

- So – today is the day we have all been waiting for, or maybe not!
 - If you were here last week, you know we ended our teaching – with a verse that in and of itself spoke to the heart of an age-old controversial topic.
 - Which was the topic of Calvinism versus Arminianism or as some call it, Predestination and or Freewill.
 - These are just a couple of labels that have been given to these two opposing views but for the sake of time we will just call this topic: Calvinism vs. Arminianism
- Now before I start, let me say someone may be classified as a Calvinist – but may not hold to the entire doctrine that John Calvin espoused.
 - John Calvin was a French Theologian – and he was born on July 10th, 1509 and died on May 27, 1564.
 - Calvin was also one of the reformers, along with Martin Luther & William Tyndale among others.
 - These reformers stood up against the Catholic Church who tried hard to make it clear that no one needed a Bible to read for themselves. But rather, a Christian only needed a Catholic Priest to tell them what the Bible said.
 - Calvin was also known for such doctrines as that of Covenant Theology, as well as the theory of Replacement Theology.
 - Replacement Theology simply said that Israel was no longer distinct and separate in God's plan – but rather Israel and the Church had now been merged by God, into one entity.
 - Today many reform churches still teach this concept.
 - Having said all this, the primary belief that Calvin was credited with was that of election and or predestination.
 - Essentially saying that God chose you before the beginning of time – before you were even born – and you didn't choose Him!
 - Along with that, Calvin said man does not have the ability to desire Christ on his own.
 - It was and is a work of God – that God is the one who opens the eyes of the individual.
 - And let me say, that statement was and is not generally an issue for either the Calvinist or the Arminian.
- That's not where the rub comes in – primarily because God's Sovereign election is an undeniable truth of scripture. But Calvinism began to become contentious when the Calvinist took it a step further and said, God is the one who chooses but He doesn't choose everyone.
 - And furthermore, a human – before they were even born – was predestined to be saved or not to be saved.
 - In other words, without God's choosing of you, you will never become a Christian and therefore you will never be saved.
 - That's what got peoples' dander up!

- And so, it was that statement that caught the attention of a man named Jacob Arminius.
 - Arminius was born in 1560 and passed away October of 1609.
 - Arminius became a counterbalance to Calvinism (if you will), saying that God loves everyone – and therefore everyone gets a shot.
 - He agreed that yes God opens the eyes of the unbelieving sinner.
 - But Arminius said, it's up to the individual to choose.
- Now let me say, this is a high-level overview of this topic as a whole! I could probably teach on these two men and their beliefs for weeks – and still may not finish – so please just remember that.
 - Also let me say, this may not be a topic you are even interested in and if that's the case, then (as I said last week) just go with that – it will save you a lot of heart ache in the future.
 - It will also help keep your mind from becoming too overwhelmed with information.
 - But for those of you who are interested in the topic – just as I was so many years ago – you're in luck, today is your day!
- Now before we get started, let me speak some fine print into today's lesson and the fine print is this: I will in no way tell you what to believe.
 - Also, I am not going to teach you from a place or position that brings my own personal bend or belief system into the equation – and let me say that is a very difficult thing to do for any sound Bible Teacher.
 - And it's even harder to do for those who are not very well versed in the scriptures, which makes up many of today's Preachers.
- Anyways, so my last statement begs a question – and that is how can a teacher teach on any topic they are passionate about, without adding in his or her own personal bias?
 - The answer is – you must simply teach what it says in context.
 - When doing so, be careful to move ever so slowly through the Greek and or Hebrew manuscripts for the most accurate interpretation.
 - Also, when doing this you must be careful to examine the grammar:
 - The part of speech
 - The transliteration
 - The definition
 - And the usage
 - Another good way to stay in context is to use an Exhaustive Concordance – looking for other places in the scripture where the exact same word or words are being used.
 - Having said that, the one thing you don't want to do when interpreting any ancient document of antiquity, is try and bend the narrative to fit your own personal presupposition or bias or agenda.
- It is my job as an expositor of the scriptures to be consistent and to handle the text responsibly with great care and consideration.

- If I keep that in mind when studying I will have my best shot at teaching the scripture correctly.
- There is also one more thing I would like to point out in interpreting scripture or any other document of antiquity, and that is I recommend doing an exhaustive study of Hermeneutics.
 - Hermeneutics is the branch of knowledge that deals with interpretation, especially of the Bible or literary texts.
 - Hermeneutics simply provides a system or set of rules for interpretation – so that you can stay consistent in the way you proceed in your interpretation.
- This morning I would like to give a real quick overview of the rules of Hermeneutics. I am not going to spend a lot of time on each one of these rules, but I do want you to understand what I mean when I use the word Hermeneutics.
 - By the way, about once a year I try and teach a class on, [“How to study your Bible as if you are preparing to teach it to someone”](#)
 - If you have attended this class, this will be a recap for you. But if you haven't, it will give you a sneak peek into what I am talking about.
 - So – Hermeneutics – What is it?
- Let me say this before we begin. Hermeneutics goes somewhat hand in hand with exegesis. Hermeneutics is more concerned about how you interpret a passage (specifically if you choose to do one process versus another), and exegesis means researching and discovering the meaning behind the text.
 - Usually, theologians pair hermeneutics with exegesis because you cannot have one without the other.
 - Exegesis (if you recall) is allowing the scripture to speak to the heart of exactly what it says and means.
 - Whereas eisegesis is the process of approaching the scriptures with biases or presuppositions, in which you speak your personal belief system into the text.
 - Let me give you an example of what I mean:

Isaiah 53:5 ...“By His stripes we are healed”

- Many charismatic churches will tell you that verse is speaking about healing in the physical sense.
 - But based on the rules of Hermeneutics – and solid exegesis coupled with good old sound logic – we know that is not what that verse means.
 - Obviously not all Christian people are healed all the time.
 - Matter a fact, many Christians get sick every day and eventually pass away from some sickness or disease.
 - Which tells us that verse is not speaking about some physical healing in our earthly bodies.
 - It also isn't saying that there is some guaranteed healing promise for all

Christians.

- So, if that's not what it means – then what does it mean?
- It means when you are in Christ you have received ultimate healing; which is everlasting life.
 - The healing we received from the stripes of Christ refer specifically to His Work on the Cross of Calvary.
- So, what the writer of Hebrews is saying is because Christ was beaten and died for your sins, you now can receive the ultimate healing. Which is a Spiritual Healing in Salvation!
 - Let me just say I assure you, that interpretation is 100 percent correct – nothing more and nothing less!
 - And so, there is a small example of what I mean.
 - Now back to this topic of Hermeneutics. Let me read to you from 2 Peter 1:19-21 NASB

2 Peter 1:19 *So we have the prophetic word **made** more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.*

2 Peter 1:20 *But know this first of all, that no prophecy of Scripture is **a matter of one's own interpretation,***

2 Peter 1:21 *for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

- We can't have a "sure word" about the meaning of Scripture (or anything else) unless we have a sure method in which to interpret the words.
 - The following eight rules are the center of all grammatical interpretation. They have been accepted and used by scholars from Socrates to the present.
 - While my hope is that they will be used to "rightly divide the word of truth" of the Holy Bible, they are equally applicable to legal, historical, and other such language.
- Now, since the Bible teaches that God is not the author of confusion [1 Cor. 14:33], how can there be so many disagreements today between Christians and the proliferation of the cults since all, or nearly all, claim to use the Bible as the basis of their doctrines?
 - Nearly all false doctrines taught today by Christians and cultists alike can be traced to the distortion of the meaning of Biblical words.
 - The following eight rules are prayerfully offered in the hope that they may help many come to the truth of what God says in His Word.
 - The Rev. Guy Duty wrote:

"When two interpretations are claimed for a Scripture, the construction most in agreement with all the facts of the case should be adopted. When all the facts of

an interpretation are in agreement they sound together in harmony, like notes in a chord.

He went on to say, Biblical interpretation is more than knowing a set of rules, but it cannot be done without the rules. So learn the rules, and rightly apply them....”

- Here are the eight rules of Bible Interpretation:
- The rule of DEFINITION: What does the word mean? Any study of Scripture must begin with a study of words. Define your terms and then keep to the terms defined.
 - The interpreter should conscientiously abide by the plain meaning of the words. This quite often may require using a Hebrew/English or Greek/English lexicon in order to make sure that the sense of the English translation is understood. A couple of good examples of this are the Greek words “*allos*” and “*heteros*”. Both are usually translated as “another” in English – yet “*allos*” literally means “another of the same type” and “*heteros*” means “another of a different type.”
- The rule of USAGE: It must be remembered that the Old Testament was written originally by, to and for Jews. The words and idioms must have been intelligible to them – just as the words of Christ when talking to them must have been.
 - The majority of the New Testament likewise was written in a milieu of Greco-Roman (and to a lesser extent Jewish) culture and it is important to not impose our modern usage into our interpretation. It is not worth much to interpret a great many phrases and histories if one’s interpretations are shaded by pre-conceived notions and cultural biases, thereby rendering an inaccurate and ineffectual lesson.
- The rule of CONTEXT: The meaning must be gathered from the context.
 - Every word you read must be understood in the light of the words that come before and after it. Many passages will not be understood at all, or understood incorrectly, without the help afforded by the context. A good example of this is the Mormon practice of using 1 Cor. 8:5b: “...for there be gods many and lords many...” as a “proof text” of their doctrine of polytheism.
 - However, a simple reading of the whole verse in the context of the whole chapter (e.g. where Paul calls these gods “so-called”), plainly demonstrates that Paul is not teaching polytheism.
- The rule of HISTORICAL BACKGROUND: The interpreter must have some awareness of the life and society of the times in which the Scripture was written.
 - The spiritual principle will be timeless but often can’t be properly appreciated without some knowledge of the background.
 - If the interpreter can have in his mind what the writer had in his mind when he wrote – without adding any excess baggage from the interpreter’s own culture or society – then the true thought of the Scripture can be captured resulting in an accurate interpretation. Oliver Wendell Holmes said, “Our only interest in the past is for the light it throws upon the present.”
- The rule of LOGIC: Interpretation is merely logical reasoning.
 - When interpreting Scripture, the use of reason is everywhere to be assumed.

- Does the interpretation make sense? The Bible was given to us in the form of human language and therefore appeals to human reason – it invites investigation. It is to be interpreted as we would any other volume: applying the laws of language and grammatical analysis.
- As Bernard Ramm said:

“What is the control we use to weed out false theological speculation? Certainly, the control is logic and evidence... interpreters who have not had the sharpening experience of logic... may have improper notions of implication and evidence. Too frequently such a person uses a basis of appeal that is a notorious violation of the laws of logic and evidence.” (*Protestant Biblical Interpretation*, Boston: W. A. Wilde, 1956)

- The rule of PRECEDENT: We must not violate the known usage of a word and invent another for which there is no precedent.
 - Just as a judge’s chief occupation is the study of previous cases, so must the interpreter use precedents in order to determine whether they really support an alleged doctrine.
 - Consider the Bereans in Acts 17:10-12 who were called “noble” because they searched the Scriptures to determine if what Paul taught them was true.
- The rule of UNITY: The parts of Scripture being interpreted must be construed with reference to the significance of the whole.
 - An interpretation must be consistent with the rest of Scripture. An excellent example of this is the doctrine of the Trinity. No single passage teaches it, but it is consistent with the teaching of the whole of Scripture (e.g. the Father, Jesus, and the Holy Spirit are referred to individually as God; yet the Scriptures elsewhere teach there is only one God).
- The rule of INFERENCE: An inference is a fact reasonably implied from another fact.
 - It is a logical consequence. It derives a conclusion from a given fact or premise. It is the deduction of one proposition from another proposition.
 - Such inferential facts or propositions are sufficiently binding when their truth is established by competent and satisfactory evidence. Competent evidence means such evidence as the nature of the thing to be proved admits.
 - Satisfactory evidence means an amount of proof which would ordinarily satisfy an unprejudiced mind beyond a reasonable doubt.
 - Jesus used this rule when he proved the resurrection of the dead to the unbelieving Sadducees in Matt. 22:23-33.
- So there are a few of the rules of Hermeneutics. And if we stick to them, we have our very best shot and the correct interpretation.
 - And with that brief introduction of how to interpret scripture, let’s pick back up with our final focus verse of last week.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish, but for all to come to repentance.

- Now – when we read this verse we clearly see where Peter’s statement teaches that God is not slow about His promise (as some count slowness), but is patient toward you, not willing for any to perish, but for all to come to repentance.
 - And so, traditionally speaking, the Arminians would say this verse (among others) serves as a proof text that God desires to see all people saved.
 - Which in turn tells us that the Calvinists are wrong as it relates to salvation being limited to those God has elected unto salvation!
 - On the other hand, the Calvinist would say there is no conflict with this verse as it relates to Calvinism because this verse is speaking to those who God has elected unto salvation before the foundation of the earth.
 - So, the question we must answer is who is the “any” and “all” that Peter is speaking of?
 - Is it the any and all of mankind or is it the elect?
- Well to arrive at our answer, we must first begin our journey by asking ourselves a question, and that is – what is the context of the verse? Meaning – what caused Peter to write such a thing?
 - Well – the answer is simple in the context of the letter.
 - Peter has been warning his readers about the False Teachers who arise from inside the church – slowly twisting God’s Word over time. But then he makes a shift as he moved into Chapter 3 – he begins speaking about another issue facing believers.
 - That was these mockers who are mocking them about their claim – that Jesus was going to return for His people one day.
 - But specifically, what is it that these mockers are saying about the subject of Jesus’ return?
 - Well – if you back up to verse 3, this is what it says – speaking about the Coming Day of The Lord!

2 Peter 3:3 Know this first *of all*, that in the last days mockers will come with *their* mocking, following after their own lusts,
2 Peter 3:4 and saying, “Where is the promise of His coming? For *ever* since the fathers fell asleep, all things continue just as *they were* from the beginning of creation.”

- So, these “mockers” are trying to create doubt in the minds of these believers – as it relates to the return of Christ.
 - And they do so by saying, where is He – you say He is coming, but nothing has changed since the fathers fell asleep.

- The fathers falling asleep is just a reference to the Old Testament Patriarchs
 - Men such as Abraham, Issac and Jacob.
 - Who at this point would have been dead for some roughly 2000 years,
- Obviously, you can see why the mockers would use that fact as their proof.
- Right it would make total sense for them to say exactly what they were saying, especially if you were trying to disprove what these believers were saying about Christ's return.
 - So Peter's warning is simple, don't listen to them!!!
 - Which is what led him to write verses 2 Peter 3:8-9:

2 Peter 3:8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish, but for all to come to repentance.

- So, if we want to stay in context then the first question we should be asking ourselves is – What is this promise that the Lord is not slow about?
 - If we keep with the context, Peter is speaking about the promise of the Lord's Return.
 - That is the context of his writings, and we know this to be the case because that's exactly what the mockers have been mocking these believers about.
 - There simply cannot be any other interpretation of this promise.
 - So what Peter is saying is, The Lord is not slow about fulfilling this promise as some count slowness. Because a thousand years to him is like a day and a day like a thousand years.
 - And so, if we put what they're saying into today's language, we would say this to the mockers.
 - Hey mockers – you're wrong because God's timing is not our timing. He will return when He's ready.
 - Since our timeline is finite (limited), we can't compare how long it's been in our eyes to how long it's been in God's eyes.
 - Why is He taking so long? Because – He is patient
 - But patient about what? Obviously, there is something holding Him back, and so, what is it?
 - It's the fact that He's not done with what He's doing as it relates to salvation, meaning – everyone who is going to be saved has not yet been saved.
 - And last week, I took you to Romans – where Paul references this same thing:

Romans 11:25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

- So, the question was – what is the “Fullness of the Gentiles”? The Fullness of the Gentiles refers to all people who will eventually be saved – meaning (once again), when all those who are going to be saved are finally saved!
 - For a better understanding of this concept, think of it this way – when God created this world, He did so with a plan in mind and that plan began on time and it ends on time!
 - And you and I (the Gentiles) – are part of His plan.
 - So, until God's plan is complete, He will not send Jesus back to earth to retrieve His Bride. The Bride being “The Church”.
 - So, this patient waiting thing is in relation to all those who will be saved.
 - That is the correct context of this verse!
 - But having said that, and going back to verse 9 who is it that God wishes or desires not to perish? Who are the any and all?
- Well – before moving on, let’s jump into the Greek and see if we can get any clarification on who it might be.
 - And here’s what the Greek says: Not does delay the Lord the promise, as some slowness esteem, but is patient toward you, not willing (for) any to perish, but all to repentance to come.
 - So, there you have it – now things should be crystal clear! Lol!
 - Now – when you study the words (for) any and all in the Greek – you can break it down into:
 - Part of Speech
 - Transliteration
 - Phonetic Spelling
 - And definition
- So, let’s look at each one of these. First let’s look at the Part of Speech – the word “any” and “all” both creates what is known as an Indefinite Pronoun – which is a pronoun that refers to a person, thing, group or amount in a general way, without specifying exactly what or who is being referenced.
 - For example – “anything”, “everyone” “nobody” “few” “most” and “some”.
 - So what does that tell us – well it could tell us that the word “any” isn’t speaking to a specific group (say the elect) but rather to everyone collectively as a whole, and if we accept what I just read at face value (then you might stick with that statement).
 - But here’s a question for you, if God's not willing for any to perish but for all to come to repentance then why doesn’t that happen?
 - Well, the Arminians will say because they (Speaking of all people) didn’t make

the choice to receive Christ. On the contrary they denied Christ even though it was God's desire for them to be saved.

- The Calvinist on the other hand say God knows who's going to be saved. Therefore the any and all is speaking of those who are and will be saved.
- And by the way the Arminians say the same thing.
- If we stay in context there is no doubt that the subject of Peter's words are speaking to
 - A – God being patient and waiting for something to happen before Jesus returns.
 - B – What He is waiting on is for the last people on earth who will be saved to be saved.
- And it is true that God knows who will repent. That's not where the rub comes in. The rub comes in when the Calvinists say, God has predetermined who will be saved and some will get in while others will be left out.
 - Now – to make matters worse with all of this, are verses that back up this concept. Verses such as Romans 8:28-30:

Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

Romans 8:29 For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren;

Romans 8:30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

- This passage – is often referred to as “The Golden Chain of Redemption”, and it gives us the progression of how Salvation works.
 - God causes all things to work for Good
 - For those whom He foreknew
 - He also predestined
 - Those He predestined – He also called
 - He also justified
 - And these whom He justified He also Glorified
 - The key word in this verse is He. He (speaking of God) – He is the one in view. He is the one doing the work.
- Having said all of this – believe it or not once again, neither side of the debate have a problem with Romans 8:28-30 – per se. The difference in the question between the two camps is:
 - Does everyone get a shot?

- The answer is – we simply do not know. There are scriptures that allude to yes. And there are scriptures that allude to no.
 - Yet neither officially or definitively come right out and say one way or the other, which causes this topic to be what is called a “Mystery of God”.
- Now, with all this said, I want to warn you of something. And that is – don’t get caught up in the emotion game when trying to interpret scripture.
 - Where you say things like, well – my God would never do this or that. Or I just don’t think God would do this or that because if you do you will find yourself on the outside looking in on that debate.
 - Example being – when someone says, God loves us therefore He would never punish us or allow someone to be put to death.
 - We know that’s not true because almost all the great men in the Bible died horrific deaths.
 - We know that God destroyed many cities in the Bible. Which included men, women and children.
 - He also flooded the earth and killed everyone – except for 8 people.
- So don’t be so arrogant as to think you can put God in your worldly emotional box because I assure you He won’t fit.
 - God is 100 percent Sovereign over His creation and that is a fact of both Scripture and Logic. He is the Creator, and we are His creation. He owes us no explanation for anything He does.
 - The Apostle Paul said it better when he said this in Romans 9:14-24:

Romans 9:14 What shall we say then? There is no injustice with God, is there? May it never be!

Romans 9:15 For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”

Romans 9:16 So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.

Romans 9:17 For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”

Romans 9:18 So then He has mercy on whom He desires, and He hardens whom He desires.

Romans 9:19 You will say to me then, “Why does He still find fault? For who resists His will?”

Romans 9:20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

Romans 9:21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

Romans 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? .

Romans 9:23 And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

Romans 9:24 *even us*, whom He also called, not from among Jews only, but also from among Gentiles.

- Let me say this – we have no clue what God is doing and if He did try and explain to us, we still wouldn't understand it.
 - Matter a fact, we can't even explain things we currently can see with our own eyes.
 - Things such as how does a hummingbird fly. The laws of aerodynamics say it's not possible.
 - Or how is it that our atmosphere is made of just the right mixture of Nitrogen and Oxygen. And if that mixture was off by just a slight percentage we would all instantly die.
 - What's even more confusing is how the world and everything in our universe is being held together.
 - We know how it's being held together – it's by God!!!
 - Because that's exactly what the Bible tells us in Colossians 1:17.
- So back to the question – Who is the “any” and “all” that Peter is writing about when he says:

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish, but for all to come to repentance.

- Is it the Elect or everyone on the planet? It's neither. It's all those who will be saved.
 - Another way to say it is Yes – it is the Elect.
 - And Yes – it is everyone who will hear and receive the Gospel of Jesus Christ.
 - The answer is Yes.
 - Yes – it's the Elect (because that's what God calls those who are being Saved).
 - And Yes – it's everyone who hears and receives the Gospel of Jesus Christ.
- But having said that I want you to remember the context of Peter's statement. It's in reference to the Lord's patience and how Jesus has not returned yet because something hasn't happened.
 - That thing that hasn't happened yet, is that all those who will be saved throughout the history of mankind – haven't yet been saved.
 - Hence the “Fullness of the Gentiles” has not yet been completed!

- That's the context of the statement.
- Peter's point has nothing to do with the Calvinist or Arminian views. On whom gets in and who doesn't. Or who gets a shot at salvation and who doesn't.
- Rather it has everything to do with what triggers Christ return.
 - It's we humans that have taken the verse out of context and tried to apply our label to it.
 - And the fact is, neither view applies – because that wasn't the point of the text.
- But let's not leave it there – let's jump back to our original topic of discussion which is that of, who gets a shot at salvation and who does not?
 - Does the Bible clearly articulate that God is the one doing the work in the life of a person as it relates to Salvation.
 - Absolutely it does!
 - But does it also say, man has responsibility in accepting Christ work?
 - Absolutely it does!
 - And so – if that's the case then what gives?
- Well, let me just say this as we close. For me I love the fact that God is totally sovereign and in control!
 - I love it, because it removes all the pressure off me.
 - Where I sit around and question all my choices and decisions.
 - Especially – when something doesn't work out.
 - Where I say, well I should have done this or I should have done that. Or if I would have made this choice, then maybe that wouldn't have happened.
 - That type of thinking is absolutely exhausting.
- On the other hand I also don't want to say, well – God's in control so I'll just lay in the middle of the road and see what happens.
 - If God wants me to live – I won't be run over by a truck.
 - You don't want to have that type of mentality because more than likely – you will be run over by a truck.
 - God is Sovereign but man also has responsibility as it relates to our faith.
 - And furthermore let me say, we are held accountable for our choices.
 - I think the verse that best describes what I am trying to convey is Proverbs 16:9:

**Proverbs 16:9 The mind of man plans his way,
But the LORD directs his steps.**

- So – with that thought in mind we are going to go deeper with that discussion next week as we continue our journey through 2 Peter, because there is a whole lot more that needs to be unpacked as it relates to this topic.

- And I am not saying you will be completely clear on how all this works after next week's lesson, but my prayer is you will be more at peace with it!
- So once again, come back next week – as we continue our journey through this very controversial and highly debated topic!
 - Amen – Amen!