

**REVISITING CHRIST'S MESSAGE TO TODAY'S EVANGELICALS**  
**Part III: Christ's Appraisal Of Evangelicals As Two, Offensive, Judging Factions**

**B. Christ's Evaluation Of Evangelicals Detailed**

**2. Christ's Exposure Of The Factions' Errant Beliefs Behind Their Errant Judgments**

**b. The Errant Views Of Election And Their Harmful Effects**

**(Revelation 3:14, 17b[b])**

**I. Introduction**

- A. Having **critiqued** the errant **judgments** of today's two evangelical Calvinist and Arminian factions, Christ detailed **how** they **arrived** at this troubling state by the **influence** of their **respective errant BELIEFS!**
- B. In Revelation 3:14, 17b[b], Christ exposed the factions' **errant beliefs** on **election** and **their harmful effects:**

**II. The Errant Views Of Election And Their Harmful Effects, Revelation 3:14, 17b[b].**

- A. In Rev. 3:17b in the Greek text, Jesus said that each faction was "**the** wretched **and** pitiful **and** poor **and** blind **and** naked **one**" (five adjectives connected by four conjunctions), implying that the **five adjectives** are **inter-related with each other**, U. B. S. Grk. N. T., 1966, p. 845; A. T. Robertson, A Gram. of the Grk. N. T., p. 777.
- B. Significantly, Calvinist theologian Loraine Boettner (The Reformed Doctrine of Predestination, p. 59) noted that **Calvinism's five points of belief** are "not isolated and independent doctrines, but are . . . inter-related . . ."
- C. In viewing these five adjectives **in order**, we see **Christ critiqued** the **five points of Calvinism in order AND** their **opposing views** in **Arminianism**, with **insight** on the **harmful effects** each view has had on **believers:**
1. Calvinism's **second** point is "Unconditional Election," that the **unsaved's will and nature** are **so depraved** that God had to **choose some** to **receive His gift of faith** so they **would** trust in Christ, *Ibid.*, p. 83-149.
  2. Arminianism holds that **will and nature** of the **unsaved** are **partly depraved**, so they have **free will to believe in Christ and contribute faith to God to help save themselves**. Thus, God **chose** those He **foreknew would trust in Christ to be justified**. (Bettenson, Docs. of the Christ. Ch., 2<sup>nd</sup> ed., p. 377-378)
  3. However, Jesus **critiqued both views on divine election** and their spiritually **harmful effects** on **believers:**
    - a. The Laodiceans were **second "pitiful,"** from the Greek word *eleeinos*, and it exists elsewhere in Scripture **only** in 1 Cor. 15:19 (Moul. & Ged., Con. to the Grk. Test., p. 324; U. B. S. Grk. N. T., 1966, p. 845, 613).
    - b. In 1 Cor. 15:19, *eleeinos* describes the "pitiful" state of **believers** who **hope in Christ ONLY in THIS LIFE**, so *eleeinos* in Rev. 3:17 **critiques Calvinism and Arminianism** for making **election a hope in Christ ONLY in THIS LIFE:** (1) **Both Calvinism and Arminianism make election result in justification**, but (2) **election really results** in what **follows justification even into eternity:** (i) 1 Peter 1:1-2 has God choosing **believers** to be sprinkled with Christ's blood, recalling for Peter's **Hebrew** readers ("strangers scattered" in 1 Pet. 1:1 KJV is from *diaspora* = **Hebrews**; U. B. S. Grk. N. T., p. 845, 613; Arndt & Ging., A Grk.-Eng. Lex. of the N. T., 1967, p. 187) Exodus 24:6-8 where Moses sprinkled **God's people** with sacrificial blood **for a holy walk!** (ii) 2 Thessalonians 2:13 has God choosing **believers to "salvation,"** the **context** showing this **deliverance** to be **escaping the Tribulation** by the **rapture!** (iii) Ephesians 1:4 has God choosing **believers** to be **in His heavenly presence** ("before Him" KJV [*katenopion*], *Ibid.*, U. B. S. Grk. N. T., p. 664; Moul. & Mill., The Voc. of the Grk. N. T., p. 335, 220) as **holy, blameless, and in love**. (iv) Thus, God in eternity past chose those He **foreknew would trust in Christ for a holy walk after justification, to be raptured after a holy walk, and to eternal, heavenly perfection after the rapture!**
    - c. To summarize, **both Calvinism and Arminianism have erred** in making **JUSTIFICATION** the **RESULT** of **election RATHER THAN** what **FOLLOWS justification EVEN into ETERNITY**. The **errant focus** of these factions on **justification in THIS LIFE** has **led believers** to be **PREOCCUPIED** with **THIS LIFE**, and **THAT** has **led believers** to a **LOVE** of **THIS WORLD versus motivating them to live in preparation for an ETERNITY with the LORD** (John H. Armstrong, ed., The Com. Evang. Crisis, p. 17, 29-30 details this false spirituality; Edward M. Burns, West. Civ., 6<sup>th</sup> ed., p. 460ff gives a secular historian's view of how Calvinism has led its followers to dominate others in history in this life by its view of God's election).

**Lesson:** Calvinist and Arminian views of election have made election result in justification where election really results only in what follows justification! This error has led believers to focus on this life and to turn worldly versus election's true goal of focusing on what follows justification in preparation for living forever with the Lord!

**Application:** May we cease holding to the errant Calvinist and Arminian views of election that dwell on how we come to be justified in this life and hold to the true view that leads us to prepare to live forever with the Lord!