psalm 50:22, and grind you to powder! Luke 20:18.
5. The wrath of God is PENETRATING and PIERCING wrath. It is burning wrath, and fiery indignation. There is no pain more intense than that which is caused by fire; and no fire so piercing as the fire of God's indignation, which burns unto the lowest hell, Deut. 32:22. The arrows of men's wrath can pierce flesh, blood, and bones—but cannot reach the soul. But the wrath of God will sink into the soul, and so pierce a man in the most tender part.
6. The wrath of God is CONSTANT wrath, running parallel with the man's continuance in an unregenerate state; constant

tly attending him from the womb to the grave. There are few days so dark—but the sun sometimes looks out from under the clouds. But the wrath of God is an abiding cloud on the objects of it; John 3:36, "The wrath of God abides on him" who believes not.

7. The wrath of God is ETERNAL. O, miserable soul! if you flee not from this wrath unto Jesus Christ; though your misery had a beginning—yet it will never have an end! Should devouring death wholly swallow you up, and forever hold you fast in the grave—it would be kind. But your body must be reunited to your immortal soul, and live again, and never die; that you may be ever-dying, in the hands of the ever-living God. Death will quench the flame of man's wrath against us, if nothing else does. But God's wrath, when it has come on the sinner for millions of ages, will still be the wrath to come! Matt. 3:7; 1 Thess. 1:10. While God is, He will pursue the quarrel.

8. However dreadful it is, and though it is eternal—yet it is most JUST wrath! It is a clear fire, without the least smoke of injustice. The sea of wrath, raging with greatest fury against the sinner, is clear as crystal. The Judge of all the earth can do no wrong. "Is God unrighteous to inflict wrath? Absolutely not! Otherwise, how will God judge the world?" Romans 3:5, 6. The Judge being infinitely just—the sentence must be righteous. Therefore, stop your mouth, O proud sinner! Still your clamor against your righteous Judge!

"Jesus, who rescues us from the coming wrath!"
1 Thessalonians 1:10

"For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ!"
1 Thessalonians 5:9

Re: - posted by GaryE (), on: 2007/2/14 6:05

Hey sister Diane,

Were having a beautiful snow here in Pennsylvania right now. I have the light on outside in the dark and it's so beautiful. I couldn't help but think of the picture of snow that you posted last year and that verse from Isa. 1:18. and those white lambs I once saw. Also, the first time I heard a preacher preach from this verse.

Isa 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Come now, and let us reason together, saith the LORD. This also reminds me of this verse:

Hos 14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

Hos 14:2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

The LORD truly does hate that crimson stain, but he sure does love that white lamb and snow. The conversation must somehow go from the crimson and scarlet to the white lamb and the snow or there is no evangelism at all. And there is a prayer to be made.

Oh, that white snow is beautiful.

Grace, mercy, and peace
GaryE

Re: - posted by roadsign (), on: 2007/2/14 8:13

Quote:

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Were having a beautiful snow here in Pennsylvania right now. I have the light on outside in the dark and it's so beautiful. I couldn't help but think of the picture of snow that you posted last year and that verse from Isa. 1:18. and those white lambs I once saw. Also, the first time I heard a preacher preach from this verse.

Gary! It seems that you are "in tune". I've been planning on posting here today, and was pleasantly surprised to see a comment addressed to me personally.

I do not wish to comment on the previous posts – just to say that I feel that this is an important discussion – something that needs to be sorted out. I merely share my own experience with this "God hate's sinners" notion.

As I kid, I was convinced that God hated me. I was unlovable. In fact, because of it I launched my life into a life of good works. I reasoned (though unconsciously) that if I could do well – obey and please my authorities, get good grades, then surely I would be good enough for God, and he would stop hating me. But still that nagging feeling lingered: God must surely hate me.

To be honest, that very notion kept me distant from God – actually outside of his saving grace. Of course no one knew that, I could hide it. I was viewed as a very good Christian. And why not! I was a pleaser.

It took an entire uprooting of everything in my life – a journey into the pits, so to speak, to learn that God did indeed love me. You see, not until I was too sick to keep up my good efforts, did that true inner faulty belief rise to the surface of my conscience: I was convinced that God had abandoned me. I could never measure up. The hellish thing about it all was that I COULD NOT, COULD NOT do it better! I became angry at God: How DARE he expect something of me that I simply could not do. It was so unfair.

I could add a lot more here about my own personal journey through this hellish "doctrine" about God hating me, but I will merely for now give God the glory that HE rescued me from it. Man did not. In fact, I realized that humans – especially the religiously dedicated also have a difficult time accepting God's love. Our natural being resists it.

There are many sinners out there who remain in their bondage to their sins because they are sure God hates them. I can only pray that they will not be turned away by those Christians who cannot communicate to them just how much God loves them.

No one can come to God unless they trust and believe that he loves them. And I believe that it is our calling to spread the Good News. For God so LOVED the world.....

By the way, Gary, we are again under that beautiful blanket of snow – actually have been somewhat paralysed by it – roads and schools shut for over a week.

One thing about snow, it covers the "sins" – and sometimes we do need that paralysing effect of it in order to be set free from our endless efforts. Yes, God loves us even if we are completely shut down in our own efforts. If it takes that, then glory be to God.

Diane

Re: - posted by taco, on: 2007/2/14 8:26

I hate sinners too. They are so pesky.

Re: - posted by BenWilliams (), on: 2007/2/14 9:43

In reference to all of the debate about the elect, there are a few major problems with the whole theory that God elects certain individuals to be saved.

1. We know that God cannot lie. - Therefore a God who would have us preach a gospel saying that "if you repent and believe you will be saved", Is a God who lies, because if even one person in the crowd preached to is not one of these "elect", then the message becomes a lie, and having been created by God, God would become a liar.

This point is irrefutable.

2. If God has ordained even one part of a persons life, then He has ordained the entire life of the individual. There is no half way on this issue. Either God is in absolute, complete control of every aspect, and has chosen when you will and will not sin. Or He has given free will, and through His sovereignty allowed man the actual free will that we have. You see, if God has chosen who will and will not be saved, then he is also the author of every sin we commit.

Free will by definition, is freedom from any control outside of your own will.

For God to have chosen any aspect of someones life without that person choosing it of their own will, it means that He has taken man's free will away completely. It only takes one act of God controlling a man for it to be a stripping of free will.

Re: - posted by JaySaved, on: 2007/2/14 10:56

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This point is irrefutable.

The phrase, 'If you repent and believe you will be saved.' does not contradict election. The proclamation of the gospel is universal, the salvation through the gospel is not. The only way God would be a liar in this context is if someone wanted to repent and believe, but God refused to allow them. This has never, does never, and will never happen because God cannot lie. I affirm all the 'whosoever wills' in the Bible.

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God ordained that Jesus would be betrayed into the hands of sinners. Did He force anyone to sin?

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Free Will is both free and bound. It is free from external forces but bound to internal desires and understanding. God has given us Free Will but that Free Will in its natural state is bound in our sinful nature. It is not until God regenerates us by giving us a new heart and reveals his true self to us that we are able to choose Him. None of this happens against a person's Will.

Re: - posted by BenWilliams (), on: 2007/2/14 11:58

Quote:
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If He has "elected" some to be saved, and some to be unsaved, then when that gospel is preached, whether the person wants to be saved or not, if they are ordained to go to hell, the gospel then is a lying gospel because if they did, they could not. The fact that they choose not to does not affect the point of contention.

Either everyone has the option to be saved, or everyone does not. If everyone does have the option, then God cannot "elect some to be saved and others not. If everyone does not have the option, then the gospel is a lie to those that do not have the option. Whether they want it or not.

Quote:
-----God ordained that Jesus would be betrayed into the hands of sinners. Did He force anyone to sin?

If he elected those people for hell, then yes he did. If he allowed them free will, and choice for themselves, then no he didn't.

Quote:
-----Free Will is both free and bound. It is free from external forces but bound to internal desires and understanding. God has given us Free Will but that Free Will in its natural state is bound in our sinful nature. It is not until God regenerates us by giving us a new heart and reveals his true self to us that we are able to choose Him. None of this happens against a person's Will.

Re: - posted by JaySaved, on: 2007/2/14 12:15

Quote:
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The proclamation of the gospel is the calling of sinners to God. Those who respond, respond because God inwardly calling them. Those who reject, do so because the gospel is foolishness to them.

Consider 1 Corinthians 1

18For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

21For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. 22For Jews demand signs and Greeks seek wisdom, 23but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Notice that the gospel is a stumbling block to the Jews and folly to the Gentiles, but to the Jews and Gentiles who are called by God it is different.

Re: - posted by BenWilliams (), on: 2007/2/14 12:33

What does that have to do with the gospel being a lie to those "elected" for hell?

Ok, I'm going to make this really simple here, and if you can answer this question directly, it would make the point I am making ever clearer.

Ok, Suppose for one second that I am a mighty dictator. You live under my authority, (meaning that you are responsible to me for what you do) And I send a declaration to everyone in the kingdom that I have just built the first walmart in the kingdom, and anyone who wants to go there may do so.

Then suppose that without anyone knowing it, I post guards outside of the walmart and I tell them that if they see you, not to let you in.

Have I just lied to you in saying that you could go to walmart?

Whether walmart seems foolish to you, or even if you don't want to go there, did I tell you the truth?

The answer is no, I lied to you, I said you could go, but then I set guards in place so that you could not go to walmart.

It is the exact same thing as with the gospel.

The Bible says that if **any** would believe in him, they would not perish.

It does not say that "when those he has chosen believe in him".

God is not a liar, and would not give us a gospel to preach that was not true. Your words sound as though you think the words preached have no meaning. That is not the case, because they are the words of God, they carry great meaning, and mean exactly what they say.

Re: God hates sinners, on: 2007/2/14 12:35

Jay said

Quote:
-----The proclamation of the gospel is the calling of sinners to God. Those who respond, respond because God inwardly calling them. Those who reject, do so because the gospel is foolishness to them.

Isn't what happened to Isaiah rather a graphic exposition of Jay's explanation?

(Since coming to God, I've had my own 'burning coal' experience!)

Isaiah 6:8

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?

Then said I, Here I; send me.

Re: - posted by BenWilliams (), on: 2007/2/14 12:51

We are not discussing why people reject or receive the gospel, we are discussing whether the gospel is a lie if God has "elected" some for heaven, and some for hell.

See my multiple posts reiterating that point further below.

Re: - posted by JaySaved, on: 2007/2/14 13:17

Quote:
-----Ok, Suppose for one second that I am a mighty dictator. You live under my authority, (meaning that you are responsible to me for what you do) And I send a declaration to everyone in the kingdom that I have just built the first Walmart in the kingdom, and anyone who wants to go there may do so.
Then suppose that without anyone knowing it, I post guards outside of the Walmart and I tell them that if they see you, not to let you in.

First, this is a flawed analogy. It should read as follows:

Suppose that I am a mighty dictator. You live under my authority, (meaning that you are responsible to me for what you do) And I send a declaration to everyone in the kingdom that I have just built the first Wal-Mart in the kingdom, and whosoever comes to the Wal-Mart may enter.

I would not prohibit anyone from entering the Wal-Mart, but many would not come because they do not want to come.

The Bible gives its own version of this in Matthew 22

The Parable of the Wedding Feast

1And again Jesus spoke to them in parables, saying, 2"The kingdom of heaven may be compared to a king who gave a wedding feast for his son, 3and sent his servants to call those who were invited to the wedding feast, but they would not come. 4Again he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.' 5But they paid no attention and went off, one to his farm, another to his business, 6while the rest seized his servants, treated them shamefully, and killed them. 7The king was angry, and he sent his troops and destroyed those murderers and burned their city. 8Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. 9Go therefore to the main roads and invite to the wedding feast as many as you find.' 10And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

11"But when the king came in to look at the guests, he saw there a man who had no wedding garment. 12And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. 13Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' 14For many are called, but few are chosen."

This parable tells us about the rejection of God by the Jews. God turning to the Gentiles. The universal proclamation of the gospel and only those who have been chosen are accepted.

The calling mentioned in verse 14 is the outward call of the gospel. The choosing in verse 14 is the inward call of the gospel.

Re: - posted by JaySaved, on: 2007/2/14 13:27

Ben, I respect your opinions and I am not avoiding anything you have written. I just fear that my answers are not what you wish them to be.

Quote:
-----The Bible says that if any would believe in him, they would not perish.

I agree with this statement. The key to this is not that all may believe and not perish, but that all who believe will not perish.

Quote:
-----We are not discussing why people reject or receive the gospel, we are discussing whether the gospel is a lie if God has "elected" some for heaven, and some for hell.

I believe I understand your position. You are saying that if God has not chosen a person, why would he allow them to hear the message that salvation is available to all who repent and believe.

Charles Spurgeon preached a sermon on Election. Here is an excerpt of what he said:

But there are some who say, "It is hard for God to choose some and leave others." Now, I will ask you one question. Is there here any of you here this morning who wishes to be holy, who wishes to be regenerate, to leave off sin and walk in holiness? "Yes, there is," says some one, "I do." Then God has elected you. But another says, "No; I don't want to be holy; I don't want to give up my lusts and my vices." Why should you grumble, then, that God has not elected you to it? For if you were elected you would not like it, according to your own confession. If God this morning had chosen you to holiness, you say you would not care for it. Do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than religion; then why should you grumble that God has not chosen you to religion? If you love religion, he has chosen you to it. If you desire it, he has chosen you to it. If you do not, what right have you to say that God ought to have given you what you do not wish for? Supposing I had in my hand something which you do not value, and I said I shall give it to such-and-such a person, you would have no right to grumble that I did not give it to you. You could not be so foolish as to grumble that the other has got what you do not care about. According to your own confession, many of you do not want religion, do not want a new heart and a right spirit, do not want the forgiveness of sins, do not want sanctification; you do not want to be elected to these things: then why should you grumble? You count these things but as husks, and why should you complain of God who has given them to those whom he has chosen? If you believe them to be good and desire them, they are there for thee. God gives liberally to all those who desire; and first of all, he makes them desire, otherwise they never would. If you love these things, he has elected you to them, and you may have them; but if you do not, who are you that you should find fault with God, when it is your own desperate will that keeps you from loving these things?—your own simple self that makes you hate them? Suppose a man in the streets should say, "What a shame it is I cannot have a seat in the chapel to hear what this man has to say." And suppose he says, "I hate the preacher; I can't bear his doctrine; but still it's a shame I have not a seat." Would you expect a man to say so? No: you would at once say, "That man does not care for it. Why should he trouble himself about other people having what they value and he despises?" You do not like holiness, you do not like righteousness; if God has elected me to these things, has he hurt you by it? "Ah! but," say some, "I thought it meant that God elected some to heaven and some to hell." That is a very different matter from the gospel doctrine. He has elected men to holiness and to righteousness and through that to heaven. You must not say that he has elected them simply to heaven, and others only to hell. He has elected you to holiness, if you love holiness. If any of you love to be saved by Jesus Christ, Jesus Christ elected you to be saved. If any of you desire to have salvation, you are elected to have it, if you desire it sincerely and earnestly. But, if you don't desire it, why on earth should you be so preposterously foolish as to grumble because God gives that which you do not like to other people?

(<http://www.spurgeon.org/sermons/0041.htm>) C.H. Spurgeon - Election

Re: - posted by BenWilliams (), on: 2007/2/14 13:48

So then what you are saying is this:

Man has free will

God gave man the choice of heaven or hell

The ones who want to go to heaven will "the elect"

The ones who don't want to won't "sinners"

Through God's foreknowledge, He knew who would and would not accept Him. Therefore He dispersed grace to only "t

he elect" and not "the sinners".

Is that your point of view, or close?

Re: - posted by hmmhmm (), on: 2007/2/14 13:56

isnt this very close to the "discussion" calvanism vs arminians?(unsure of spelling) :-P

Re: - posted by JaySaved, on: 2007/2/14 14:09

Quote:

-----So then what you are saying is this:

Man has free will

Yes. His will is free from external coercion but bound to his desires and understanding.

Quote:

-----God gave man the choice of heaven or hell

God created heaven and hell. From the fall of Adam all men have a sin nature and deserve hell, yet before the world began, God chose certain people according to his will alone to receive salvation.

Quote:

-----The ones who want to go to heaven will "the elect"

Yes. All who call upon the name of the Lord will be saved.

Quote:

-----The ones who don't want to won't "sinners"

All who do not call upon the name of the Lord will not be saved.

Quote:

-----Through God's foreknowledge, He knew who would and would not accept Him. Therefore He dispersed grace to only "the elect" and not "the sinners".

God foreknew people (Romans 8:29) and then called them. Those who are foreknown make decisions based upon the inward working of God, but God does not decide who is foreknown simply according to the decisions made. The decision is not the basis of the foreknowledge, God chooses according to his will.

Re: - posted by BenWilliams (), on: 2007/2/14 14:12

In contrast, let me try to make it clear what I believe:

God gave man free will.

God gave everyone the choice of eternal life, or eternal damnation.(Because He died for the sins of the whole world.)

God draws all men to repentance by His Spirit.

Men choose whether or not to surrender to God's Spirit.

Those who do, become the "elect" of God.

Those who do not, remain "sinners" and damned to hell.

God did not choose from the beginning who would and would not choose Him.

God did have foreknowledge of it, but that did not mean that He took no action on the ones who would refuse Him.

God had to offer it to every man genuinely, without controlling their choice. Or any preaching done to them would not be genuine. It would be more genuine to preach to the unsaved "that some of them can be saved, and some cannot. But to those that want to, here is the way."

I hope this is more clear and concise than my other posts.

Re: - posted by JaySaved, on: 2007/2/14 14:39

Ben, I respect your belief even though I don't agree with it.

You and I both believe that salvation is by grace through faith and that Jesus is the way the truth and the life.

So even though we disagree, I hope you know that I see you as my brother in Christ and will work with you any day to glorify and honor Christ.

Re: - posted by BenWilliams (), on: 2007/2/14 14:44

Absolutely, and it was a pleasure to discuss this with you. I look forward to many more enlightening conversations with you.

Re: - posted by roaringlamb (), on: 2007/2/14 17:52

Bros Ben and Jay may I commend you on your civil and loving discussion with one another on touchy issues. It was wonderful to see it done in love and humility.

Blessings to you both

Re:, on: 2007/2/14 22:19

For God SO LOVED the world....you know the rest. ;-)