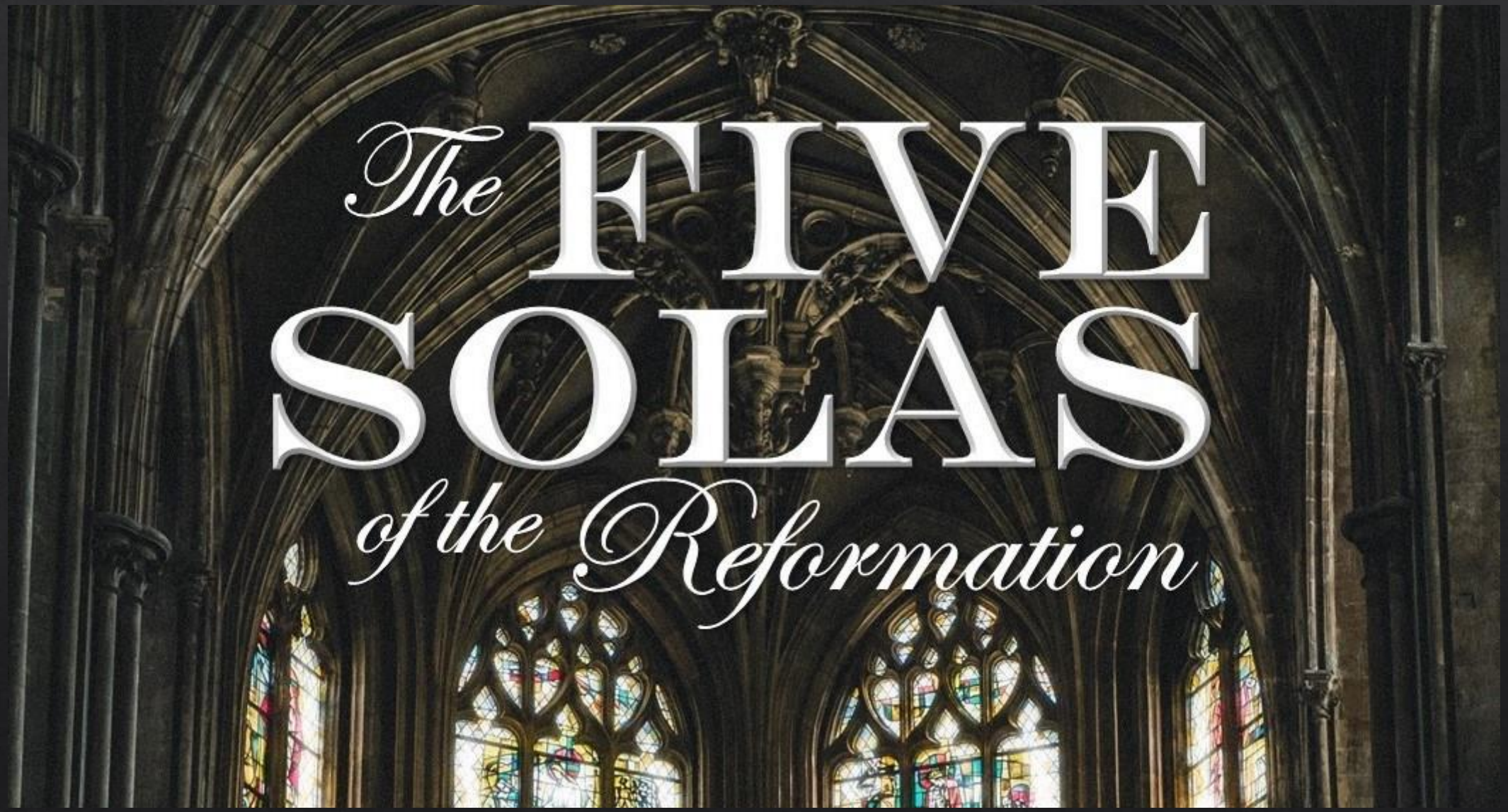

The FIVE SOLAS
of the Reformation

Course Outline

- Lesson 1 – Introduction & Overview ✓
- Lesson 2 – Objections & Problems (Part 1) ✓
- Lesson 3 – Objections & Problems (Part 2) ✓
- Lesson 4 – Objections & Problems (Part 3)
- Lesson 5 – Sola Scriptura
- Lesson 6 – Sola Gratia
- Lesson 7 – Sola Fida
- Lesson 8 – Solus Christus
- Lesson 9 – Soli Deo Gloria
- Lesson 10 – Conclusion & Application

OBJECTIONS

& PROBLEMS

PART 3

Thesis Statement

Do we as humans have the freewill ability to choose or reject God's perfect gift of Eternal Life

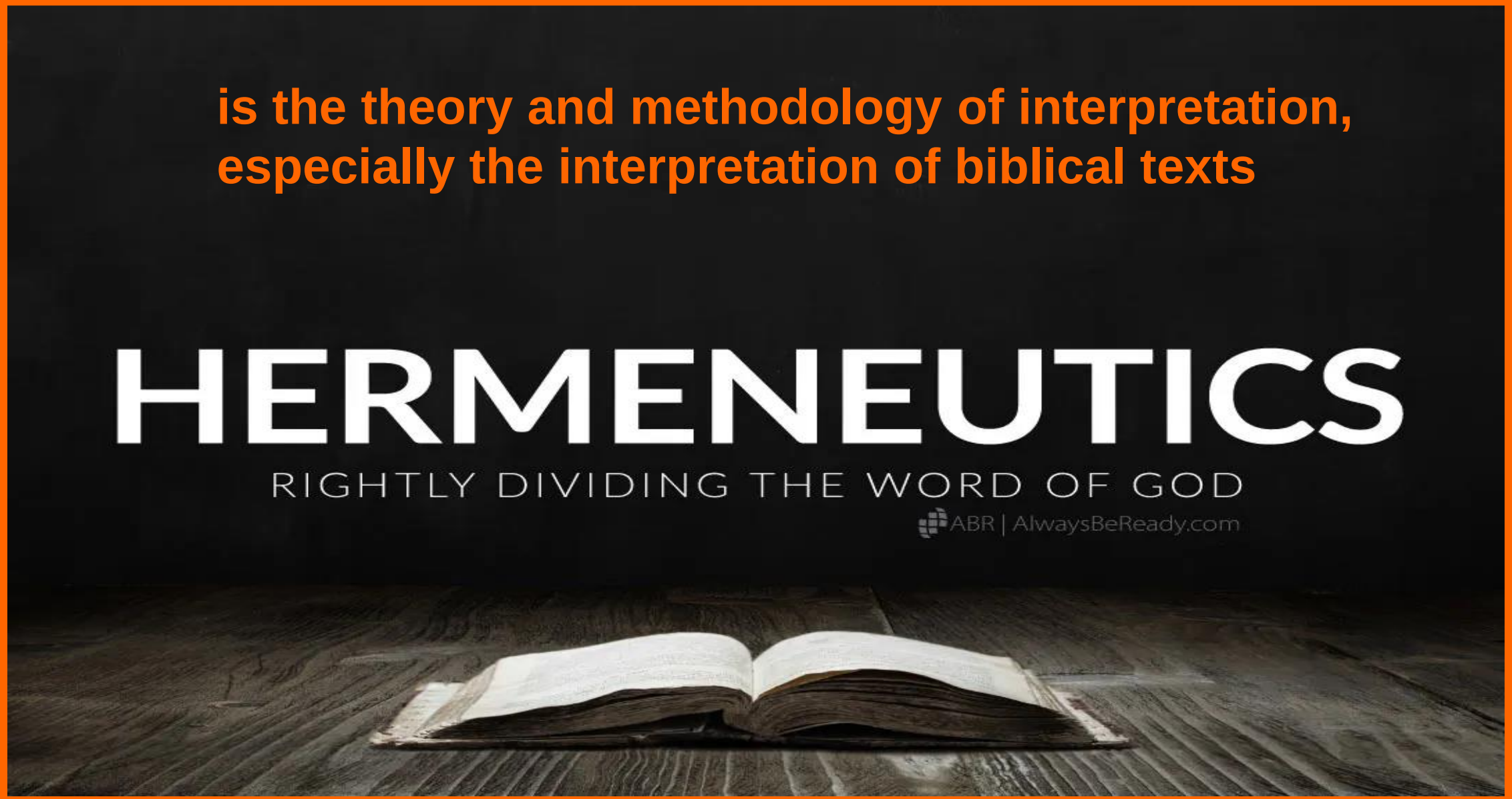
Or

Is it God out of his own will that He chooses us to Salvation?

Lesson Objective

Look at texts in the Bible that may seem to contradict the Reformed understanding of Salvation or Texts that Armenians use to defend – “Free Will”

is the theory and methodology of interpretation, especially the interpretation of biblical texts



KEY PRINCIPLES

Let us now look at the "Set of Rules" at will help us to be most accurate when interpreting Scripture

1. Contextual Interpretation
2. Historical Interpretation
3. Geographical Interpretation
4. Scriptural Interpretation
5. Linguistic Interpretation

TEXT THAT SEEM TO PROMOTE – "FREE-WILL"

- **Joshua 24:15** - And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD."
- **John 3:16** - "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
- **Romans 5:18** - Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
- **Romans 10:13** - For "everyone who calls on the name of the Lord will be saved."

- **Philippians 2:12** - Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,
- **1 Timothy 2:4** - who desires all people to be saved and to come to the knowledge of the truth.
- **1 Timothy 4:10** - For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.
- **2 Peter 3:9** - The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.
- **Revelation 3:20** - Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

Famous OT Text: Joshua 24:15

- **Joshua 24:15** - And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD."

Context: About a "Covenant to Serve"

- As Joshua neared the end of his life (23:1) he made the bold claim that his mind was made up: "***As for me and my house we will serve the Lord***." The fact that Joshua was near the end of his life does not mitigate his faith-filled statement but rather strengthens it. Joshua would soon die, yet he fully expected multigenerational faithfulness. So should we.
- Joshua 24 records ***Joshua's covenantal challenge to the children of Israel.*** That Joshua intended this to be understood as a covenant is clear from v. 25, where we are told in no uncertain terms that "Joshua made a covenant with the people that day."

- **First**, there was a preamble indicating the one ordaining the covenant. We find this in v. 2a: "Thus says the LORD God of Israel." It is important for us to note that this reaffirmation of the people's covenant ***was initiated by God.*** He demanded a public declaration of faithfulness on their part in the light of His proven faithfulness. The people needed to be reminded of who alone was the true God. In the midst of so many idolatrous options, God's people needed this revelation. And so do parents today. Don't buy into the gods of this age!
- **Second**, there was a prologue in which there was a brief history of what had preceded the covenant. We find this in vv. 2b-13. ***This served to remind the people of the greatness of the God with whom they were reaffirming their covenant***.

- **Third**, Demands were then made on the people with whom the sovereign was entering into covenant. We find this in vv. 14 -15. Here Joshua, in the place of God, informed the people of God's demands upon them. Simply put, ***they were to serve Him exclusively***. They were to be a community of faith that created a culture centred on Yahweh.
- Let me pause here to make the point that every family creates its own culture. And believing parents are responsible to create a God-centred culture and to then protect that culture. Failure to do so will have dire consequences. It is probably such failure that has yielded deep scepticism regarding—or even unwillingness to believe—the promises of God with reference to the raising of a godly seed. But promise-believing, of course, is manifest in promise-keeping.
- As Wilson notes, "Claiming promises without labour is nothing but presumption. The heart of covenant keeping is promise believing."

- **Fifth,** in such covenants, provisions were made with reference to where the covenant would be archived and where it would be read. Verse 26a informs us that this covenant written into "the Book of the Law of God," which was presumably then kept in the tabernacle.

  Parents, your commitments are being housed in the hearts of God's house today, the local church.

- **Finally,** ancient covenants required witnesses, and we see that this too was provided as we read in vv. 26b-27. The "large stone," which was "set . . . up there under the oak that was by the sanctuary of the Lord" was identified by Joshua as "a witness to us, for it has heard all the words of the LORD which He spoke to us." There was no going back now.

MOST FAMOUS VERSE IN BIBLE

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

John 3:16

Context: Prior to 3:16

- **John 3:1-15** - Nicodemus – comes to Jesus at night to enquire about how to entre into the Kingdom of God
- Jesus drops a bomb on him – You need to be born again
- Nicodemus misunderstands Jesus – (1) I am Old, (2) How can I come through my mothers womb a second time
- Jesus tells him that Salvation comes through (1) Water [WOG- Eph 5:26 & Heb 10:22] and (2) Spirit
- But no one knows on whom the Holy Spirit will work. V8.

Context: Prior to 3:16

- Nicodemus responds with alarm – How can these things be so v9
- Jesus questions his understanding – *Are you not the teacher of Israel and yet you do not understand*
- Jesus then essentially says (I am the way, the truth and the Life, No man comes to the Father except through me – John 14:6)
- Nicodimus – I am the Water and the Spirit (1) I alone ascended and descended from heaven
- Jesus quotes Num 21:9 – Moses who lifted un the bronse serpent in the wilderness
- THEN JESUS DROPS ANOTHER BOMB – John 3:16 God so loved the World

Context: After – John 3:16

- THEN JESUS DROPS ANOTHER BOMB – John 3:16 God so ***loved the World –*** **NOT – For God so loved Israel**
- Matthew 4:21-24 – Woman at Well in Samaria
- "For God so loved the world, that he gave his only Son, that ***whoever*** believes in him should not perish but have eternal life. - v16
- Expanding on that he says: (v15) whoever (v16) whoever (v18) whoever x2 (v21) whoever
- Oxford Dictionary: ***Whoever*** - Acts as an Adjective, describing Noun or Pronoun (often used to express astonishment, disbelief or disdain – *Whoever told you such a thing*?)
- THE ONE ON WHO THE SPIRIT COMES - v8

NICODEMUS TESTIMONY

- **HE DEFENDS JESUS: John 7:50-52** - Nicodemus, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."
- **HE HELPS BURY JESUS - John 19:38-40** - After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.

THE CHURCH AT PHILIPPI

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, Philippians 2:12

Context

Working out your Salvation with fear and trembling

- **Philippians 1:3-5** - I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now.

Context

Working out Salvation.

- (1) This counsel implies that something has been already done. The very phrase "Work out" suggests this. The salvation has already begun, and is in one sense a completed thing. We stand still and see the salvation of God.
- (2) The exhortation implies that something more is to be done: "Work out your own salvation." Then it is not only a work done for us and without us, but it is a continual process within us. There is a new life created, and the life grows, as every life does, and must grow or die.

Context

- **I.** We work out our own salvation by the acquisition of spiritual truth. There is a danger in resting satisfied with a faith received by tradition from our fathers. While it is unwise to break away from the past, it is equally unwise to reject the new truth that may be revealed to us and to close our minds against reasonable and honest convictions.
- **II.** There will then be progress in character. The spiritual truth thus acquired will be the food of the soul, supporting and strengthening it; the faith that was once like a weak thread binding us to Christ will become a cable to hold the ship from drifting in the storm.

Context

- **III.** This work must advance even in the absence of means which are important. God may deprive you of your compass and keep the north star all the more brightly before you; He may take away the Apostle, and yet grant a fuller revelation of Christ.

- **IV.** Think of the spirit in which we are to do the work. There is no room for presumption, but much for precaution and self-distrust. "Be not high-minded, but fear."