

November 2012 Newsletter – Romans 8

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Romans 8:26 - ωσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ημων το γαρ τι προσευξομεθα καθο δει ουκ οιδαμεν αλλ αυτο το πνευμα υπερεντυγχανει υπερ ημων στεναγμοις αλαλητοις.

“For we know not what we should pray for as we ought:” - *to gar ti proseucometha katho dei ouk oidamen.* *“We do not know what we ought to pray for;”* NIV How this sums us up so accurately. We pray, or we know we should be praying, but as so often the case is, we don't know **what** to pray for! The word **know** here is *oida* and it meant to have a complete and full understanding on something and the idea can be translated as, **to know for sure**.

This is one of our many areas of weaknesses, that is, to know **what** to pray for, or to be able to form the specific thought into words in our prayer request to God. Even though we have been forgiven, saved, redeemed, regenerated and have the Holy Spirit indwelling us, and even though we may think we know everything, we still don't know, for sure, what to pray for.

This passage isn't teaching us that we don't know **how** to pray, we know how to pray, at least those who are under sound teaching do, but **what** we're to be praying for! The how to pray is summed up in our prayers are to be directed solely to the Father, in the name of Jesus Christ and in the filling of the Holy Spirit. Confession of known sins may be necessary accompanied with thanksgivings to God.

The word **ought** is *dei* and it referred to compulsion of any kind, one's duty, something one had to do. There is prayer in general and then there is prayer that is specific. When we get into the areas of praying a specific prayer, which we need to do in certain things, then we run into the problem of coming up with the right words. Oftentimes, we don't even have the general idea in our mind, let alone know how to put it into words. And this is where the ministry of the indwelling Holy Spirit comes in on our behalf. There is a prayer that we need to be praying, something we ought to be praying for, but we don't know what words to use.

“But the Spirit itself maketh intercession for us” - *all'auto to pneuma huperentuchanei huper hemon.* The conjunction, *alla*, introduces a contrast between this thought and the last one. In the last one it says that **we** don't know **what** to pray for, but here it says that **the Spirit** of God **knows!** Intercession and intercede are from a Latin background and meant to act or interpose in behalf of someone in difficulty or trouble.

Entunchano meant to meet with a person for the purpose of petitioning them and was a technical term for approaching a king with one's petition. But with the preposition *huper* prefixed to the word, it meant to approach the king with a petition on behalf of someone else!

Now it says that the Spirit **intercedes for us**, or on our behalf and the word used for **for** is *huper*. And there are four ideas found in *huper*: protection, causal, representation and substitution, with the three proceeding from the original idea of protection. First came the idea of protecting of someone, then causal, representation and substitution. All four of these ideas, although separate in activity, are connected together, but there is another idea found in *huper* and that is there is a close relationship that exists between the two parties, or that there is **love on the part of the one toward the other**.

There is another idea involved in *huper* and that is there is always a **purpose** involved for the person to be protected, therefore **the protection of that person is paramount**. That is, the one who is doing the protecting has a purpose for the one he is protecting. Therefore, because the Holy Spirit is interceding **for us**, it's because he loves us and is protecting us!

Another idea found in *huper* is that there is always a **person** involved. It never is used for inanimate objects, business matters, or principles. It always has a very personal dynamic going on between two people. Which, in our case, is the relationship that exists between us and God.

So what we have so far is that when *huper* is brought into the equation we have an entirely different world opened up before us. *Huper* **always has an activity in view, substitution, representation, protection, etc.**, but it goes way beyond that! It tells us that **two people are involved**, that what is being done is a **very personal matter between these two people**, that **one is doing an action for the other person; the decision to perform the act could be spontaneous, or it could have been planned out in advance**, that **love and/or a close relationship exists between the two people**, that because of that love or close relationship, **the one party is caused to perform an action for the other party**; it also tells us that the party performing the action also has a **purpose for the person** he is doing the action for, that the action he is performing is **to protect the other person**, and that the action being performed **can be to protect the other person, represent the other person, or substitute himself for the other person. And in our case, because we do not know what we are to be praying for, and the Holy Spirit does, he petitions God on our behalf!**

Huper also has the idea of **causal** in it, where one person's actions are being caused for another person's sake. Where an individual is caused to do something on behalf of someone else, and we end up saying that he did something **because** of so and so. You could ask the individual why he was doing an action and he would say, "I'm doing it **because** of: my wife, my family, my country, etc.."

Huper always has a personal object in view, that is, a real live person; and it also has the idea of a **love** for that person, a **purpose** for that person, or a **relationship** with that person. Having said that, now the other person embarks on a certain course of action that will benefit that person, or persons. He is caused to do something that will benefit that person.

When the **causal** side of *huper* is being looked at, we would say a certain action is being done because of another person, and sometimes we would translate the idea as, "*for the sake of*". Under the **causal** idea we have these things in view: for another person's benefit, for his sake, for his advantage, for his well being, for his safety, for his protection, for his future, that there is a purpose for the person. The act always denotes that there is an underlying purpose for that person for whom an action is being done.

In this there is always an act that is being performed, a specific individual or individuals in mind, a love and/or relationship with the individual and a purpose for the individual. The causal sense of *huper* is not centered around a principle, but around a person.

Another aspect of *huper* is **substitution** where one person is substituted for another. This is where **one does not merely act in another's place, but takes his place!** An attorney will *act in your place* as your representative, but he will *not take your place*, that is, he will not do your punishment. When the Holy Spirit intercedes for us, he is actually taking our place petitioning the Father with the prayer requests that we should be praying, but are not praying because we don't know what we should be praying for.

“With groanings which cannot be uttered.” - stenagmois alaletois. “With groanings that words cannot express” NIV. “With unspeakable yearnings and groanings too deep for words.” Amplified. “With unutterable groanings” Wuest. Stenagmois in believers is the inward, unexpressed feeling of sorrow, or deep distress of spirit.

Deep at work in the souls of each one of us are thoughts, feelings, desires, impulses, scars on the soul that trouble and perplex us. We don't understand what they are, where they have come from, or what to do about them, but they trouble us nevertheless. And when we go to pray we don't know **what** to pray about them. All we know is that we're bothered by them.

That's why we're told in James 5:13 that when we are suffering, for whatever the reason, then God wants us to, in fact we're commanded to, keep on praying. *“Is any among you afflicted? let him pray. Is any merry? let him sing psalms.”* But even then, we still don't know **what** to pray for! That's where the Holy Spirit intercedes on our behalf before the Father. And when he does it is with groanings or sighings that words cannot express.

The Holy Spirit is very sensitive and gentle, which would explain the groanings or sighings in his intercession for us to the Father. We see this in this passage and in others, such as, in Ephesians 4:30-32 where we are told to **stop grieving** the Spirit due to our insistence on hanging on to our bitterness and anger and not letting go of them, and our refusal to not be kind to one another, forgiving and tenderhearted. *“And **grieve not** the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”* And in 1 Thessalonians 5:19 we're told to stop **quenching** the Spirit. *“**Quench not** the Spirit.”*

We pray for things we think we want, but the Spirit knows that they are nothing but lusts. So he prays for us concerning the deepest desires of our hearts. Sometimes we don't know what we want at all, but he does and intercedes along those lines. We pray for things because we saw them on TV, but he knows that and knows that they are not good for us, so his petitions to the Father are for those things that are really good for us.

Having this knowledge should certainly help us in our attitudes, if we are humble about the whole matter, in that we will not get all worked up and angry when we don't get what we want, or if something we really wanted is taken away from us! We have to defer to the Father and the Spirit in these matters because they have our best interests at heart.

There are some things we are instructed from the Word to be praying for and we should be praying for them. There are some things that we know what to pray for and we should be praying for them. But most of the time we don't know **what** to pray for and it is these things that the Spirit prays for. The Holy Spirit not only prays for those things, but he also helps us form our prayers to God.

But we need to go back to priorities. **The number one priority for all believers in Christ is his mandate that he made back in eternity past that we will be conformed to the image of Christ!** This takes precedence over all other things and it is around this concept that the intercessory ministry of the Holy Spirit takes place! The Holy Spirit has not been given to us for us to use to get what we want out of life, but to take the all things of life, and the things that we go through, our personal hurts, etc., and intercede on our behalf so that we will be conformed to the image of Christ!

AA. Searching our hearts. v.27

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” Romans 8:27 - ο δε ερευνων τας καρδιας οιδεν τι το φρονημα του πνευματος οτι κατα θεον εντυγχανει υπερ αγιων.

*“And he that searcheth the hearts” - ho de ereunon tas kardias. “But the who searches the hearts.” The word for **search** is the present active participle of *ereunao*, which was used in the following applications: animals – to sniff out with the nose; men – to search as for possessions; to investigate a matter, such as robbery; to find out by questioning; religious – the revealing of God or a spiritual matter by searching his Word; to search out by testing, “*And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*” Deuteronomy 8:2*

The Scriptures indicate that God searches the hearts of men by **testing**, where he puts the individual through a trial to find out what is really in their hearts; and through the **indwelling Holy spirit**, who resides in Christians, thereby giving him access to our hearts and motives. “*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*” 1 Corinthians 2:10,11

But there are other ways he does this in addition to his omniscience, such as, “*And I will kill her children with death; and all the churches shall know that I am he which **searcheth the reins and hearts**: and I will give unto every one of you according to your works.*” Revelation 2:23 “*The spirit of man is the candle of the LORD, **searching all the inward parts of the belly.***” Proverbs 20:27 “*And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD **searcheth all hearts, and understandeth all the imaginations of the thoughts**: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*” 1 Chronicles 28:9 “*To the chief Musician, A Psalm of David. O LORD, thou hast **searched me, and known me**. Thou knowest my downsitting and mine uprising, thou **understandest my thought afar off.***” Psalms 139:1,2

“Knoweth what is the mind of the Spirit,” - oiden ti to phronema tou pneumatos. The word for **know** is the perfect active indicative of *oida*, which shows that the Father knows full well what the mind or thinking of the Holy Spirit is. The word for **mind** is *phronema* it tells us that the entire concept of the Spirit's insight and ability is completely in tune with our souls and he knows full well what's in us. This is why the Spirit does not need to even speak the words because the Spirit knows everything in us and about us and the Father knows the same things as well.

“Because he maketh intercession for the saints according to the will of God.” - hoti kata theon entunchanei huper hagion. The *will of God* is not in the original, but is properly added because of *kata theon*, according to God, according to the standard of God's nature and his will.

As mentioned before, the number one priority for all believers in Christ, the one thing that he has mandated for all believers in Christ, is for us not to get money, possessions, success, glory and all the other stuff we want, but to be **conformed to the image of Christ!** “*For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren.*” Romans 8:29

BB. To our good. v.28

“*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*” Romans 8:28 - οίδαμεν δε οτι τοις αγαπωσιν τον θεον παντα συνεργει εις αγαθον τοις κατα προθεσιν κλητοις ουσιν.

“*And we know that all things work together for good to them that love God,*” - *oidamen de hoti tois agaposin to theon panta sunergei eis agathon.* We **know** is the perfect active indicative of *oida*, which was to have a complete understanding on the subject. In the perfect tense it looks at the development of this knowledge over a period of time unto the place where one absolutely knew it for sure and was a settled state that lived with them from that time on. They **knew** that God caused all things to work together in their lives unto good.

“*To them that love God,*” - *tois agaposin to theon*, to the ones loving the God. **Loving** is the present active participle of *agapao*, which obviously looks at a way of life for these people. Now we know that this applies only to believers in Jesus Christ, due to the reference to the ones being chosen by God, but there is also a qualifier of the ones loving God!

The word for **love** in the NT has no reference to an emotional love, or any other human love for that matter. Christian love cannot be produced by the flesh, whether the flesh of unsaved people, or the flesh of born again people! It is a spiritual love, a non-emotional love, a volitional love, (hence why it is commanded so often), and is produced by the filling of the Holy Spirit.

It is a spiritual mental attitude toward all people and is not dependent upon human reciprocation. And when it is there toward God, it will be manifested in obedience to the Father and the Son. In fact, **obedience is the manifestation of love** according to the Lord. “*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*” John 15:10

If we love God, then we will see this brought out in a love for the Word of God. We will not only love it, but be seeking to apply it to our lives! How can we say we love **God**, who is the God of truth, and not love his Word? How can we say we love the **Son**, who is incarnate truth, and not love his Word? And if we say we love the **Holy Spirit**, who is the Spirit of truth, and not love his Word? So the ones loving God are those believers in Christ who love his Word. “*But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*” 1 John 2:5

The question is, do all believers in Christ love God? We know that God loves all these believers, but do they love him? When some people look at this verse they think that it applies to all believers, that is, God works out all things for the good for all believers. If that was the case, then why didn't God leave the passage with just the elect? And we know that all things work together for good to them ... who are the called according to his purpose? Why did he modify it with another qualifier of “*To them that love God,*”? **Because God works things out for good for those who are positive to Bible Doctrine!**

How can one say he loves God and is rebelling against his Word? Or, has made himself an enemy of God by his continual involvement in the world system? Or treats his fellow Christian with contempt and hostility? Or, closes up the bowels of his heart to the suffering of other believers? “*But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.*” 1 John 3:17,18

“All things work together for good” - *panta sunergei eis agathon*. The word for **work together** is the present active indicative, third person singular of *sunergeo*. The third person singular is he, she, or it. **Things** is *panta*, the plural of *pas*, which tells us that **things** cannot be the subject controlling the idea of working together. So what we have is a singular subject, which is not **things**, that is making or causing the all things to work together for good. And that subject is God the Father.

So what we have is **not all things are working together for good**, which is impossible for things are inanimate objects which have no consciousness or volition, but that **it is God who is causing or making all things to work together for good**. And that activity is directed at those who love God, those who have been called according to his purpose!

Things in the plural refers to anything and everything in life; the good, the bad, the pleasant, the unpleasant, blessing or discipline, good times and bad, testing or not, even the garbage we got into if went into reversionism, God will take that and all the other all things in life and make them work out for our good! But once again, this applies to those who love God, those who have been called according to his purpose!

For good is *eis agathon*. Literally, *unto good*. The preposition *eis* gives us action, direction, motion, going from one thing unto another, a goal and actual penetration into the goal. The goal here is good. No matter what we have gotten ourselves into, whether good or bad, God will take it and make work together for our good!

The word *agathos* referred to that which is not only intrinsically good, for God can no other than that which is good, but also beneficial in its effect! That is, whatever God does will benefit us! Or as we would say, it will be good for us!

“To them who are the called according to his purpose.” - *tois kata prothesin kletois*. To those who have been called according to his purpose, or, to the called out ones. The **called** is *kletois*, which comes from *kaleo* – to call or summon someone. *Kaleo* is to call someone; *klesis* is the calling; *kletois* are the ones called by God; and *ekklesia*, or the Church, is the assembling together of those who are called.

God called us unto fellowship with his Son. “*God is faithful, by whom ye were **called** unto the fellowship of his Son Jesus Christ our Lord.*” 1 Corinthians 1:9 God called us unto a state of grace with his Son. “*I marvel that ye are so soon removed from him that **called** you into the grace of Christ unto another gospel.*” Galatians 1:6 We are called unto grace by God, who, in his grace, set Paul apart from birth unto this grace. “*But when it pleased God, who separated me from my mother's womb, and **called** me by his grace,*” Galatians 1:15

Paul said that God had set him apart and called him, even from his mother's womb, to be saved and preach the Gospel showing that God was working in his life before he could act, choose, or even think! “*To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.*” 1 Corinthians 1:16

God told Jeremiah that he had chosen and ordained him as a prophet before he was even born! “*Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*” Jeremiah 1:4,5 **God causes all things, whether good or bad, to work together for the good to those whom God has called according to his purpose.**

The word for **separated** in Galatians 1:16, “*who separated me from my mother's womb*”, is *aphorizo*. It meant to determine a limit, mark off by bounds, or to set apart from the rest. It was used of **separating the sheep from the goats**, “*And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*” Matthew 25:32 Of separating **Barnabas and Paul from the rest of the men**, “*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*” Acts 13:2 And us **separating from the unsaved**, “*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*” 2 Corinthians 6:17

Galatians 1:16 shows that God separated Paul from the rest of the others at birth; from the rest of his friends, from the rest of his countrymen, from the rest of those who dwell upon the earth. At birth Paul was marked out and set apart from the others as one whom God had chosen prior to the earth's creation. He was one of the elect; one of those that God had predestined to be conformed to Christ's image.

His election had taken place prior to his birth, while his calling took place when he was born. His, and ours, being set apart was the first phase and guarantee that the Holy Spirit was working with him bringing him out of the world system unto the place of faith in Christ and his justification.

And we will note again that Paul was called according to the purpose of God, not according to his own will, not according to his faith, not according to his good works, not according to his own righteousness, or because he chose Christ. He was called according to **God's purpose!** The preposition kata is used to denote that the action that took place was based upon the decision or purpose of God.

Our election is according to God's purpose, as shown with Jacob and Esau. “*(For the children being not yet born, neither having done any good or evil, that **the purpose of God** according to election might stand, not of works, but of him that calleth;)*” Romans 9:11 We were saved according to God's purpose. “*In whom also we have obtained an inheritance, being **predestinated according to the purpose of him** who worketh all things after the counsel of his own will.*” Ephesians 1:11 We were elected to be in Christ. “*Who hath saved us, and called us with an holy calling, not according to our works, but **according to his own purpose and grace**, which was given us in Christ Jesus before the world began,*” 2 Timothy 1:9

“*According to his purpose*” - *tois kata prothesin*. *Kata prothesin* tells us that we were **called** according to his **purpose**. *Prothesin* was a function of the will; one plans, one has a purpose, one is resolved, one is determined to do something. It looked at a **desire**, then the action of the **will** where one makes a **decision**, then there is a **commitment** towards that end, that is, where one is **resolved** to bring about what he has **decided** to do. **So we see that we were called according to his purpose!**

God has given man free will, that is, man has the freedom, apart from any coercion on his part, to do what they choose to do. They can make a decision, then be committed toward that goal of having come to pass what they have decided to do. Now just because they have chosen to do something doesn't necessarily mean that they will be able to see it come to pass! The reason why is because they lack the wherewithall to bring it to pass.

But we tend to ignore the fact that God has the right to choose as well! God has a will and he has the right to choose. But he also has the power to make come to pass what he has chosen to do. Man has free will, the angels have been given free will and God has free will. But there is one will that is above all others and that is God's! This is what sovereign will is all about. But God doesn't exercise his will capriciously. He exercises it according to the perfection of his righteous nature.

Election is based upon God's decision, God's determination, God's purpose, not on man's decisions. Arminiasts might concede to some form of election, (although many of them don't), saying in effect that God elected someone because they chose to believe on Christ. What this does is make his election based upon what someone else has done, rather on his own sovereign choice. This makes election dependent on the decision of the individual.

But it is very clear that we have been called according to his purpose. *“To them who are the called according to his purpose.”* Romans 8:28b And our calling is but one aspect of the entire process that was set in motion when he elected us according to his purpose. *“Knowing, brethren beloved, your **election of God.**”* 1 Thessalonians 1:4 *“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because **God hath from the beginning chosen you to salvation** through sanctification of the Spirit and belief of the truth.”* 2 Thessalonians 2:13 Purpose > Election > Foreknowledge > Predestination > Setting Apart > Calling > Justifying > Glorifying.

Paul is very clear in this matter, when he wrote that our election is not based upon our **desire** or will, or on our **effort** or trying, but solely upon God's grace and mercy. *“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”* Romans 9:16 *“It does not, therefore, depend on human **desire or effort**, but on God's mercy.”* NIV

T. Total Depravity

Total depravity doesn't mean that every person is a raging homicidal maniac, but that fallen man in his natural state is totally unable and unwilling to do anything about his spiritual condition before God. It means that every aspect of our humanity has been infected, corrupted and affected by sin: the body, the intellect, the emotions and the will.

U. Unconditional Election

The unconditional election of people by God is found all throughout the Bible, but it is so hard for us to accept it for it would mean not the end of our faith, **but the end of our works, our efforts and our pride**. God elects, he chooses people to be saved freely and sovereignly according to his own purpose and grace apart from any works, activity or merits of the ones he has chosen.

L. Limited Atonement

When we look at the doctrine of limited atonement some misconstrue it to say that what is meant by it is that a non-elect person couldn't get saved even if he wanted to! But that is not what it means at all.

Others will misconstrue it to mean that Christ died only for the sins of the elect, that is, his atoning death on the cross paid the penalty only for the elect's sins, but not the sins of the world! And that is not what it means either.

It means that the redeeming work of Christ on the cross had as its end and goal the saving of those whom God had chosen, that Christ died specifically for those whom the Father had chosen and given to him. And in so doing he paid the penalty for the sins of everyone else.

I. Irresistible Grace

Says that **the work of the Holy Spirit never fails in bringing the elect to saving faith in Jesus Christ; it never fails to reach its object of saving those whom God has chosen!** It says that one can resist the grace of God, and most if not all do to some degree or other, but they will not be successful. **In the end God's grace will override our resistance and he will prevail.**

Irresistible Grace means that **the work of the Holy Spirit never fails in bringing the elect to saving faith in Jesus Christ;** it never fails to reach its object, just as the resurrecting act of Jesus Christ on the last day will not fail to raise from the dead every single person given to him by the Father. *“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”* John 6:39 It means that **the wooing work of the Holy Spirit in reference to the elect destroys all the opposition they may have to believing in Christ resulting in them fully trusting Christ as their Savior.**

A look at the dynamic behind this is the drawing of men to Christ. *“And I, if I be lifted up from the earth, will **draw** all men unto me.”* John 12:32 *καγω εαν υψωθω εκ της γης παντας **ελκυσω** προς εμαυτον* The **all, pas,** refers back to the group Christ was talking about in John 6:37, *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”* **It is this group of people that are being drawn to Christ!**

Now the word for **draw** is *helkuo* and it referred to two things back in those days; the drawing of fish in a net to the fisherman, or the drawing power of a magnet. Even though **all the fish want to get away**, and even though **some of them do get away** from the net, **there will always be those who do not escape** and are taken by the fisherman.

When we look at the drawing power of a **magnet** we think what a mystery! How does it do that? Yet it does! Here is this magnet having some inexplicable power that draws the iron filings to it. Yet it does not draw wood to it, or water, or fire and so many other things on earth. It draws only certain things to it. Is this not a picture of the elect? **Why is it that only the elect are drawn to Christ and the others aren't?** Some even go in the opposite direction. Can we not see that Christ is like a magnet, the Holy Spirit is the drawing power drawing the elect to Christ like iron filings inexplicably being drawn to Him?

Can we not see this? Or are we too proud to see it? The iron filings did not choose to come to the magnet any more than the fish choose to come to the fisherman. In both cases **they were drawn to the source**. Yes, the elect may resist the grace of God in coming to Christ, but the power and love of the Holy Spirit overcomes all resistance they may have and they continue to be drawn to the Son where he saves them. For some, it's no, no, no all their lives, then one day it's a wonderful yes.

P. Preservation of the Saints

The preservation of the saints means that the believer in Christ will be kept in faith, in the grace of God, in the standing of righteousness, that is, they will be kept saved by the unconquerable power of God till they stand before in him in glory in their resurrection bodies. **It means that Christ will not lose one of them!** The preservation of the saints means that **God** is the one who is able to keep us from falling and present us without fault and with great joy before him. *“Now unto **him** that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,”* Jude