

Durenda Johnson

The excerpt, Calvinism, and Problematic Readings of New Testament Texts Or, Why I Am Not a Calvinist by Glen Shellrude addresses the issues with the theological determinism framework. Calvinism believes every single thing that takes place God-ordained, whether it be good or bad. Calvinists have complete confidence that each event comes to pass because God choreographs it. The text depicts Calvinist is persuaded by the idea of 'compatibilistic freedom' in which one does not have a free will, and one will always make the selection God-ordained. Shellrude makes it clear "They rarely discuss the implication of deterministic theological framework for the interpretation of other New Testament texts." Shellrude indicates Calvinist use three applications for explanation to the warning text. The first warning pertains to the "loss of reward, not salvation"; the second warning deals with those who are not the selective believers, the third warning is based on the manner God uses to grantee the elect do not engage in apostasy.

Shellrude points out all three applications do not take into consideration the historical view of the context in which the cautioning of apostasy was express and compose. Shellrude alludes to if the danger of apostasy were accurate, the first-century listeners would of giving some indication of it. Shellrude explains, "the real problem for using these texts as Scriptural evidence for theological determinism is that when viewed in the total context of the OT, a Calvinist interpretative frame work is contextually unsupported and results in counterintuitive and ahistorical readings of thousands of Old Testament texts and many different kinds of material..." The text call attention to the theological determinist view on the temptation of a believer one receives general grace while another in return receives effectual grace. Calvinist claims, "general grace" is not extended because God does not ordain a Christian to resist.

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The excerpt, *All Are Elect, Few Are Elect: Understanding New Testament Election Language* by Glen Shellrude, explains the difference between the Arminian and the Calvinist views on the election of language in the New Testament. Shellrude claim deals with the focal point on the idea of the gracious initiative," which is based on an individual position as a believer. According to, Shellrude, "Election language affirms that in love and grace God has taken the initiative to reach out, to invite, to extend the grace that enables a response of faith, and brought into his family all who say yes to his gracious invitation, to his election." The text indicates the election language was formed in the Old Testament and later used in the New Testament by Jesus in the initial church. The Calvinist believe in the Old Testament view of the unconditional selection. Shellrude points out, "Calvinist assume a straightforward of meaning so the election language in the New Testament describes God's unconditional selection of a subset of humanity for salvation. "

Shellrude indicates the New Testament show "God's redemptive initiative," which is now extended to all people that respond to the gospel by faith. The text depicts there is a new appreciation for the elect language which enable the people of God to no longer be define by nation of Israel, but now by one's choice to accept the Gospel. More importantly Shellrude reports Jesus made it clear that the gospel was available to all people who responds to God's grace positively. Believers in the New Testament are described as God's beloved, adopted, called, and elect. The text confirms the position of 'beloved ' is only reserved for the people that react in response to God's love. Shellrude call attention to the position of adoption and emphasizes it is possible for all who willingly embrace the Gospel.

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The excerpt, *The Freedom of God in mercy and judgement: a liberation reading of Romans 9:6-29* by Glen Shellrude indicates Paul view the children of Israel as God's covenant people.

Shellrude examines the claim, "After enumerating Israel's privileges as God's covenant people in Romans 9:1-5, Paul states, 'It is not as though God's Word had failed'(9:6a)."

In the text Paul mentions a number of things within the scripture, but it is not clearly visible to understand his argument. Romans 9-11 has to be explained in a broader context. Romans 9:6-23 is frequently use to support the Calvinist claim of theological determinism and predestinarian. Shellrude indicates "Calvinist interpreters understand divine hardening as prior to and the ultimate cause of human unbelief while those in the Arminian -Wesleyan tradition understand hardening as God's judgement on prior beliefs."

Shellrude makes it clear in the text that God is free to do as he please. God decides who become sons and daughters. Those who willingly respond to God's grace in Christ Jesus accepts. Shellrude discusses four points that Paul makes within the text. God is not obligated to Abraham's natural descendants nor to see to it that they respond to the Gospel. Second, God can act as he pleases and uses a hardened heart to achieve his purpose. Third, God made use of the children of Israel's unbelief, which enabled the Gentiles to hear the preaching about Jesus. The fourth point, God can show mercy to many as he feels like doing so, and he chose to do it for the Gentiles. Although they were not the physical descendants of Abraham, God still chose to make a covenant promises with them. Shellrude indicates another case of the hardened heart is Pharaoh being used for God's purpose. The overall point that Shellrude makes is "when the present situation is viewed from this perspective, God's Word has clearly not failed."

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The excerpt, *The Structure of Revelation* by Glen Shellrudes, describes the approach to reading the book of Revelation. Shellrude points out, to look at the structure, the symbolic character of the language, and the genre of the literature, which is the apocalypse. Shellrude points out six conclusions. Chapter 6-19 deals with the five different views of eschatological tribulation. Revelation 6-19 has three sections; it consists of seven seals, seven trumpets, and seven bowls. The text deals with the anti-Christ order as well. The text indicates the focal point should begin with the arrangement of the five distinct parts and the train of thought within each. Second, the set of symbols are different in Revelation 6-19. Shellrude depicts the parallel material in the interpretation of Revelation is significantly important due to the literary context and the individual selection of the book.

Third, all five distinct parts end with the vision of the eschaton image, and the three sections of the trumpets end with the rejoicing of the final event in (11: 15-19). Also, it shows the vision of the final judgment of the unbelievers. The bowl section with the symbols represents the last event in the world. Shellrude notes “the other four sections conclude with an eschaton image would support the interpretation that the seventh trumpet is also about the eschaton itself.” Fourth, the text depicts most likely the “six trumpet and the six bowl” represents weather conditions, and the six seal can possibly be about the war or judgment of climatic. The fifth seal deals with God’s vindication of those that were killed due to their belief in Christ. Shellrude makes it clear “the principle of recapitulation in understanding the structure of Revelation needs to be understood in terms of each of the five sections providing a different kaleidoscope of images that portray the same period from various perspectives.” The text shows the final picture of the coming of Christ to judge the anti-Christ at the eschaton all five distinct parts indicate it.

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In the excerpt Can God's Law Change, David Instone Brewer discusses what was necessary effective in the early culture in the Old Testament are not effective in today's culture. The reason being our culture is absolutely different, and the same rules do not apply. In fact the law of the Old Testament in today's world can be harmful. God has not altered his thinking but changed his approach to accomplish the same purpose in the lives of his people within today's society. Brewer points out, "Not much has changed, but ethically everything has changed. For women are to wear head covering. Brewer illustrate, "Should women cover their heads in church? Everyone agreed, from the emperor to a street cleaner, from the Jewish high priest to a drunk priest of Bacchus: all respectable women wore head coverings in public. But that changed too." The law of head covering can be problematic today, the reason being many cultural traditions have changed over time, and many disagree with head coverings now.

Another point Brewer builds on is "Jesus and the early Christians changed the laws of the Old Testament much more. Jesus ruled out polygamy, which the Old Testament allowed and even encouraged for a childless widow..." Jesus did away with the rules to imposes different ones to benefit the culture today. For example, a widow no longer has to marry a brother in law and have a child with him. Within the text, it indicates Paul went even further to repeal the law a "widow could marry whomever" she, please. Brewer indicates "God principles are unchangeable." He alludes to the law of God changes due to circumstances. Today in society people are able to worship whatever day they like whether it be a Saturday or Sunday. Both days are acceptable there is no required rule. The text depicts God wants everyone to have mutual respect for one another and according to church dress code one should demonstrate it. For as a woman a head covering does not have to be worn it depends on the culture one belong to.

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In the excerpt Ending Slavery, Brewer talks about the Old Testament permitted slavery, but up to a certain point. The New Testament agreed upon slavery. However, it did not authorize the slave trade. Within the text, it depicts God pushes society on the same path to do away with slavery and to treat all people equal. Brewer indicates the church did not outlaw slavery right away. In fact, slavery went on for hundreds of years. The fight against slavery did not happen until the eleventh century. There are many accusations made about the Bible that pertains to slavery. People fail to interpret the Bible correctly and believe God approved of slavery when that was not the case. Brewer points out, "Instead of condoning slavery, the Bible shows us that God's plan was to gradually push the Jews and Christians toward renouncing it, first by establishing rights for slaves and then by pointing out that all human are equal."

The text specifies that slaves were not to be ill-treated according to the law in the Old Testament times. Brewer points out, Israelites freely gave themselves over to be slaves. It was a cultural practice. The reason being it was the only means to borrow money to be able to give a dowry or gift for the daughter's marriage. In the text, it depicts the slaves were paid upfront and work for six years to pay off one's debt for the dowry. Another point Brewer drive home in some cases the Israelites obtained slaves by the way of war between other nations and defeating. In the New Testament the Roman law allowed slaves to become property without human rights. Once the fall of AD 70, there was a law put in place by Jews, which did not allow them to become slaves anymore, voluntarily or by debt. Paul was unable to tell Christians to free their slaves because the Roman law forbade it. Brewer indicates Paul was able to condemn slave-trading overall by (1 timothy 1:10). Brewer alludes to the law which concerns slavery are not abiding due to it only mirrors the culture of that period, as well as God, wants equality for all humans.

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The excerpt Alcohol and Other Drugs by David Instone- Brewer expresses that in biblical times, it was prevalent that people drink. However, the Bible condemns those who did not drink in moderation and became drunks. Brewer argues that alcohol statistically causes twice the deaths by car accidents, illnesses, and violent behavior. The text depicts in the Bible alcohol was a link to brawls and affected a person's thinking as it does today in society. Also, the text indicates the priests and Nazirites were legally bound by the law, which prohibits them not to drink because it may just lead to a disaster. Brewer points out, "Two types of people were banned from drinking alcohol in the Old Testament: on duty priests and Nazirites."

Brewer clearly speaks about the countercultural command which suggest a believer to take a stance against drunkenness. Although surrounded cultures in the Old and New Testaments got drunk, it is imperative to know that the Bible caution believers then and even now in modern-day in age to stay clear of getting drunk and using addictive drugs. According to Brewer "There are clear warnings in the Bible against getting drunk, as blunt as 'Do not get drunk'(Eph 5:18). The reason being the Bible presents two moral principles, which are to direct the believer behavior. To keep ones' temple rid of toxic waste, for example, intoxicate oneself with alcohol harms the body as well as masters one's thinking. In the same manner, drugs that are addictive harms the body and govern the mind of a person and cause detrimental behavior. Brewer reports, "Peter and Paul give us some clear motivations for avoiding drug misuse 'Your bodies are temples of the Holy Spirit... You are not your own; you were brought at a price (1 Cor 6: 19-20). So whether it be alcohol, cigarettes, marijuana, cocaine, heroin, or even large amounts of coffee can be potentially harmful because it can alter one's behavior and "tell the body to be awake when it wants to sleep." A believer must remember our bodies are a temple for the Holy Spirit.

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According to the excerpt Find Fixed Morals for a Changing World, Brewer talks about the Old and the New Testament believers differ. Even today, for modern-day Christians, times are certainly different and specific rules are changeable. Brewer points out, "We need to find some way to distinguish commands that were made for a certain time or culture." The text indicates first and foremost the way to do so is by timeless categories, which are countercultural commands, nonuniversal, and culture reflecting, are used to know what is appropriate this day and time. Brewer indicates to differentiate what is timeless you must make a comparison between the Old and the New Testament in order to know which command no longer apply. Brewer argues that God set his people apart to live differently and not to mirror the surrounding cultures and to take a stance against it. Within the text this illustrate countercultural. In fact, this command is changeless even today a believer must do the opposite in the present day culture in order to demonstrate the obedience of Christ which indicates a stance within society.

Brewer examines universal, culture- reflecting commands which mirrors modern day cultures, which is timeless. According to Brewer "The Bible have many commands that reflect the cultures of both Old Testament and the New Testament and also cultures in our times. The text makes it clear any rule that is previously universally " followed by all societies will no doubt apply in all future societies." One in particular is the rules against theft and murder. On the other hand, Brewer discuss non-universal and culture reflecting commands that imitate one set of cultures, but differ in another. For example, just like head coverings was worn in the Romans culture does not necessary mean in the modern world it serve the same purpose. Christians in the Old Testament were not filled with the Spirit of God and was only able to worship outwardly. Christians benefit from the changeable command today because the Holy Spirit dwell within.

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The excerpt *Is Gluttony a Sin*, Brewer explains the difference between both Testaments views on glutton. In the Old Testament people was killed and the church indicated it was a mortal sin. Brewer points out, "The Old Testament had a clear though serve solution: death." The text depicts in the Old Testament there was literally nowhere to incarcerate people for a period of time; due to there was no materials could refrain anyone. So the son who committed a crime was put to death by the community. Within the text Brewer indicate a wayward child parents went to the elder because the child had become potentially harmful. The parents recognized the child ways could no longer be overlook.

Moreover, the text show what took place in the first century. In the New Testament the church did not take heed to severity of glutton. The church did not apply the law but failed to in force it. Brewer direct one's attention to the New Testament greed and gluttony. Paul letters exhibit the sexual immorality and idolatry sin within the Corinth church. The Romans engaged in all types of sin nothing was exempt they had plenty banquets to satisfy one's flesh by overeating and overdrinking. The Romans would form alliances with political groups, business partners, family, and friends at the feast Romans and would indulge engage in sexual immorality with the hired help. Brewer depicts Romans over eating cause them to vomit. This happen especially when a host would want to show off at the banquet it was saw as "endless." Brewer, states "It was rude to refuse, so Romans perfected the art of making themselves vomit." In the texts it talks about even today in modern times people still are glutton. In fact, humans suffer at the hand of other humans because of greed, money, and power play a significant role in it. Today's world gluttony is not timeless because the law has change and is saw differently. Brewer reports "we no longer use force we now employ laws and taxes to influence people's consumption."