

CONCERNING PHILIPPIANS ONE & SIX

Whenever a soul responds penitently to the Spirits work of conviction and receives an experience in Salvation grace, then no matter how shallow in depth their initial experience in saving grace may have been, yet if the eternal Father is fore-viewing a finished vessel as an end result of that particular Salvation experience, it may then properly be said, that he has "begun a good work" in such an individual, and that he will also perform that good work which he has begun, "until the day of Jesus Christ."

At some point in time this hidden knowledge is apprehended by the Lord Jesus Christ (we think that this may occur at the time of the individuals conversion, but we could use some assistance on this particular point.) Not only is it infallibly ordained that the Lord Jesus will keep such individuals until the end of their earthly life, and then bring them up in glory in "the day of redemption" but as one of our spiritual brethren [Terry Baker] once said; with God "its already done", that is, the calling, the justification, and the glorification of the elect individual.

On the other hand, no matter how great the depths into which the penitent soul plunges in their initial experience in grace, (this has no determinant bearing on whether their Christian journey will end victoriously, or end in defeat) unless the eternal Father foresees a finished vessel, then this individual will eventually fall away from such an experience.

Some individuals quickly fall away from their Salvation experience, and it can then be known for certain that the eternal Father had not foreseen (as a result of that particular experience) a finished vessel in these individuals. This however, does not at all preclude that such a person will return at a later time and then be received into an experience of saving grace, under a divine ordination to eternal life.

John 6:37 tells us plainly (in its rather unpopular 1st. clause) that those in whom God the Father sees a finished vessel will infallibly come to Christ, but this same verse (last clause) simultaneously gives an infallible guarantee in the words of the Son of God himself, that ALL who come will be received (regardless of any negative outcome which a consultation with foreknowledge might reveal), this of course, in the rather popular last clause.

There are a couple of acknowledgments which are essential to the proper theological assimilation of this (title) Scripture verse. First it must be acknowledged that the elect are "ordained to eternal life" and that this said ordination to eternal life is that which seals their election. Also it must be acknowledged, that the elect are not just a certain number of unspecified (anonymous) individuals, who will contemporaneously be chosen on the basis of anything which they may do. Lastly, it must also be acknowledged, that the elect are absolutely elect, (in every sense and from every perspective which can be placed upon this word without breaking the rules of right grammar) and that they also are sealed in a mutual contract which exists between the eternal Father and the eternal Son, a fairly good number of Scriptures could be drawn upon here, but 1Pet.1:2 and 11Tim.2:19 should be enough.