

The Sovereignty of God in Election Doctrines

by Pastor George D. Cutler

Grace Gospel Ministry

The Sovereignty of God

The sovereignty of God entails God's absolute right to execute His will, plan or purpose without challenge, opposition or question from anyone outside of Himself. If we recognize that God is the maker and creator of all things in the universe (as He is), then we who are creatures of His creation must be in total subordination to everything that He says and every act that He does. As this relates to the subject matter "election", the main issue is how God brought spiritually dead sinners into a living relationship with Himself. In this regard, an appropriate theological title would be God's Sovereignty in Soteriology. Soteriology is the study of salvation. In this sense, our discourse on this subject matter will make sense only to those who are totally subordinate to what the Scriptures convey about the manifested fall of Adam and its confirmation by his progeny (Genesis 3:4, 19:4, 11-12, 16; Romans 3:9-18, 23; 7:14; Ephesians 3:1-3; Titus 3:3). Now if our minds are infiltrated and permeated with humanistic evaluations of mankind's ability and we have not internalized the fact that all the workings of salvation were actualized in Eternity; then we will be led to think that dead sinners, within themselves are capable of initiating a relationship with God. If this very popular yet secular, humanistic appraisal of man's ability were true, then why is it emphasized in God's word that He is the initiator of the salvation relationship? (Acts 13:48; 16:14; Romans 8:28-30; 9:10-18, 23-24; 11:6-7; I Corinthians 1:30; Ephesians 1:3-6, 11-12; Colossians 3:12; I Thessalonians 1:4; II Timothy 2:10; Titus 1:1; I Peter 1:1, 9; II Peter 1:10).

Humans do not and are not participants in God's determinant will. Mankind is excluded as an actor or initiator of God's determinant will. His determinate will, plan and purpose were prearranged, thus they will manifestly come to pass exclusive of man's participation because God is always the sole actor and initiator of all things that He has determined to manifest. We are thoroughly convinced by the word of God that the Sovereignty of God concerning His choice and election falls into the category of His determined will, plan and purpose. In view of the overwhelming evidence (see preceding scriptures), which cannot truthfully be denied, it is obvious that God had a sovereign purpose and plan because it is His determinant will to manifestly restore (some not all) men back into fellowship with Himself (Colossians 3:9-10). As we continue our study on the doctrinal yet volatile matter of election, we make note of the teachings of this message of God's sovereign choice and setting apart of His elect.

The Total Depravity of Man

Herein is conveyed a brief description of the total depravity of man and more extensive details on this matter are discussed during the progression of this dissertation. Many vehemently disagree with the idea that man is totally evil and void of the capability of doing any good without the direct intervention of God's motivation. In making a distinction between total and absolute depravity, we acknowledge that man in his depraved state can and does exhibit some restraint on all the evil that he is capable of doing.

All men are not murderers or bank robbers or rapists but the fact remains that some are and that all are capable of each and every one of these heinous crimes. Of course, some will say not me! Here we must understand the value of godly influence on the ungodly nature of mankind. For one to be totally depraved does not mean that his traits are as manifestly evil as possible but that he indeed is as intensively evil as possible. In order to have any semblance of a civilized society, God must and does exercise His power of restraint on the nature of most men on a massive scale but one must never forget that the potential is always there. So it is not that some cannot commit or perform that which all humans are capable but it testifies that God does control the extent to which evil conduct is manifested, hence God must credited God with the exertion of restraint and not man.

Now it is a fact that nothing that a man manifests in his fallen nature can be counted as absolute good in God's sight because such is not good enough from God's perspective (Romans 3:10-18; Psalms 14:2-3; 52:2-4; Ecclesiastes 7:20; Isaiah 59:7-8). The only one who is capable of giving a true evaluation of man is God, the one who created him. Man, as he was originally creatively manifested, was made in the image and likeness of God (Genesis 1:26-27). In Genesis 1:31, God evaluated the man that he created as being good, in denoting his untested state. Man, as he was formed by God, was required to function according to the stipulations of the Edenic Covenant. This does not mean that he was confirmed in his innocent state or that he possessed inherent righteousness (Genesis 2:6-7). The first man and human representative agent Adam, while still in a state of innocence, inevitably followed the word of the created adversary (Satan) rather than the word of God (Genesis 3:1-6). The result of Adam's action manifested that he was tainted with sin and fell under God's judgment of death (Genesis 2:17; 3:2-3).

Here we must fully understand what death is. The essence of death is separation; hence Man became manifestly separated from God. Here it also should be understood that this death or separation is spiritual and physical ...a total cutoff from divine life. In contrast to and certainly to be distinguished from all other forms of life, Genesis 2:7 states, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul". This special importation of life to man was withdrawn manifestly, as he disobeyed God and died.

To die means to be dead, incapable of moving after the similitude of that which is spiritual, thus this death set in immediately and ultimately physical death followed suit in due time. It is true that no man is righteous within himself (Isaiah 53:6; Romans 1:21-32; 3:23; 5:12-21). Note, the Greek word *avna,xioj* (*ahn ahx ee os*) is rendered "useless" or "valueless" and denotes that the whole mass of mankind is worthless, as one dead putrid mass all lumped together.

In Romans 3:10-18, there is a vivid description of the depraved nature from the King James Version, (vs. 10) "As it is written, there is none righteous, no not one: (vs. 11) there is none that understandeth, there is none that seeketh after God. (vs. 12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (vs. 13) Their throat is open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: (vs. 14) Whose mouth is full of cursing and bitterness: (vs. 15) their feet are swift to shed blood: (vs. 16) Destruction and misery are in their ways: (vs. 17) And the way of peace have they not known: (vs. 18) There is no fear of God before their eyes. Oh, what an indictment by these malicious and cutting words as they kill and bury the reputation of men. As we read from the Greek text Romans 3:13, "Their throat is an open tomb, they deceive with their tongues, the poison of asps is under their lips". Romans 5:12 states that sin came manifestly into the world through Adam, thus his penalty was death and since all men are inflicted with death, it is evidence that all have sinned! Romans 3:23 documents that: "All have sinned and fall short of the glory of God".

An accurate description of the natural man is found in Ephesians 2:1-3. Here Paul states (from the Greek text), "And you being dead in your trespasses and sins, in which you once walked, according to the age

of this world, according to the ruler of authority of the air, the spirit now working in the sons of disobedience, among whom we all also once lived in the lusts of our flesh and of the thoughts, and we were by nature children of wrath even as also the rest". Notice, according to these verses, the natural man is dead in sin and his lifestyle is patterned after Satan's blueprint for this age. The ruler of the authority of the air, namely Satan, dominates man's lifestyle, in that he lives in the lusts of the flesh and does the will of the mind of the flesh. In his sinful nature he is a child of wrath, this obviously applies to all men (both Jews and Gentiles), who in their very nature are totally depraved sinners. So in view of God's evaluation of mankindand that is the only one that mattershe is a totally depraved sinner separated from God, dead spiritually and on "death row" physically, as he himself, within himself, is unable to extricate himself apart from God's deliverance. There is much greater detail on man's depravity in the general discoursing of the subject Election in other writings.

FOREORDINATION (PREDESTINATION)

In focusing in on the term foreordination (predestination), it is noted that they are sometimes used interchangeably. Foreordination denotes God's sovereign plan, wherein He has already decided all that will manifest in the entire universe. The term "Predestination" was derived to convey preconditioned manifestation of the specifics of God's eternal plan, i.e., His election, call (summons), justification, and glorification. In Ephesians 1:5, the Greek verb *proori,saj* (*pro or ee sas*) rendered "foreordained" is formed from a combination of the Greek preposition *pro* (*pro*) meaning "before," prefixed to *ori,zw* (*o•ree•zo*), denoting boundary, limits or restrictions. Hence its etymological meaning conveys the idea of to "limit, restrict and mark out beforehand to: "in prior time design and determine" or to "ordain before hand", thus to specifically predestinate or predetermine.

The Greek verb *proori,saj* (*pro or ee sas*) is in the aorist tense. In interpreting this grammatical principle, its application points to a given point or period, prior to the creating of the world when God both elected or chose and foreordained individuals as holy (set apart) and blameless (justified) before Him and as such, to son-positions. This cut against the grain of what many have been taught but such ones should strictly follow the Scriptures, as the Holy Spirit guides ones thinking. In light of all of the facts of Eternity, one should keep in mind that God is omniscient and all knowing, thus nothing in this world happens by chance. God is ultimately in back of everything. He has previously decided and actualized all things to manifest accordingly thus He is not sitting on the sideline wondering and contemplating in trepidation, what is going to happen. He has foreordained everything "After the counsel of His will" (Ephesians 1:11), hence everything is preplanned and pre-purposed, even the negative and sinful acts against Him. In all things, God who is all wisdom ...has worked out what He deemed best and good and that, which pleased Him, as it was the highest possible intelligence of decision. So these eternal facts are decreed in God's perfect judgment, which enabled Him in His sovereignty according to His purpose for the ages, as He foreordain us, His elect to the praise of His grace and glory (Ephesians 1:6,12). There is much greater detail on Foreordination (Predestination) in the general discoursing of the subject Election in other writings.

LIMITED RECONCILIATION (ATONEMENT)

In focusing in on the term "limited atonement," it shall be utilized only with the understanding that the word atonement (*kaw fer*) in the Hebrew is exclusively an Old Testament term. It is hereby absolutely stated that the word "atonement" is not found in the New Testament. Some are going to adamantly point to Romans 5:11 and extrapolate this word from the reading of the King James Version, but the proper exegesis of this verse utilizing the Greek grammar as well as a thorough review of the context, clearly shows that the Greek word *katallagh.n* (*kaht ahl lahy een*) is properly translated "reconciliation", with the basic meaning of restoring to favor. As conveyed in this verse (Romans 5:11), it denotes the restoration of the favor of God to sinners who have been caused to manifestly confess their

sins and trust in the expiatory death of Jesus Christ. So why use this term if it is not found in the New Testament? The Hebrew word (*kaw fer*) basically references "a primitive root". It denotes a covering, thus it conveys the idea of to cover, to purge, to enact mercy (withheld judgment), to disannul, to appease, to put off, or pardon. To make atonement means to cover or coat with pitch, so it is that which pacifies. Prior to the depiction of Christ's substitutionary death on the cross, this act of atonement was the best expression of God's mercy that could be manifested. One who buys something with a credit card demonstrates another analogy of atonement. Although a purchase transaction has been made, the merchandise or property or service is not completely paid for until the debt accumulated on the card is fully discharged. The commodity has been "spoken for" or "covered" with the understanding that the payment is forthcoming at a later date. Manifestation-wise, on this side of the cross, the expression of atonement can now be advanced from the temporary act of covering to the permanent act of cleansing. Thus, revelation in the Grace Gospel manifests the fact that the stain and guilt of sin was always covered because it had been eradicated and thoroughly purged in eternity, enabling God to forgive and reconcile those manifestly separated from Him by the Adamic curse. In this sense, the term "atonement" refers to the "provisions" of God in the eradication of the elect's sin.

Those who agree as well as those who disagree with this concept have both traditionally accepted the use of the term "limited atonement". Accordingly, this established nomenclature is utilized to identify principles and thoughts conveyed by the term "limited atonement," which is actually "limited reconciliation."

The basic questions that are ascribed to the doctrine of "limited atonement" or "limited reconciliation" are:

1. For whom did Christ intend to die?
2. Whose sins did Christ actually pay for?
3. For whom did Christ go into the depths of Hell?
4. Who did Christ reconcile to God?
5. For who was Christ made a substitute?
6. What was God's purpose and intent for the sacrificial death of Jesus Christ?

(Was it to save everyone or is it limited to only those who God elected?)

Basically there are two distinct and opposite schools of thought, they are:

1. Jesus Christ died for everyone, all-inclusive; herein designated as Group A.
2. Jesus Christ died for only God's elect; herein designated as Group B.

Group A basically endorses the concept of unlimited atonement, which included unlimited election which provides a universal atonement and universal love for all, thus an indefinite atonement and indefinite love indiscriminately directed at all but to no one in particular. This group enthusiastically teaches that Jesus Christ died for the entire world and paid for the sins of everyone, including the

reprobate, even those that consciously reject Jesus and are destined for Hell. They make a distinction between what Christ did, i.e., He died for all and what Christ accomplished (because all will not be saved). They offer an explanation of Christ's shed blood verses His spilled blood. They believe God intended to save all but only some exercised faith so apparently some of Jesus' blood was wasted or it was spilled. What incredible thinking! To bolster their position, they appeal to such passages as I John 2:2, which states, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world". They also point to other scriptures, i.e., II Corinthians 5:14, which states, "The love of Christ constrains us, because we judge that one died for all"; as well as their reference to the gospel of John 4:42, which states, "This is indeed the Savior of the world". Scriptural exegeses demonstrate the inaccuracy of their interpretation of these and other scriptures.

Group B's position is that Jesus Christ died only for His elect as only these chosen ones will be manifestly saved. In this school of thinking, God purposed that Christ's death paid for the sins of only those whom the "Father had given Jesus" (John 6:37-40). For the purpose of attempting to expose the weakness of Group A's support of unlimited election or atonement, Group B has advanced the premise that if Christ actually died for the sins of the world, He would have in effect taken away the penalty of everyone's sins and thus everyone would be saved. Of course such a conclusion is obviously not true, because much of the world will be manifestly eternally separated from God. So attention is mainly focused on passages of scriptures that support the contention that Christ died, not for everyone but for His people (Matthew 1:21), the Church (Acts 20:28) and even His wife (Ephesians 5:25). He died for those whom He chose in Him before creation (Ephesians 1:4). The term limited is not intended to convey the thought that the blood of Jesus Christ is limited in the capacity or potency of its power to save. No one who understands the omnipotence of God, i.e., (unlimited power) will ever dare to purport that God is limited in his power to save.

The blood of Jesus Christ absolutely has the power to save all in the world but God's power to save is limited in his purpose and will to save only those whom he in His sovereignty chose to save.

It is certainly true that the atonement is of infinite worth and value but the unlimited value of the atonement of Christ is limited to its scope as defined by the predetermined will and plan of God. The fact is ...that which Christ intended to do he actually did and that was to remove the guilt of the sins of a limited group, namely those whom God has loved with a special love from eternity. The results are that the atonement of unlimited value is limited to certain ones, God's elect. The terminology "limited atonement" may actually prove to be confusing to some, so other terms are preferred, i.e., "definite" or "particular" atonement. These terms may more accurately emphasize the objects of this atonement. They stress that the atonement, which is unlimited in its power is limited to a definite, particular people, God's elect, some of whom are caused by God to manifestly believe. We will obviously need to revisit these issues in much greater detail as we progress in our study of the doctrinal subject of election. There is much greater detail on Limited Reconciliation, as it obviously needs scrutinizing further, in the general discoursing of the subject Election in other writings.

UNCONDITIONAL ELECTION

In focusing in on the term "unconditional election", its reference is linked to the "conditional" aspect of atonement of God's policy for restoring His elect unto Himself. In this view, what must be understood is the contrast between the limited conditions of atonement verses the unlimited conditions of election; in that the two concepts compliment one another as they both depend solely on the sovereignty of God. To understand the term "unconditional election," one must consider the component words "election" and "unconditional" separately. The word election simply means to elect or to choose, select or opt. A common example would be a political election wherein choice is made or a candidate is selected or elected by the voters from a field of candidates, to fulfill a certain office, i.e., the

mayor of a city, the governor of a state or even the president of a nation. In stark contrast God's Divine election entails the sovereign choice made by Him wherein the elect or the one selected were position-wise, placed in a favorable relationship to God. Those who enjoy God's favor are eternally linked with Him while those who are not favored by God are eternally separated from Him.

The word unconditional denotes that which is unrestrained or undefined, i.e., there are no boundaries, rules, regulatory or specification type requirements to be met. Conditional election is an election that is conditioned or predicated upon something that is merited by the one selected. For example, all political elections are conditional elections. The voter's choice is always conditioned by something that the candidate is or has promised. Other political candidates appeal to the ethnic or religious relationship factor, i.e., Afro-Americans, Jews, Anglo-Saxons Catholics Muslims, etc. These human elections are conditional elections whereby the voters' choices are always based upon either the expected performance or characteristics of the one to be elected. Unfortunately, this concept of election is somehow attributed to God's method of linking up with humanity but as amazing as it may seem, divine election is always an unconditional election. It must be understood that God never bases His choice on what man thinks, says, does or is. In God's election process, the focus is in eternity, before the creation of mankind, which casts it above and beyond the relevancy of when and where it does not matter what man thinks, says, does or is in the sphere of creation in time. Hence it is impossible to factor it into God's formula for choosing His elect. In essence, it is not known by men, what criteria God used but one thing is sure; election is not based on anything supplied, attributed and/or contributed by mankind himself.

God did not see something good, or of value or that which was attractive in a particular person or anything else that motivated or figured into His decision to choose such one. Oh what a blessed relief, what wonderful knowledge as one considers the question posed as recorded in the book of Hebrew as to who or what is man that God would be mindful to extend the very best that He has to offer and that is Sonship. Consider if God's election to Heaven was based on something that we had to be, think or do. Under such requirements, who would be saved? What man can stand before God and say that he can produce that which is totally acceptable to the standard of God. The answer is none, as all are dead in their sins and trespasses (Romans 3:23; Ephesians 2:1). There is none that do well, no not one (Romans 3:10-11). So if it had been possible that God's election were based on a single good thing that was expected from men, then absolutely no one would be elected. Thus no man would be acceptable to God; all would be rejected by Him because no one is good enough to satisfy the righteousness of God. Now we shall continue to define this issue during our dissertation on election. There is much greater detail on the doctrine of Unconditional Election, as it obviously needs scrutinizing further, in the general discoursing of the subject Election in other writings.

Irresistible Grace

In focusing in on issue of "irresistible grace", close consideration is given to its compositional structure. First, the Greek word *ca,rij* (*kahr ees*) denotes favor, benefit, kindness, or good will, which is undeserved or unmerited. The Greek word *dw/ron* (*tho rahn*) is often used conjunctively with grace *ca,rij* (*kahr ees*) and basically means "free" or "without a cause." Anything that can be earned or merited or is deserved or transferred with a cause or because of something is not grace. Only that which is received without any input on the part of the recipient can be considered grace. Ephesians 2:8 states the emphatic fact that one is saved by grace, thus salvation comes in the form of a gift. Here the Greek word *dw/ron* (*tho rahn*) is translated "gift" or "free gift" which conveys the idea of a favor which one receives without any merit of his own. This is the description of the gift of divine grace. It is through the economy or dispensation of divine grace, by which the pardon of sin and eternal salvation is appointed, based solely on the merit of Jesus Christ's worth and value to God.

Many do not comprehend this simply because they don't understand the concept of what a gift in essence truly is. When men give gifts, for the most part, grace is not the motive. Normally the recipients of gifts given by men usually contribute something to receiving that gift. Basically the gift is given because of who the recipient is (love one or relative) or because of something the recipient has done (act of kindness, loyal service, etc.). In these cases, that "gift" or expression of kindness that is conveyed is really a "token of appreciation", thus it is not without cause and it is not a free gift. Another example of men giving so-called "gifts" is the un-noble practice of those who convey favors for the purpose of indulging the recipient in some manner. In this instance the "gift giver" expects to receive some favor in turn for the gesture. It is crucial to understand that God did not have any reason outside of Himself to save His elect; hence, it was purely or freely by grace!

In examining the word "irresistible," note that the actual word is not found in the Scriptures. This term is so phrased in order to designate what the grace of God accomplished in bringing the dead, lowly reprehensible creature from a state of total rejection by Him into the glorious position of the most precious possession He has ever created. In the English dictionary the word "irresistible" is an adjective, conveying that which is too powerful, tempting or charming to be resisted or repulsed. This couldn't possibly be ascribed to any quality or attribute or effect that man has or could have to attract the love of God. In other words there is nothing that any man has, possesses or is capacitated to do to draw the favorable attention of God towards him.

As it is recorded in the second chapter of Hebrews, verses 6-7, (from the King James Version), the testimony, "What is man, that thou (God) art mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the Angels; thou crownedst him with glory and honor. Now from the Greek text, "But one testified somewhere, saying what is man that you remember him or the son of man, that you take care of him? You have made him a little lower than the Angels, you crowned him with glory and honor". There are some key words in that passage, first the Greek word *mimnh,|skh* (*meem nees kee*) rendered "mindful" or to remember or to be called to mind. So the thought is what causes God to be mindful of mankind? Secondly, the Greek word *evpiske,pth* (*ehp ee skehp tee*) is rendered "to look upon" or "to look after" for the purpose of helping, benefiting or providing for. Notice this verb is in the indicative mood (factual) the present tense (currently progressing) and the middle or passive voice which infers that man contributes absolutely nothing to the fact that God continuously visits, cares for and is concerned about such a lowly creature!

In verse 7, the writer exclaims that God *evstefa,nwsaj* (*eh stehph ahn os ahs*) rendered "crowned," "to adorn" or "to honor," thus God has adorned some of mankind with *do,xh* (*thox ee*) rendered (glory) and *timh/* (*tee mee*) rendered "honor," respect or recognition of value. Ephesians 1:6 states from the King James Version, "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved". Now from the Greek Text, "Unto the praise of His glorious grace which He freely gave us in the beloved." Note that the Greek word *evcari,twsen* (*eh khahr ee to sehn*) rendered "freely gave," is the verbal form of the Greek noun *ca,rij* (*kahr ees*) rendered "grace". Therefore what is expressed by the aorist tense and indicative mood and the third person singular is that in a past period and point (in Eternity), it is a definite fact that God graced or freely gave His elect something or He made them something very valuable. The third person singular proves that the recipients had nothing to do with it. So the basic question is what did God make or freely give to His elect? The Greek participle *hvgaphme,nw* (*eeg ahp ee mehn o*) translated "to be well pleased" or "beloved one", is expressed in the present tense (it is perpetual or continuous) and passive voice, (denoting that the recipients have absolutely no input in their status).

Therefore the significance is that God has caused His elect to become and be graced into the essence of His Beloved Son (Jesus Christ), which has in turn made it possible for them to be called "beloved one." It is a fact that God is well pleased with the worthand value of Jesus Christ and is irresistibly pleased with

Him. Likewise those who are products of “irresistible grace” enjoy the same status of acceptance to God. Another aspect or effect of “irresistible grace” is how God has manifestly made Himself to be so attractive and loved by those whom He has loved from eternity. God’s people must recognize that God is the reason they love Him. Love is not initiated or sourced out of humans. All men do not love God and are not attracted to Jesus. Those who love His name, essence and presence, do so simply because God has initiated it in their hearts to enable them to respond to His love (I Peter 1:8; I John 4:19). It is the manifestation of the love of God that irresistibly draws His people to Jesus Christ (John 6:44; I John 4:8, 10, 16), which is all motivated by God’s grace. There is much greater detail on the doctrine Irresistible Grace, as it obviously needs scrutinizing further, in the general discoursing of the subject Election in other writings.

PRESERVATION (NOT PERSEVERANCE) OF THE SAINTS

In focusing in on the term terminology “Preservation of the Saints” It is crucial to define the very misunderstood word “Saints.” In this regard, the questions are asked, what is a Saint? What constitutes the status of Sainthood? Is it inherent? And finally, is it acquired or bestowed? The words Saint and Saints are used approximately 100 times in the Word of God. The Old Testament Hebrew word *Kaw doshe* denotes “One who is Holy or set apart”. The New Testament Greek word *a[gi]oj (ahy ee os)* conveys the designation of those who have been set apart to or by God and judged (by His Eternal sacrifice) to be upright before God. Note, it must be understood that all of God’s elect (regardless of their placement status) enjoy the privileged position of Sainthood. It is the benefit of all of God’s people simply because it is not obtained by merit nor is it an accomplishment, as some denominations so designate it. Also, Sainthood has absolutely nothing to do with the recipient on whom it has been bestowed, as it is not acquirable or obtainable. Most importantly, no one (other than God) can contribute anything to nor take anything from that which God has declared to be righteous. Saints are called (Romans 1:7), i.e., summoned as a result of the Foreknowledge of God and were predestinated as the elect of God (Romans 8:28-30).

In scrutinizing the word “preservation” or its root, preserve or preserved, note the meaning of its synonyms, i.e., guard or guarded and keep or kept. In the Old Testament several words are used to express the intended meaning of these terms: The Hebrew word “khaw yaw” denotes the continuation of life. The Hebrew word “mikh yaw” conveys “the thought of the preservation of life”. The Hebrew word “naw sar” denotes that which is “guarded or watched over”. The Hebrew word “shar mar” means ‘to keep guard’, “have charge over” “protect” “save” or “to observe” or “keep (within bounds). The Hebrew word “naw tsal” conveys the meaning of “to be snatched away”, “delivered” or “rescued from sin and guilt”. The Hebrew word “yaw shah” means “to be saved, delivered and given total victory”. Lastly the Hebrew word “daw bak” means “to cling, stick, stay close or cleave”. In the New Testament, the Greek word *avsfalh,j (ahs phahl ees)* is translated “to safeguard” or “preserve”. Other Greek definitions are: *sw|zw (soz o)* meaning “to save, or “keep safe and sound”. The Greek word *sfragi,zw (sphrahy ee zo)* is translated “to seal, “safely keep” or “keep from perishing or being lost”. The Greek word *thre,w (tee reh o)*, conveys the idea “to attend carefully”, to reserve or keep one in his current state”. The Greek word *fula,ssw (phee •lahs •so)*, is rendered “to guard, watch or keep from perishing or being lost”. The Greek word *kate,cw (kaht ekh o)* is translated “to hold firm, cement or fasten together firmly”.

Now one must fully understand that only He who has the power to make one a Saint, also has the power to preserve, guard, keep and protect ones status or position of Sainthood. In II Timothy 1:12 the Apostle Paul states (from the King James Version), “I am persuaded that he is able to keep that which I have committed unto Him against that day”. It must be clearly understood that God not only has the power but it is also His will to preserve and keep intact that which He both bled and died for. The testimony of His commitment is manifested in the awesome sacrifice, which was displayed on Calvary’s

Cross. There is much greater detail on the doctrine Preservation of the Saints, as it obviously needs scrutinizing further, in the general discoursing of the subject Election in other writings.

Note: None of the terminology in these writing is intended to duplicate the so-called "Calvinistic" views. The doctrinal terms presented in these writings are the results of gleaning developed from detailed scriptural analysis and prayerful consideration of the actual thought conveyance of the teachings of God's word. Further elaborations on all of these doctrinal issues are conveyed in discourses on the general subject of Election in other writings.

"What Influence does the Actualization of Salvation in Eternity exert on the Eternal Doctrines of Grace?"