

***Supplemental Notes:***

## **The Sovereignty of Man**

- Predestination or Free Will?
- Calvinism or Arminianism?
- Can you lose your salvation?
- What does the Bible say?

Chuck Missler, an internationally recognized Biblical authority, explores the fundamental paradox underlying our ultimate destiny.

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# The Sovereignty of Man

## The Awesome Gift

### Introduction

We hear a lot about the “Sovereignty of God,” and the prerogatives of our Creator are pretty obvious. As the children’s riddle goes, “Where does the gorilla sleep in the forest?” “Anywhere he wants to” is the desired response.

And, as most of you have discovered, He has also given us one of His greatest treasures: His Word. Jealous as He is of His Name, Psalm 138:2 highlights: “...for thou hast magnified thy word above all thy name.”<sup>1</sup>

And indeed, God has declared in detail the responsibilities He desires of His people. The Bible lays out just how He desires to be worshipped, etc.

Beyond the mysteries associated with the “sovereignty of God”—and the libraries are full of studies on that subject—there emerges what is to many of us an even more troubling mystery: *the Sovereignty of Man!*

From the beginning of time, thinkers have puzzled over the paradox of fate vs. free will, or predestination vs. free choice. In theological terms, this leads to the struggle between Calvinism and Arminianism.

As we explore this paradox, we find that examining the fruit of each position reveals that the River of Life seems to flow between these two extremes, and that again, truth involves a careful balance...

Furthermore, we also will discover that a profound insight, and perhaps even a resolution, of this classic debate comes from the discoveries of modern physics and the nature of the dimension of time.

Ultimately, of course, we must bow before a God who is beyond our understanding and simply confess the wisdom of Deuteronomy 29:29: “The secret things belong to the Lord our God, but the things which are revealed belong to us and to our children forever...”

## A Surprise in the Torah

### Codes in the Torah

You probably have noticed that there have been many discoveries of “codes” in the Torah, the five books of Moses.<sup>2</sup> We have also noted the acrostics in Esther<sup>3</sup> and other recent discoveries in the Biblical texts. Extensive discoveries have also been published in recent technical journals.<sup>4</sup>

### A Remarkable Discovery

As some of you may know, the Jewish synagogues throughout the world follow a Torah reading, beginning at Rosh Hashanna, and continuing throughout their year.

A few weeks ago the reading was from Genesis 15, where God confirms to Abram the covenant of the land to his descendants. In verse 17, it reads:

*And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.*

Genesis 15:17

In Hebrew it reads:

וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעִלָּטָה  
הָיָה וְהָנָה תִּנּוֹר עֵשֶׂן וְלִפְיֹד  
אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים  
הָאֵלֹהִים:

Taking the phrase

אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים

and simply altering the spaces between the words:<sup>5</sup>

אֵשׁ אֲשֶׁר רָע בְּרַבִּין הַגִּזָּר

which then reads (remember, Hebrew goes from right to left):

אֵשׁ אֲשֶׁר רָע בְּרַבִּין הַגִּזָּר  
decreed G\_d<sup>6</sup> into Rabin evil fire fire

"An evil fire (twice) into Rabin God decreed..."

On the day that this passage was being read throughout the Jewish world, Prime Minister Yitzhak Rabin was assassinated, with two shots fired!

This is particularly remarkable since the passage in question deals with God's covenant of the Land to Israel, and Rabin was viewed by a substantial majority of Israel's population as having betrayed their God-given right to the land in the so-called "Peace Process." What does one do with this peculiar observation? Is it just a coincidence? (The rabbis are fond of pointing out that "coincidence" is not a kosher word! There are no accidents in God's kingdom.) Or is it a hidden prophecy? One has to draw one's own conclusions.

## Caveat

However, it should be pointed out that in no way does a prophecy relieve the perpetrator of his responsibility. Judas was prophesied as the betrayer of Christ<sup>7</sup> and yet he was fully accountable for his actions. "It is impossible but that offenses will come: but woe unto him, through whom they come!"<sup>8</sup>

This again raises the perennial paradox of predestination and free will that continually perplexes our perceptions and understanding. Are we the pawns of a predetermined fate or are we really able to determine our own course of action? Is our ultimate destiny really a result of our own choices?

## Examples of Human Responsibility

The Bible records a drama of God's initiatives and man's responses; and then God's responses in return. It's a dance, a *courtship*, not a deterministic closed loop.

- **Judas:** Judas' betrayal was predicted, yet he was personally responsible<sup>9</sup> (Ps 41:9; Jn 13:18,17:9-12).
- **Moses:** Failure at Meribah (Num 20:7-13). [The entire history of Israel in the Old Testament: courtship, rejection, and yet with ultimate restoration.]
- **Joshua:** A warrior whose days were not long enough for some of his battles. His "Long Day" was prayed for and yet prepared eons before (Josh 10). Some marksmanship!
- **Hezekiah:** Prays for his life to be extended; the sun dial set back to certify God's response (2 Kgs 20:6; 2 Chr 32:24; Isa 38).

- **Daniel's 70 Weeks:** Daniel prays in response to Jeremiah's "70 years prophecy." Gabriel interrupts his prayer to give him the most amazing prophecy in the Bible. Jesus held them accountable to recognize its fulfillment: Why was Jerusalem destroyed in 70 A.D.? (Lk 19:44b; Dan 9:24-27; Lk 19:28ff).
- **Paul:** His insistence to go to Jerusalem (Acts 21:4, 10-14); twice warned!
- **Ruth:** One of the most remarkable prophetic books of the Old Testament. No matter how much Boaz (the Kinsman-Redeemer) loved Ruth (His Gentile Bride-to-be), the time came when it was *her* move! (Ruth).

### Three Things God Can't Do

- 1) He cannot lie.
- 2) He cannot learn. (Thus, He can't be "disappointed" in us!)
- 3) He cannot *force* us to love Him. It is a contradiction of terms. Love is a commitment, not an emotion. It must emerge from our sovereign will.

The prediction of apostates (as dealt with in Jude and 2 Peter) are also dismal examples.

### Summary

Yet, even the lot is in the lap of the Lord... He is in ultimate control where our sovereignty is not the issue. Prayer itself is an example of the courtship/response loop: it is God's way of enlisting us in what He is doing. (I suspect that each person *saved* is a response to *someone's prayer!*)

*Without Him we can't; without us, He won't.*

## Calvinism vs. Arminianism

### What is Calvinism?

Historically, the doctrine we call Calvinism arose out of the teachings of John Calvin, a French theologian who was one of the most important leaders of the Protestant Reformation of the 16<sup>th</sup> century (1509-1604).

After converting to Protestantism in 1533, he left Paris and settled in Switzerland where he wrote the famed Institutes of the Christian Religion, a comprehensive and systematic manual of Protestant theology. He became the major figure in Geneva, a center for Reformed Protestantism.

"Five Point Calvinism" as it is espoused today, however, was not taught by Calvin, but instead was implied by those who carried his teachings to what they considered to be their logical conclusions.<sup>10</sup>

Calvinism is often called Reformed Theology, as distinct from Lutheran or Anabaptist theology, and is founded upon John Calvin's Institutes of the Christian Religion. The Puritans and independent Presbyterians of Great Britain were heavily influenced by Calvin's writings, but some of its greatest followers were Dutch: Bavinck, Kuyper, et al. Calvinism is the basis for the doctrine of many Baptists, Presbyterian, and Reformed churches.

In the Canons of the Synod of Dort in 1619, a response to the teachings of James Arminius, the five points of Calvinism were stated as follows:

**1. Total Depravity:** The doctrine that man is dead in trespasses and sins and is totally unable to save himself. Many adherents of Calvinism carry this a

step further, claiming that man cannot even desire a relationship with God apart from His working in their hearts. In fact, it is claimed that God must regenerate a person before they can even desire to come to Christ.

**2. Unconditional Election:** The belief that in eternity past God chose or elected certain people to obtain salvation. Some Calvinists carry this belief further and teach what is referred to as “double election,” or “reprobation,” the teaching that God, in eternity past, selected some people to go to heaven and others to go to hell, and there is nothing that anyone can do to change God’s election; if you are elected for heaven, you’ll go to heaven regardless of what you do, and if you’re elected for hell, there is no possibility of your ever being saved. John Calvin taught this, but called it “a terrible doctrine.”

**3. Limited Atonement:** The teaching that Jesus did not die for the sins of the entire world, but that He instead died only for those He elected to go to heaven. The argument is that Christ’s work on the Cross must be “efficacious,” that is, it must work for all for whom He died, that He could not have shed His blood for those who are lost. [Why not?] Some Calvinists have gone to great lengths to explain away limited atonement, saying for example that Jesus died for all but does not pray for all (John 17), or that His death could save everyone, but is effective only for the elects. The end result is the same in each case—the belief that Jesus only died effectively for some people, not all.

**4. Irresistible Grace:** The doctrine that teaches that God will draw to Himself those whom He elected regardless of their rebellion against Him. It is the belief that man cannot resist the drawing of God to Himself.

**5. Eternal Security,** or known as the Perseverance of the Saints: The doctrine that a true born-again

Christian cannot lose or give up his salvation because salvation is entirely God’s work, not man’s. This is often the basic appeal of Calvinism to many.

### What is Arminianism?

Jacobus (James) Arminius was a Dutch theologian who lived from 1560-1609. He was educated at the University of Padua in Rome and at the universities of Leidsen, Basel, and Geneva. He was ordained in Amsterdam and obtained a theological professorship at Leiden, where he remained until his death.

Arminius started out as a strict Calvinist, but later modified his views. These views were expressed in a document called *The Remonstrance*, a theological dictum compiled by Johannes Uyttenbogaert in Utrecht in 1610. “Remonstrant Arminianism” was debated in 1618-19 at the Synod of Dort (Dordrecht), an assembly of the Dutch Reformed Church, where it was discredited and condemned by the synod; Arminians were expelled and suffered persecution.

In 1629, however, the works of Arminius (*Opera theologica*) were published for the first time in Leiden, and by 1630 the Remonstrant Brotherhood had achieved legal toleration and was finally recognized in the Netherlands in 1795.

Arminianism, with its emphasis on the grace of God, is the theological basis for the Methodist, Wesleyan, Nazarene, Pentecostal, Free Will Baptist, Holiness, and many charismatic churches.

Arminianism teaches:

**1. Election:** Based on knowledge, the belief that God chose those who would be saved in eternity past based on His foreknowledge of those who would respond to and receive the Gospel of Jesus Christ. Arminianism rejects the concept that God elected anyone for hell.

**2. Unlimited Atonement:** The belief that Jesus died on the Cross for all people, that His blood is sufficient to pay the penalty for the sins of every man, woman, and child who has ever lived. Thus, all mankind is savable.

**3. Natural Inability:** The teaching that man cannot save Himself, but that the Holy Spirit must effect the new birth in him. Strict Arminians do not believe that man is totally depraved and condemned as a result of Adam's sin, but only guilty when he chooses to sin voluntarily.

**4. Prevenient Grace:** The Arminian belief that the preparatory work of the Holy Spirit enables the believer to respond to the Gospel and to cooperate with God in the working out of that person's salvation.

**5. Conditional Perseverance:** The belief that man can choose to reject God, and therefore lose his salvation, even after he has been born again. Rather than the "once saved always saved" doctrine of the Calvinists, the Arminian believes that you must abide in Christ to be saved, and that you can choose to walk away from God. (Arminius himself, and his early followers, stated that they were unsure of this doctrine and that it required further Biblical study. Later Arminians, however, accepted it.)

## An Evaluation

At the heart of the controversies between Calvinism and Arminianism is the emphasis on the sovereignty of God by the Calvinists and on the sovereignty (free will) of man—or human responsibility—by the Arminians.

Calvinism emphasizes that God is in total control of everything and that nothing can happen that He does not plan and direct, including man's salvation.

Arminianism teaches that man has free will and that God will never interrupt or take that free will away, and that God has obligated Himself to respect the free moral agency and capacity of free choice with which He created us.

Both doctrinal positions are reasonable and both have extensive Scriptures to back up each of their five points. Both are, in our opinion, both partially right and partially overextended.

As Philip Schaff has put it, "Calvinism emphasized divine sovereignty and free grace; Arminianism emphasized human responsibility. The one restricts the saving grace to the elect; the other extends it to all men on the condition of faith. Both are right in what they assert; both are wrong in what they deny. If one important truth is pressed to the exclusion of another truth of equal importance, it becomes an error, and loses its hold upon the conscience. The Bible gives us a theology which is more human than Calvinism and more divine than Arminianism, and more Christian than either of them."<sup>11</sup>

Certainly, the Bible does teach that God is sovereign,<sup>12</sup> and that believers are predestined and elected by God to spend eternity with Him.<sup>13</sup> Nowhere, however, does the Bible ever associate election with damnation. Conversely, the Scriptures teach that God elects for salvation, but that unbelievers are in hell by their own choice. Every passage of the Bible that deals with election deals with it in the context of salvation, not damnation. No one is elect for hell. The only support for such a view is human logic, not Biblical revelation (which John Calvin did teach).

The concept of total depravity is consistent with Scripture,<sup>14</sup> but the doctrine of limited atonement, that Jesus did not die for the sins of the whole world, is clearly contrary to Biblical teaching.<sup>15</sup>

The Bible clearly teaches that Jesus died for everyone's sins and that everyone is able to be saved if they will repent and turn to Christ. Limited atonement is a non-Biblical doctrine.<sup>16</sup>

### **Inspecting the Fruit: Arminianism**

In its strictest form, Arminianism has taught that man is responsible for saving himself via his own good works of *devotion*. Although not the view of Arminius or Wesley, the teaching from some pulpits puts the emphasis on man's efforts at the expense of God's grace. Thus, in its extreme form, Arminianism leads to the belief that if a believer sins, he has lost his salvation, and must be born again over and over again. [How many of our sins were yet future when He hung on the cross? *All* of them!]

Hence, in some churches the emphasis is to return to the altar at each meeting to repent, rededicate, and renew the salvation which was invariably lost in the course of daily life. Adherents of this position have no assurance of salvation, no rest in Christ, and no spiritual peace.

On the other hand, if they can convince themselves that they've reached a state of sinless perfection (which is clearly contrary to 1 John 1 and other Scriptures), then believers become proud and hyper-spiritual, seeing themselves as having reached a higher spiritual plane than regular Christians. A "works equals righteousness" theology leads either to terror and fear or to pride and haughtiness.

Many believers have lived in needless fear because they wonder time and again whether or not they are truly saved, thinking that each time they sinned, each time they discovered anything un-Christlike in themselves, any time they felt emotionally separated from

God, that they were no longer His children (the Prodigal Son never lost his sonship!<sup>17</sup>). Surely it is not the will of God for His children to live in such bondage and fear.

The fact is that we can know for certain that we are His children, that our sins have been forgiven, that we will spend eternity in heaven with Him. The Lord does not want His children to doubt His love, nor to believe that they must, through their own efforts and "good works," gain or maintain their salvation. It is the *Shepherd's* responsibility to keep the sheep safe, not the sheep's. He has boasted to His Father that He has lost none.

Our position with God is determined by faith in the finished work of Jesus Christ on the Cross for us. We can rest in His love and grace, knowing that He who began a good work in us will complete it. We need not fear the one who said He would never leave us or forsake us, who promised to present us as faultless before His presence, etc.

Similarly, it is not the will of God for us to feel prideful, for us to take any credit for what is entirely His workmanship, for us to falsely believe that we are sinlessly perfect, or better than other believers in any way.

Arminianism has historically led to the holiness movements which teach sinless perfection, and foster pride in some, while condemning and terrifying the more timid.

### **Inspecting the Fruit: Calvinism**

Five-point Calvinists, like strict Arminians, also frequently bear fruit contrary to the teaching of God's Word. The overemphasis on election has typically led

to ignoring—and even opposing—evangelism. The determinism implied by the overemphasis of election suggest that the lost are lost and the saved are saved, so why evangelize? Often, hyper-Calvinists are found fighting against evangelistic crusades and missions.

Furthermore, strict Calvinism seems to lead to division, strife and argumentation within the Body. More effort seems directed at tensions over doctrine than loving and caring for a hurting world. Legalism and dogma seem to replace the love we have been called to. To many, doctrinal debates replace ministering to those in need.

The overemphasis on God's sovereignty—at the expense of man's responsibility—portrays a God who tortures the unwary rather than One who is "not willing that any should perish and all come to repentance."<sup>18</sup>

### **Biblical Balance**

The truth of God's Word appears like a river of truth which flows between two extremes of Calvinism and Arminianism. Both are true and yet both can lead to falsehood.

Election and predestination are Biblical doctrines. God knows everything and therefore He cannot be surprised by anything. He is beyond the constraints of mass, acceleration and gravity, therefore He is outside time. He knows, and has known from "eternity past," who will exercise their free will to accept Him and who will reject Him. The former are "the elect" and the latter are the "non-elect." Everyone who is not saved will have only himself to blame: God will not send anyone to hell, but many people will choose to go there by exercising their free will to reject Christ.

On the other hand, no one who is saved will be able to take any of the credit. Our salvation is entirely God's work, and is based completely on the finished work of the Cross. We were dead in trespasses and sins, destined for hell, when God in His grace drew us to Himself, convinced us of our sin and our need for a Savior, and gave us the authority to call Jesus Lord. Is this grace, this wooing, this courtship, *irresistible*? No, we have free will and we can (and do) resist, even to the damnation of our souls, but God does everything short of making us automata (preprogrammed puppets) to draw us into His forever family.

### **Insights From Physics**

Modern physics has now discovered that time is a physical property: it varies with mass, acceleration, and gravity. This insight would free us from the incumbrance of some myopic misconceptions.

God is not someone "who has lots of time." He is outside the domain of time altogether. He alone knows the end from the beginning.

Within the time domain, we are responsible, and we make our own choices.

God alone—being outside time—knows our choices from before time began.

This is a paradox only while viewed from *within* the time domain. It results from our own limited perspective.

John Calvin, interestingly, was sensitive to this issue of *finite* time. "Therefore we again state that the Word, conceived beyond the beginning of time by God, has perpetually resided with him. By this, his eternity, his true essence, and his divinity are



proved.”<sup>19</sup> (Thus, he appears to have had more insight than many give him credit for. It was his followers that really developed the famous “five points.”)

The Biblical drama—and, indeed, our incredible opportunity and adventure—is one of a delicate *courtship* between the initiates of God and the responses of our own free wills. It is a courtship which can, if we choose to respond, result in a marriage supper and an eternity of intimate fellowship. (Isn't it appropriate that the Bible portrays us as His Bride!)

Moreover, the concept of a limited atonement, that Jesus only died for the elect and not for the sins of the people, is clearly unbiblical. The Bible is crystal clear that Jesus' death on the cross was for all people, and that there is sufficient power of His blood to cleanse away every sin. “Whosoever may come”<sup>20</sup> is meaningless if man has no free will and no ability to choose God.

### Eternal Security vs. Apostasy

The question of whether or not a Christian can lose (or walk away from) salvation is *academic!* When a person who claims to be a Christian, and shows some fruit to that effect, turns his back on God and lives the life of a pagan, the Arminian says he was saved and is now not saved; the Calvinists says that he was either never really saved to start with, or that he is now severely backslidden, but still within grace. Ultimately, no one, not even the subject sinning person, knows the truth—only God does.

In a backslidden or sin-filled state, there is no assurance of salvation, no resting in Jesus, no peace of God in the heart. There is a need for repentance and a return to fellowship.

The true believer in Christ never has to doubt his salvation. He can rest in the perfect assurance that God saved him and will keep him, and nothing will ever separate him from God's love. We are secure in Christ, forever safe in Him.

Both 2 Peter and Jude, however, deal with the reality of apostasy within the church (then and now). Our freedom in Christ is not a license to sin; our security is dependent upon our *abiding* in Him.

Both Calvinism and Arminianism are systems of belief devised by devout, Bible-believing men in the 1600s. Both systems are based upon the Word of God, and both contain essential elements of truth. But neither can be a substitute for reading and believing the Word of God. The apostolic church knew nothing of either system, but simply believed what God had revealed.

[Jesus' Letter to Ephesus <sup>21</sup> exhorts an overemphasis on doctrine at the expense of their “first love.” The Letter to Laodicea highlights the apostasy, which Christ addresses from the *outside...etc.*<sup>22</sup>]

The dilemma accrues from God's awesome gift of personal sovereignty: our ability to choose entirely on our own. That risk is the price of love—which has to emerge from our own free volition. But that awesome gift carries the risk of our choice not to—and the awesome consequences. What should we do with this gift? The same as with our crowns: give them right back! Let Him be our Lord as well as our Savior. There is a concept of “enduring as well as “receiving.”<sup>23</sup>

We are not called to understand God, only to trust Him.

I am a free moral agent, responsible for my own sin, hopelessly lost, subject to a genetic defect inherited

from Adam: I am SIN+,<sup>24</sup> Jesus not only died for me, He drew me to Himself with bands of lovingkindness and grace, convicted me of my sin, gave me the power to call Him Lord, and will one day present me faultless before His presence with great joy. I am, by His grace alone, His child.

And yet I am still free to walk with Him or not. I am not an unwilling robot. Without the freedom to choose, any concept of “love” is vacuous and bankrupt.

And what applies to me applies to every human being. We all have the same genetic defect, yet we also have His remedy available. Jesus died for all of us and desires fellowship with all of us. Whosoever will may come and receive of His forgiveness and grace and salvation. God’s election excludes no one; Jesus’ atonement included everyone. Election is God’s side; free will is our side.

### **Ironside’s Door**

H.A. Ironside described all this graphically. He visualizes walking in a hallway and being confronted by a door labeled, “Whosoever will may enter.” He can go in, or not: *it is his free choice*. He decides to go through.

When he enters he discovers a room adorned with a banquet table, and he discovers among the place cards one with his own name on it! *He is expected!* As he turns to review the door through which he just entered, he see it labeled from this side, the inside, “Foreordained before the foundation of the world!”

He has just left the domain of our physical world—and the domain of time associated with it—to enter eternity, where the end is known from the beginning.

Rather than interpreting the Bible from any prescribed theological or philosophical structure, we must simply read and believe the Word of God. We will encounter passages which emphasize God’s sovereignty and which seem to support the views of the Calvinists.

At other times, we will encounter passages which emphasize our personal responsibility and which seem to support the views of the Arminians. Our challenge is to maintain a balance, staying focused on the whole Word of God and not be distracted by the doctrines of men. We need to continue to focus on our desire to know Him intimately, and to declare Him to a lost and hurting world.

Salvation supposes a prior damnation. In order to escape danger, one must believe in it.

No error is more fatal than that of Universalism. It blots out the attribute of retributive justice; it transmutes sin into misfortune; turns all suffering into chastisement; relegates the sacrifice of Christ into simply moral influence; and makes it a debt due to man, instead of an unmerited boon from God. Throughout the Bible, we see God’s love and grace freely available to all who will accept it. The entire Bible is a record of the extremes *He* has gone to in order to allow us to avoid the destiny of our fallen state.

People respond, “No, God, I do not want to love you. I want to run things my own way.”

God has three alternatives when confronted with such human rebellion:

- 1) He can *indulge* it and allow it to go on forever. But in that case all the cruelty, injustice, hatred, pain,

and death that now prevails on the earth will go on forever, too. God does not want that and neither does man.

- 2) God can *force* man to obey and control the human race as if it were an assemblage of automata. However, removing our free will would also take away our capacity to give our love to God freely. Love cannot be forced.
- 3) God's only real choice: He must *withdraw Himself* from those who refuse His love. He must let them have their own way forever. Since God is necessary for our existence, the decision to reject God is a decision to plunge ourselves into the most terrible sense of loneliness and isolation a human being can know—and to endure this eternally, without any hope.

Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God Himself.

Ultimately:

- It is *we ourselves* who choose whether God will judge us.
- It is *we ourselves* who decide either to accept or refuse His grace, love, and forgiveness.
- It is *we ourselves* who choose everlasting life—or everlasting death.

\* \* \*

#### Notes:

1. *The King James Version* (Cambridge), 1769.
2. Personal UPDATE (5/93); *Beyond Coincidence* pp.12-14; *The Feasts of Israel* pp.9-11; *The Creator Beyond Time and Space*, with Mark Eastman, pp.101-108.
3. *Beyond Coincidence*, pp.15-21; UPDATE (3/94, 6/94).
4. Prof. Daniel Michelson, "Codes in the Torah," *B'Or Ha Torah*, No. 6, 1987, pub. by the Association of Religious Professionals from the Soviet Union and Eastern Europe in Israel, Jerusalem, pp.7-39; Witztum, Doron, Eliyahu Rips and Yoav Rosenberg, "Equidistant Letter Sequences in the Book of Genesis," *Journal of the Royal Statistical Society* 151:1 (1988), pp.177-178. (Also republished in *Statistical Science*, The Institute of Mathematical Statistics, 3401 Investment Blvd., Suite 7, Hayward, CA 94545); Satinover, Jeffrey B. "Divine Authorship?" *Bible Review* 10/95, pp.28-31, 44-45 (4710 41st St., NW, Washington, DC 20016).
5. In the days of Moses, the words did not have spaces between them; the spaces were inferred. Spaces were added in the days of Ezra, many centuries later.
6. The Hebrew letter *heh* is used as an abbreviation for God. It was the "breath" (*ruach*, spirit) that was added to change the name of Abram to Abraham; Sarai to Sarah. [It is the letter that is added to the combination of *aleph* (first, or leader) and *beth* (house), thus the name for the leader of the house, or father—Ab, or Abba—to reveal the essence of the father: aleph, heh, beth, is the word for love; see UPDATE 5/95, pp. 11-13.]

7. Psalm 41:9.
8. Luke 17:1.
9. Mt 18:7; 26:21; Mk 14:21; Lk 17:1; 22:22.
10. Of particular significance was the work of Theodore Beza and the Scottish reformer John Knox after Calvin's death. The Five Articles of the Synod of Dort (1618-19) represent this post-Calvin "Calvinism."
11. Schaff, Philip, *History of the Christian Church*, VIII 815f.
12. Ps 135:6; Dan 4:35; Eph 1:11, et al.
13. Romans 8.
14. Eph 2:1; Rom 3:11.
15. Jn 3:16; 1 Tim 2:6; 2 Pet 2:1; 1 Jn 2:2.
16. Jn 3:16,17; Rom 5:8,18; 2 Cor 5:14,15; 1 Tim 2:4; 4:10; Heb 2:9; 10:29; 2 Pet 2:1; 1 Jn 2:2; 4:14.
17. Lk 15:11-32.
18. 2 Pet 3:9.
19. John Calvin, *Institutes of the Christian Religion*, Westminster Press, 1977, Book One, Chapter XIII §8.
20. Deut 18:19; Joel 2:32; Jn 3:16; 12:46; Acts 2:21; Rev 22:17.
21. Rev 2:1-7.
22. See our briefing package *Letters to Seven Churches*, Koinonia House.

23. Mt 24:13; Mk 13:13.
24. See our briefing package *What You Haven't Been Told* for a discussion of the genetic defects which threaten us.

## Bibliography

- Chafer, Lewis Sperry, *Systematic Theology*, 8 vols., Dallas Seminary Press, Dallas TX, 1948.
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