

## The Sovereignty of God in Salvation: The Doctrines of Grace Part 2

By Duane A. Linn

*Ge 6:8 ¶ But Noah found grace in the eyes of the LORD.*

*Ro 9:11 (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;)*

*Ro 11:5 Even so then at this present time also there is a remnant according to the election of grace.*

Last week, we covered the first doctrine of the TULIP, as it is famously called, Total Depravity, or as I call it, Utter Depravity.

This week, I wish to cover the remaining doctrines that comprise the Doctrines of Grace, or, God's Sovereignty in Soteriology.

They are as follows:

Unconditional Election, Limited Atonement (or Particular Redemption), Irresistible Grace, and finally, Perseverance of the Saints.

This is my effort to get away from the term, Calvinism, and restore God's Sovereignty in Soteriology to where it belongs; The Holy Scriptures.

I will begin at Genesis 6:8, where we come to God's selection, or, "*election*" of Noah.

Why do I start at Noah?

Well, for starters, Adam was not chosen to election; he was *created*.

Nor do I start with Seth. Seth was given to Eve as a replacement for Abel.

*Ge 4:25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

As we come down the genealogy of Seth, we come to Noah in Genesis 5:28...

*Ge 5:28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:*

*Ge 5:29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.*

***Ge 5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:***

Now, we see that prior to the birth of Noah, and even after Noah's birth; that these forefathers all had sons and daughters. Yet, none of them were chosen, or elected to salvation (as such, salvation wasn't even spoken of outside the prophecy concerning Christ and Satan yet).

We know Noah was the first of the Elect based on one word... grace.

***Ge 6:8 ¶ But Noah found grace in the eyes of the LORD.***

This word, *grace*, incidentally, is being used for the very first time in Scripture.

What is, *grace*?

### **Webster's 1828 Dictionary**

#### **Grace**

1. Favor; good will; kindness; disposition to oblige another; as a grant made as an act of grace.
2. Appropriately, the free unmerited love and favor of God, the spring and source of all the benefits men receive from him.

And if by grace, then it is no more of works. Rom.11.

3. Favorable influence of God; divine influence or the influence of the spirit, in renewing the heart and restraining from sin.

My grace is sufficient for thee. 2 Cor.12.

4. The application of Christ's righteousness to the sinner.

Where sin abounded, grace did much more abound. Rom.5.

5. A state of reconciliation to God. Rom.5.2.

6. Virtuous or religious affection or disposition, as a liberal disposition, faith, meekness, humility, patience, &c. proceeding from divine influence.

7. Spiritual instruction, improvement and edification. Eph.4.29.

8. Apostleship, or the qualifications of an apostle. Eph. 3.8.

9. Eternal life; final salvation. 1 Pet.1.13.

10. Favor; mercy; pardon.

For the purposes of this sermon, I will utilize the second definition of the word, grace, as it applies directly with the TULIP.

Now Noah did nothing to merit the grace that was conferred upon him.

***Ge 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.***

Now these things mentioned in verse 9 could be used to claim that Noah earned grace.

Yet, we have seen this term, “walked with God” before.

***Ge 5:21 ¶ And Enoch lived sixty and five years, and begat Methuselah:***

***Ge 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:***

***Ge 5:23 And all the days of Enoch were three hundred sixty and five years:***

***Ge 5:24 And Enoch walked with God: and he was not; for God took him.***

Nowhere here do we see the word, grace, utilized with Enoch, nor do we see the words “perfect” and “just”; yet, God took, or translated, Enoch (he did not see death). Certainly this would seem to be a state of perfection that even Noah himself did not attain to; as Noah did indeed die.

So we cannot in good conscience falsely claim that Noah earned grace by works.

We now move to the second part of this first recorded act, as it now is applied to the animals that were to be spared from death.

***Ge 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.***

***Ge 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.***

***Ge 6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.***

***Ge 6:22 ¶ Thus did Noah; according to all that God commanded him, so did he.***

We see an amazing thing here from God with the selection of the animals and plant life that were spared from the devastation that was to come.

The animals in particular, have a distinction applied to them that is not often observed from the pulpit; that is, the kind of animals and the amount chosen.

Two of every sort. Not every lifeform that walked the Earth, but only two of every sort; male and female.

Now surely there were many fine animals that roamed the Earth in those days; even as there were also men and women and children that roamed the Earth; Cain’s seed as well as Seth’s.

Yet NONE OF THEM WERE ELECTED. (This is the first instances of Unconditional Election and Limited Atonement of the humans and the first instance of Irresistible Grace of the animals).

After the Flood, we have another instance of Unconditional Election and Limited Atonement that are applied to Abram, Isaac, and Jacob.

***Ge 11:25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.***

***Ge 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.***

***Ge 11:27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.***

***Ge 11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.***

***Ge 11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.***

***Ge 11:30 But Sarai was barren; she had no child.***

***Ge 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.***

***Ge 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.***

***Ge 12:1 ¶ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:***

***Ge 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:***

***Ge 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.***

In this, we see, as with Noah, albeit not in the EXACT same manner, God elects Abram out of all the descendants of Shem, Ham, and Japeth, to be the Chosen One to continue the line started by Seth via Adam.

With regard to Isaac, we read that HE is the one who will continue the line instead of Ishmael.

***Ge 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.***

***Ro 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.***

***Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:***

Particular Redemption. Unconditional Election.

Same thing happens with Jacob and Esau.

***Ge 25:19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:***

***Ge 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.***

***Ge 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.***

***Ge 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD.***

***Ge 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.***

Now, we all know the story of how Esau sold his birthright for a bowl of pottage (probably like a lentil bean soup, or a porridge). We know how Jacob was disguised by his mother Rebekah as Esau and he deceitfully obtained the blessing that Isaac had intended for Esau (whether Isaac was deliberately trying to subvert God's will in the matter of the succession, the Scriptures do not say), but in this, we see the deliberate action of God in denying Esau the succession and delivering it into the hand of Jacob.

Unconditional Election, Limited Atonement, and Irresistible Grace. Even with Isaac's intentions, it was Jacob who prevailed.

Now we come to a difficult portion of the sermon. Regarding Jacob and Esau and the terms, "love" and "hate".

First, the Scripture.

***Mal 1:1 ¶ The burden of the word of the LORD to Israel by Malachi.***

***Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,***

***Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.***

***Mal 1:4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.***

*Ro 9:1 ¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*

*Ro 9:2 That I have great heaviness and continual sorrow in my heart.*

*Ro 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*

*Ro 9:4 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;*

*Ro 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

*Ro 9:6 ¶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

*Ro 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.*

*Ro 9:8 That 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.*

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

*Ro 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;*

*Ro 9:11 (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;)*

*Ro 9:12 It was said unto her, The elder shall serve the younger.*

*Ro 9:13 As it is written, Jacob have I loved, but Esau have I hated.*

*Ro 9:14 ¶ What shall we say then? Is there unrighteousness with God? God forbid.*

*Ro 9:15 For 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.*

*Ro 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

*Ro 9:17 For 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.*

*Ro 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

***Ro 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?***

***Ro 9:20 Nay 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?***

***Ro 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?***

***Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:***

***Ro 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,***

***Ro 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?***

***Ro 9:25 ¶ As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.***

***Ro 9:26 And 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.***

***Ro 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:***

We come now to the understanding of Limited Atonement, or, Particular Redemption.

This doctrine has wreaked havoc on the professing visible church. Who is saved and who isn't.

It is a portion that is the heart of the entire matter of salvation by grace alone.

I will start with Romans Chapter 9, verse 11. (is it coincidence that 9/11 is used here? I think not; for it was also used in Isaiah 6:9-11 which spelled out specifically why Israel did not recognize Jesus as the Messiah and why they still do not to this very writing)

***\*Isa 6:9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.***

***Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.***

***Isa 6:11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.\****



***Romans 9:11***

***Ro 9:11 (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;)***

***Ro 9:12 It was said unto her, The elder shall serve the younger.***

***Ro 9:13 As it is written, Jacob have I loved, but Esau have I hated.***

It is preached, in churches all over the world, that the word “hate” means, or is defined as, “love less”. This, my brethren, could not be further than the truth. I will explain.

**Webster's 1828 Dictionary**

**love**

LOVE, v.t. luv. L. libeo, lubeo. See Lief. The sense is probably to be prompt, free, willing, from leaning, advancing, or drawing forward.

1. In a general sense to be pleased with; to regard with affection, on account of some qualities which excite pleasing sensations or desire of gratification. We love a friend, on account of some qualities which give us pleasure in his society. We love a man who has done us a favor; in which case, gratitude enters into the composition of our affection. We love our parents and our children, on account of their connection with us, and on account of many qualities which please us. We love to retire to a cool shade in summer. We love a warm room in winter. we love to hear an eloquent advocate. The christian loves his Bible. In short, we love whatever gives us pleasure and delight, whether animal or intellectual; and if our hearts are right, we love God above all things, as the sum of all excellence and all the attributes which can communicate happiness to intelligent beings. In other words, the christian loves God with the love of complacency in his attributes, the love of benevolence towards the interest of his kingdom, and the love of gratitude for favors received.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind -

Thou shalt love thy neighbor as thyself. Matt. 22.

2. To have benevolence or good will for. John 3.

LOVE, n.

1. An affection of the mind excited by beauty and worth of any kind, or by the qualities of an object which communicate pleasure, sensual or intellectual. It is opposed to hatred. Love between the sexes, is a compound affection, consisting of esteem, benevolence, and animal desire. Love is excited by pleasing qualities of any kind, as by kindness, benevolence, charity, and by the qualities which render social intercourse agreeable. In the latter case, love is ardent friendship, or a strong attachment springing from good will and esteem, and the pleasure derived from the company, civilities and kindness of others.

Between certain natural relatives, love seems to be in some cases instinctive. Such is the love of a mother for her child, which manifests itself toward an infant, before any particular qualities in the child are unfolded. This affection is apparently as strong in irrational animals as in human beings.

We speak of the love of amusements, the love of books, the love of money, and the love of whatever contributes to our pleasure or supposed profit.

*The love of God is the first duty of man, and this springs from just views of his attributes or excellencies of character, which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending him is its inseparable effect.*

This definition will suffice for our purposes here. Even in this definition, we easily see that love is opposite of hatred.

Webster's 1828 Dictionary

hate

HATE, v.t. L. odi, for hodi.

1. To dislike greatly; to have a great aversion to. It expresses less than abhor, detest, and abominate, unless pronounced with a peculiar emphasis.

How long will fools hate knowledge? Prov.1.

Blessed are ye when men shall hate you. Luke 6.

The Roman tyrant was contented to be hated, if he was but feared.

***2. In Scripture, it signifies to love less.***

***If any man come to me, and hate not father and mother, &c. Luke 14.***

***He that spareth the rod, hateth his son. Prov. 13.***

HATE, n. Great dislike or aversion; hatred.

I have boldened the 2<sup>nd</sup> definition of hate, as this surely, is where Arminians, Catholics, and others come to this ridiculous notion that HATE, in Scripture, means to love less.

Why would these wicked men say such a thing? Well, it is very simple. It waters down the devastating consequences of the doctrine of a limited atonement. It is proven by the verses used to “validate” the definition.

***Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.***

Talk about devastating, indeed. The Lord Jesus says very plainly, that if you love your family or your own life even, you cannot be his disciple. You are not qualified to even be a Christian. For how can one claim to be a Christian if he is not even qualified, or as the word cannot means, “not able” to even be a Christian? This would destroy the notion of a free will decision.

Hence, Noah Webster, deliberately defined “hate” to be rendered as, “love less”.

The second verse is even more telling of a deliberate attempt to deflate the meaning of the word, “hate” in Proverbs 13.

***Pr 13:24 ¶ He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.***

Webster only used HALF THE VERSE in his definition. For what do we read thereafter, in the same verse, “BUT HE THAT LOVETH HIM CHASTENETH HIM MANY TIMES”

And it gets more troubling still, as we now view the 1913 definition of the word, “hate”...

Webster's Revised Unabridged Dictionary 1913

Hate

Hate (hāt), v. t. [imp. & p. p. Hated; p. pr. & vb. n. Hating.] [OE. haten, hatien, AS. hatian; akin to OS. hatan, hatōn to be hostile to, D. haten to hate, OHG. hazzēn, hazzōn, G. hassen, Icel. & Sw. hata, Dan. hade, Goth. hatan, hatjan. §§36. Cf. Hate, n., Heinous.]

1. To have a great aversion to, with a strong desire that evil should befall the person toward whom the feeling is directed; to dislike intensely; to detest; as, to hate one's enemies; to hate hypocrisy.

Whosoever hateth his brother is a murderer. 1Jo 3:15.

2. To be very unwilling; followed by an infinitive, or a substantive clause with that; as, to hate to get into debt; to hate that anything should be wasted.

*I hate that he should linger here.* Tennyson.

**3. (Script.) To love less, relatively. Lu 14:26.**

Syn. — To Hate, Abhor, Detest, Abominate, Loathe. Hate is the generic word, and implies that one is inflamed with extreme dislike. We abhor what is deeply repugnant to our sensibilities or feelings. We detest what contradicts so utterly our principles and moral sentiments that we feel

bound to lift up our voice against it. What we abominate does equal violence to our moral and religious sentiments. What we loathe is offensive to our own nature, and excites unmingled disgust. Our Savior is said to have hated the deeds of the Nicolaitanes; his language shows that he loathed the lukewarmness of the Laodiceans; he detested the hypocrisy of the scribes and Pharisees; he abhorred the suggestions of the tempter in the wilderness.

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Hate, n. [OE. hate, hete, AS. hete; akin to D. haat, G. hass, Icel. hatr, SW. hat, Dan. had, Goth. hatis. Cf. Hate, v.]

Strong aversion coupled with desire that evil should befall the person toward whom the feeling is directed; as exercised toward things, intense dislike; hatred; detestation;— opposed to love.

*For in a wink the false love turns to hate.* Tennyson.

So what we have here, brethren, IS THE DELIBERATE ATTEMPT TO DESTROY THE TRUTH OF THE DOCTRINE OF A LIMITED ATONEMENT, OR A PARTICULAR REDEMPTION IN ORDER TO PERPETUATE A FALSE GOSPEL THE WORLD OVER.

**Ultimately,**

**Out of all the available verses to choose from (the word “hate” is used in 85 verses; hated, hateful, hatest, etc, are used in 178 verses),** Webster used the one verse that speaks of hating the family and even one’s own life as his “Scripture reference” as if this is what the whole of Scripture intends when the word, “hate” is utilized.

**DELIBERATE and DAMNABLE HERESY!!!!**

It doesn’t take a rocket scientist to determine who is behind this dastardly attempt to destroy the doctrines of grace; it is the Roman Catholic Church at the behest of their father, the Devil.

This, now being finally brought into the light, destroys the modern Protestant Church and exposes them as a FRAUD.

Man can no more choose Christ as a Saviour than he can lift a mountain and cast it into the sea by the strength of his own, feeble arm.

The Arminian doctrine of a conditional election is now forever known as “another gospel”.

And with this being the case, we may finish with Limited Atonement in Romans 9:21-23

***Ro 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?***

***Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:***

***Ro 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,***

God has made it clear, that this Atonement, this redemption, is very limited and particular in scope.

Moving on to Irresistible Grace, we only need a verse or two to make it clear, that the grace given in salvation is indeed irresistible, and definite in design.

***Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.***

The bulk of the doctrine of Irresistible Grace can be found in my sermon titled, “The Codex of Christianity”, as the entire scope of God’s Sovereignty in Soteriology is laid out by the numbers.

<https://www.sermonaudio.com/sermoninfo.asp?SID=2820195113596>

For the purposes of this sermon, this verse will suffice for the final two letters in the TULIP, Irresistible Grace and Perseverance of the Saints.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

So, as I hope to have shown over the course of these two sermons, these glorious doctrines of grace did not originate from John Calvin. They were merely preached by him as they had not been preached in their fullness since the days of the Apostles.

These wonderful assurances should give the heart of the Christian to rejoice with unsearchable gladness and content.

May your race be fulfilled as it is written in the promise of the Word of God.

Let us pray,

Heavenly Father,

I most humbly thank you for the time spent with those who are drawn to hear Your Word preached in truth and without charge.

These glorious doctrines of Your Sovereignty in Salvation give us cause to rejoice and be glad.

I personally, thank you for allowing me to serve Your Church in during these past few weeks.

In the Name of the Lord Jesus Christ,

Amen

