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**사도바울의 로마서 공부- 25 (개혁교리 특강 – 캘빈주의 5대 교리 요약) – 4부

캘빈주의 5대 교리**
**1. 사람의 전적부패**
가. 사람은 의와 거룩함으로 창조되었다. 하지만 아담의 타락때문에 하나님의 언약에 따른 저주로 부패하였다, “네가 정녕 죽으리라!” (에베소서 4:24; 창세기 2:17b; 2:16-17; 전도서 7:29)

나. 그렇다고 하여, 하나님의 저주를 받았으니 하나님께서 창조시에 지정하신 독특한 도덕적 존재로서의 사람이 가진 도덕적 책임마저 사라지거나, 더 이상 의미 없어진 것이 아니다. 이 지구상의 여타 존재와는 다르게 사람만이 영을 가진 영적 존재로서, 하나님의 모습과 형상을 닮은 것은 변함이 없고, 단지 그 영혼이 속속들이 부패하여 진 것일 뿐이다. 따라서, 여전히 도덕적인 존재로서, 사람은 자신의 모든 택함이나, 결정이나, 행위에 대한 도덕적인 전적책임을 진다. (창세기 1:26-27; 로마서 2:14-16)

다. 사람의 자유의지가 부패하여져, 오직 악을 행하려 하여, 더 이상 그의 온전한 자유의지가 존재하지 않는다. 그의 의지는 되려, 유일하고 참된 하나님, 자신의 창조주를 믿을 수도 없고, 또한 믿지 않으려 한다. 따라서, 사람은 외부로부터 오는 원인이 없이는, 즉 외부의 영향을 받지 않고는, 자기 스스로 완전하고 자유롭게 참되신 유일한 창조주 하나님을 택하고, 믿을 능력을 잃어 버렸다. (창세기 6:5; 로마서 3:10-12; 로마서 8:7; 고린도전서 2:14)

2. 무조건적 선텍

가. 하나님의 선택은 하나님의 구원과 구별된다. 즉 하나님께서는 일부의 사람들을 구원하시려, 먼저 선택하신다. 따라서 신적 선택이 하나님의 사람을 구원하심에 선행한다. 신적선택은 이 세상을 만드시기 전부터 이미 이루어 진 것으로, 영원 전에 이루어 졌다. 하지만, 사람의 구원은 창조된 시공간 속에, 하나님의 영원하신 선택의 경륜에 따라 역사 속에서 이루어 진다. 영원 전에 선택된 사람은 그의 일생 중에 어느 순간, 선포된 복음을 듣고, 자신의 죄를 회개하고, 복음이 계시한 메시야 (그리스도)를 주님과 구원자로 믿는다. (에베소서 1:4; 로마서 10:9-10)

나. “선택”은 전적으로 하나님께서 하시는 일이다. 모든 인류 가운데서 하나님께서 일부를 택하셨다. 하나님께서 택하신 경륜(계획)을 사람이 어찌 해 볼 수 없다. 죄 가운데 태어나는 것이 사람이기에, 영원 전부터 선택하신 경륜에 따라 하나님께서는 시간이 되매, 일부의 사람들을 구원하시는 유일한 분이시다. 그 누구도 하나님을 스스로 택하거나, 믿을 수가 전혀 없다. 사람을 택함은 전적으로 하나님께만 달려있다. (로마서 8:7-8; 3:23; 에베소서 2:1)

다. 하나님께서 “먼저 아심”(예지)이란 하나님께서 일부의 사람만을 영광 중에 택하셨음을 영원 전에 미리 아신다는 뜻이다. 하나님께서 영원 전에 일부의 사람들이 “믿음”을 가졌음을 미리 아신다는 뜻이 아니다. 되려, 하나님의 예지란, 영원 전부터 자신만이 온전히 택하고 구원하시려, 그 결과로 자신과 친밀하고도, 사랑하는 관계를 가질 일부사람들을 미리 아신다는 뜻이다. 달리 말하자면, 믿음이나, 회개등등의 것을 일부 사람들이 가질 것을 영원 전부터 하나님께서 미리 아시고, 그것들을 토대로 그들을 택하심이 아니라, 반대로, 하나님께서는 영원 전부터 일부의 사람들을 택하사, 그들에게 회개하는 심정과 믿음을 주실 사람들을 미리 아신다는 것이다. 일부사람들이 회개하고 믿음을 가진 것은 신적선택의 원인이 아니라, 그 선택의 결과에 지나지 않는다. (데살로니가후서 2:13-14; 사도행전 13:48; 로마서 9:11-13; 로마서 9:15-16; 요한계시록 13:8; 17:8; 요한복음 6:44)

라. 이제 우리는 두 입장들 중에 하나를 선택해야만 한다. 캘빈주의이거나, 알미니안주의이거나 이다. 즉 하나님께서 전적으로 사람을 선택하사 영원한 구원에 이르게 하시든지, 사람들이 스스로 의지력을 발휘하여 그리스도께로 오는 자력구원을 이루든지 둘 중의 하나만이 진실이다. (요한복음 1:12-13; 요나 2:9)

주요 공부과제: 1) 사람들을 택하사 그리스도께로 이끔을 하나님께서 하시나, 사람 스스로가 하나?

2) 중생하지 않은 상태에서 사람 스스로 하나님을 믿어 구원받을 수가 있나?

3) 사람의 전적부패 때문에 사람이 하나님을 믿을 능력을 상실하여 구원에 이르지 못함이 사람의 전적책임인가 아니면 하나님 전적책임인가?

Study on the Apostle Paul’s Letter to the Romans – 24 (Special Session on the Calvinism – 5 Points - Part 4)

Five Points of Calvinism

1. Total Depravity

a. Man is created in righteousness and holiness, but because of the Fall, becomes corrupt due to God’s promised curse, “You will certainly die.”

“ And the LORD God commanded the man, “You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” (Genesis 2:16-17)
“This only have I found: God created mankind upright, but they have gone in search of many schemes." (Ecclesiastes 7:29)

“and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.” (Ephesians 4:24)

b. It does not mean man’s moral responsibility as God-appointed moral agent is diminished or annulled due to God’s curse. His soul is corrupt in every way, yet it is still a unique spiritual entity after God’s image and likeness unlike any other creatures on earth. As a moral agent, still he is responsible for all his choices, decisions, and actions.

“26Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 God created man in His own image, in the image of God He created him; male and female He created them.” (Genesis 1:26-27)

“ (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law. 15 They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.) 16 This will take place on the day when God judges people’s secrets through Jesus Christ, as my gospel declares.” (Romans 2:14-16)

c. Man’s free will becomes corrupt and inclined to do only evil, thus no more it is free and able believe in the only true God, the Creator. Therefore, man is no more uncaused or uninfluenced to be perfectly free to choose and believe in the only true God, his Creator.

“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.” (Genesis 6:5)

“ As it is written: ‘There is no one righteous, not even one;
11 there is no one who understands; there is no one who seeks God. 12 All have turned away, they have together become worthless; there is no one who does good, not even one.’” (Romans 3:10-12)
“ The mind governed by the flesh is hostile to God; it does not submit to God’s law, nor can it do so.” (Romans 8:7)

“ The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.” (1 Corinthians 2:14)

2. Unconditional Election

a. God’s election is NOT GOD’S SALVATION. God elects certain people to salvation. Divine election precedes His salvation. The divine election is before the foundation of the world, that is, eternity. But the salvation is taken place in created time and space in history according to the decreed election of God. A person elected from eternity will confess his/her sins and believe in the Messiah (Christ) as the LORD and Savior preached in the gospel at certain time in his life.

“ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before [d]Him. In love,” (Ephesians 1:4)

“9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” (Romans 10:9-10)

b. “Electing” is solely God’s action. God elects or chooses certain persons out of all human race. Man has nothing to do with this divinely electing decree of God. All men are born dead in sin, so God is the only one to save some unto salvation in time following His decreed election in eternity. No man has an ability to choose God and believe in Him on his/her part. God is the one choosing or electing.

“because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God.” (Romans 8:7-8)

“for all have sinned and fall short of the glory of God,” (Romans 3:23)

“And you were dead in your trespasses and sins,” (Ephesians 2:1)

c. In His divine “foreknowledge”, God predestines some persons to salvation in glory. His foreknowledge is not fore-knowing “faith” in some persons from eternity. Rather His divine foreknowledge is fore-knowing some people from eternity in terms of His loving and intimately electing relationship to them solely initiated and completed by Him alone. In other words, God’s choice of particular persons (sinners) is not based upon any fore-seen faith-response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives repentance and faith to each individual whom He elected from eternity. Those particular persons’ responses are the result, not the cause of God’s election.
“But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.” (2 Thessalonians 2:13-14)

“When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.” (Acts 13:48)

“for though the twins were not yet born and had not done anything good or bad, so that God’s purpose according to His choice would stand, not because of works but because of Him who calls, 12 it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” 13 Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.” (Romans 9:11-13)

“For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.” (Romans 9:15-16)

“ All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.” (Revelation 13:8)

“The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.” (Revelation 17:8)

“No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.” (John 6:44)

c. Now we must take either position, the Calvinistic view or the Arminian one. Either God saves men by electing them unto eternal salvation or men save themselves by willing themselves unto Jesus Christ.

“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.” (John 1:12-13)

“But I will sacrifice to You. With the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD.” (Jonah 2:9)

Study Questions: 1) Who has the sovereign will to choose and elect peoples to save to Christ Jesus, God or men?

2) In unregenerate condition, can any man believe in God by himself to be saved?

3) In man’s total depravity, is man responsible for his inability to believe in God for his salvation, or is God
responsible for that?