

Prayer List

Doris Reyes Fernandez, Marc Genua, Ashleigh Green, Ella Green, Alice Hall, Amanda Hatcher, Gordon Hatcher, Philip Hutton, Kim Johnson, Jim Ledbetter, Norman Lee, Mary Lynn McAleer, Tony Priola, Chris Ragle, Norma Ragle, Ronald Russell, Tim Smith, Dolores Snyder, Tresa Snyder, Sheila Sollars

The Numbers

Attendance	Sunday, July 17	20/23/19
	Wednesday, July 20	25
Offering	Sunday, July 17	\$997.00

Those Serving

Prayer Before Sunday Classes Lance Green

Sunday Morning Worship

Announcements & Prayer	Tommy Sanders
Songs	Keith Keever
Sermon	Brad Green
Lord's Supper & Contribution	Charles Hatcher
Assistants	Levy Cox and Donald Shipley
Closing Prayer	Donald Shipley

Sunday Afternoon Worship

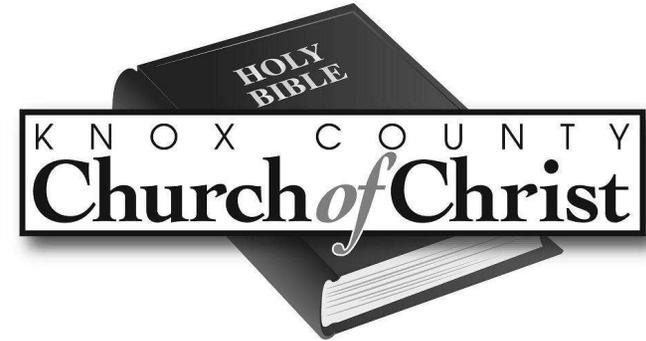
First Prayer	Lance Green
Songs	David Snyder
Sermon	Brad Green
Lord's Supper	Tommy Sanders
Closing Prayer	Barry Simmons

Wednesday Night

Songs	Brad Green
First Prayer	Charles Hatcher
Devotional	Barry Simmons
Closing Prayer	Keith Keever

Knox County Church of Christ
 PO Box 22441
 Knoxville, TN 37933

July 24, 2011



<http://www.knoxcoc.com>

Meeting Location:
 130 Mabry Hood Road
 Suite 102
 Knoxville, TN 37922
 865.247.4620

Schedule of Services

Sunday

Bible Study.....9:30 AM
 Worship.....10:30AM & 1:30 PM

Wednesday

Bible Study.....7:00 PM



From The Preacher's Pen

“CALVINISM: UNCONDITIONAL ELECTION”

The doctrine of Unconditional Election is sold by denominations as a comforting one which relies solely upon God's sovereignty and none whatsoever upon man. By Unconditional Election is meant that God, before the foundation of the world, predetermined (pre-selected or elected) a set number of individuals to be saved without regard to any action taken by man (i.e., without conditions). For this reason, the doctrine is also referred to as unconditional predestination. This message has been deceptively persuasive, but comforting is not an apt description of this teaching. The consequences of Unconditional Election are severe. First, according to this doctrine man cannot know for sure whether he has been chosen by God to be saved or lost. Though many “feel” as though they (and their loved ones) are among the elect, they have no proof upon which to rely. When pushed to reason logically, they have no means by which to make their “calling and election sure” (2 Pet. 1:10). Additionally, why would God tell us to make our “election sure” if we have no responsibility regarding our own salvation? The inspired John writes, “hereby we do know that we know Him, **IF** we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him” (1 John 2:3-4, emp. added). Second, if God unconditionally chose a certain number of people to be saved, then He unconditionally chose the rest to go to Hell. How could anyone call God *Just* and *Holy* if He is willing to send a person to Hell for no reason other than the fact that He predetermined it to be so? If it is the case that God unconditionally elects some to salvation, then He must also be accused of unconditionally electing the rest of mankind to damnation. In other words, if a man goes to Hell, it's not the individual's fault; it's God's fault. Third, if this is the case, then God is a liar. The

apostle Paul writes by inspiration that God desires “all men to be saved” (1 Tim. 2:4). According to the Calvinistic teaching of Unconditional Election, it is implied that God does not desire that all men be saved. In fact, this doctrine teaches that God's desire is for some people to go to Hell without any hope of having that predetermined destination changed. Fourth, if this doctrine be true, it is possible for a man who hates God to have been predestined to salvation while a man who loves God and keeps His commandments is predestined for damnation. Though Calvinists will demand that this is “unlikely,” according to their doctrine they must at least accept that it is possible for a Satan worshiper to go to Heaven while an obedient, God-fearing man is predestined to eternal torment by a “loving” God. These consequences alone prove the falsity (and blasphemy) of this tenet of Calvinism.

The word translated *elect* in the New Testament means chosen or select (Thayer's Greek Lexicon). In order to understand Biblical election, one must understand who it is that God has chosen to be saved. Paul, writing to the Church of Christ at Ephesus, states, “according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1:4-7). Those who are “chosen...before the foundation of the world” are they who are “in [Christ].” God predestined, before the foundation of the world, that those who are “in Christ” will be saved. It is “in Christ” that we can be adopted into the family of God (see Gal. 3:26-29), be redeemed through Christ's blood, and be forgiven from our past sins. Paul later affirms that being in Christ is the same as being in the Church of Christ (Eph. 1:22-23). Therefore, those who are among the elect are they who are in Christ's Church.

Knowing that the elect and members of the Church of Christ are one and the same, it is necessary to understand how one becomes a member of that saved body. Let it be emphasized, that if God reveals and requires just one condition upon man in order for man to be saved (i.e., elect), then the doctrine of Unconditional Election is destroyed. In order for one to be saved, God says that one must hear the Gospel (Rom. 10:17). There is no example of any individual being saved under the New Law before, or without, being taught God's Word (c.f., 1 Cor. 15:1-2). God also requires that man believe what God says (John 8:24; Heb. 11:6). Though some want to stop at faith, God's conditions continue (c.f., Jam. 2:17, 24). One must repent of his past sins (Luke 13:3), confess that Jesus is the Christ, the Son of God (Acts 8:37), and be baptized (i.e., immersed in water) in order to have his sins forgiven (Acts 2:38; 22:16). No man can be saved without first having his sins “washed away” and the only means revealed by God wherein that takes place is water baptism. It is of great import to note that the plan (set of conditions) given by God which man can believe, accept, and obey in order to be saved (among the elect) is the same plan which man must obey in order to be added by God to the Church (Acts 2:47).

Those who are elected unto salvation are they who have obeyed the Gospel of Christ and have been added by God to His Church. Those who are predestined to Hell are they who “know not God, and that obey not the Gospel of our Lord Jesus Christ” (2 The. 1:8). Salvation is conditional upon man's reception of and obedience to God's New Testament Law (1 John 1:6-10). Dear friend, you are not unconditionally elected to damnation. If you so choose, you can leave your lost condition by submitting to God's Holy Will, putting on Christ in water baptism, and remaining “faithful unto death” (Rev. 2:10). Be saved today.

--Brad Green

Welcome Visitors!
