

## The Three Eternal Destinies #169 *No Partiality*

In Rev 21:24 (NKJV) we see two eternal destinies, the destinies of the Holy and the Righteous of the nations, or Gentiles, who are saved from the Second Death. If man is not born free to choose to obey or disobey his conscience, and there are repercussions to his choice, then no one would be worthy of the Second Death, and no one could be worthy of a Second Life. God would have made Robots of Destruction out of a fallen man. Man could not even choose to be saved even if the opportunity came up to hear the Gospel. God would overwhelm him whether he wanted to do His will or not. He would bend his will to accept His Son.

But this is not what Jn 7:17 says, which some call “irresistible grace.” If Calvin were correct, it would have been better for God to have destroyed Adam’s power to perpetuate human existence than to not have given him a way to escape the Second Death sentence (Gen 3:16-19)! So then, just in case he did not meet a missionary somewhere in a jungle who would have made him into twice the son of hell as himself (if he had met him, Mt 23:15), he wouldn’t have perpetuated the second death sentence to his multitudes of descendants after him as he did (Jn 9:41; Rev 19:2-3).

God cannot justly demand from fallen man more than he could perform. So then, what he has put upon man (Gen 3:16-19; 9:1-7) is *just and merciful*. He knew that man could, if he wanted to, be righteous (Gen 18:25). Man has the ability to choose between good and evil and perform the good if he so wills. However, there is no power in human nature in this life which can *restore* him to his original righteousness except by his own death (Heb 9:27; Rom 6:23). In the same way, man simply cannot *redeem* himself by his own death. Natural man can only be *restored* by his own death, not redeemed. He can only be redeemed by the blood of the Lamb.

In the eternal age we see two kinds of man (Rev 21:3):

- a. The restored man;
- b. The redeemed man.

These are the Righteous and the Holy spoken of in Rev 22:11; 21:24; and 22:2.

Man fell and lost his original righteousness, but he did not fall into such a depraved state as what Augustine and John Calvin call depravation or depravity. Their teaching left man with no hope of escaping the Second Death penalty except by God’s “irresistible grace” for some people He chose. But if this is right, if God was able to bring them to eternal salvation in Christ, why does He not do it for all? Then no one would perish! (Jn 3:16). If God is able to give irresistible grace to some, and “God shows no partiality” (Acts 10:34), then what is going on? How could God be righteous Himself if He does not give *all mankind*, no matter how depraved, this grace that can’t be resisted?

### **God is not Partial**

*Partiality* (#4381, Acts 10:34; Rom 2:4; see also Dt 10:17; 2 Chr 19:7; Gal 2:6; Eph 6:9) — Partiality is shown by one who takes sides, shows *favoritism*, exhibits bias, shows discrimination or treats one person better than another. Since God shows *no* partiality, then a striking question comes to mind: Who is Augustine and Calvin’s God? Who is this God who shows partiality? Calvin’s God’s electing grace controls and redirects the stubborn hearts of some, but lets some others go to hell. If all are equally condemnable, is this not a big time show of partiality? He favors some and not others. This is called favoritism, for He is partial to his favorites, whether they will to do His will or not, nor even want to be saved at all. This irresistible grace overcomes the spirit of revolt and reasoning, the *soul’s* attitude toward God.

But our Master said in Jn 7:17 that a person who wills to do His will will come to Him when he hears the Good News. Calvin, on the other hand, says that God’s electing grace *predisposes* their wills to respond to His call. If so, why does God choose and predispose some and not others? Why not predispose everyone’s wills? Is it all a grand theatre and man’s will is merely a façade in a game in which God controls all the moves?

Even though one may be willing to do His will, he may still be predestined not to Heaven but to Hell, since all who appear to be just and good are depraved anyway (see the judgment of Rev 20:12). Does God arbitrarily elect or select some men for salvation and others for perdition? (Eph 1:4-11; Jn 7:17; Gen 18:19). Who would God choose? Who would you choose?

Abraham was chosen, but not Lot, as seen in Lot choosing Sodom rather than the promised land (Eph 1:11; Gen 13:10-13). 2 Pet 2:7-8 — But Lot was a righteous man in his own righteousness, not God's imputed righteousness as Abraham acquired, for God's righteousness makes one *holy, set apart to do God's will* (Gen 15:6; Rom 4:3). But one's own righteousness makes one righteous according to a different standard, that is, as in Gen 18:25 and Rev 22:11. In Gen 18:25 we see Abraham the *Holy*, Lot the *Righteous*, and Sodom the *Filthy and Wicked*.