**Topic:** Death and the Afterlife

**Option:**
**Essential Richer Reading –** you must read this for your lessons ☐
**Recommended Richer Reading –** advised as it would enhance your understanding further ☒
**Further Richer Reading –** widening your knowledge beyond A-levels ☐

**Richer Reading title:** Bible extract – Ephesians 1: 3-12 and John Calvin

**Type:** Bible Passage and text from Calvin

**Reading intention:** *(importance of the text, what students will gain from it)*
- Important to understand examples of where Christian doctrine derives from
- Will gain insight into protestant views on predestination and limited election
- Gain skills breaking down and understanding primary texts both Biblical and Academic.

**Core content to take away:**
- Limited election and where this doctrine is derived from
- Issues with predestination and human will
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**Exam help…**
- To be able to refer to both scripture and Christian doctrine interchangeably and explain the origin of Christian doctrine
- To utilise the weaknesses of limited election to formulate logical critical arguments

**Task for this reading:**
1. Annotate this Bible passage sentence by sentence or verse by verse.
2. Read Calvin's views on death and the afterlife. Annotate key ideas sentence by sentence.
3. Create a small table identifying key ideas taken from Ephesians about death and the afterlife and key ideas from Calvin.

| Ephesians | Calvin |
|---|---|
| | |

4. Identify 3 problems that arise from Calvin's limited election.

We are told in the first verse of Ephesians that it was written by “Paul, an apostle of Christ Jesus by the will of God” (1:1). This book is an epistle, meaning it is a letter, and Paul wrote this particular letter while in prison in Rome.

> **Ephesians 1:3-12** [3]Praise be to the God and Father of our LORD Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. [4]For he chose us in him before the creation of the world to be holy and blameless in his sight. In love [5]he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will- [6]to the praise of his glorious grace, which he has freely given us in the One he loves. [7]In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace [8]that he lavished on us. With all wisdom and understanding, [9]he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, [10]to be put into effect when the times reach their fulfillment-to bring unity to all things in heaven and on earth under Christ. [11]In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, [12]in order that we, who were the first to put our hope in Christ, might be for the praise of his glory.

Calvin Wrote:

> “Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny: but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is pre- destinated either to life or to death. . . .
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> Though it is sufficiently clear that God, in his secret counsel, freely chooses whom he will, and rejects others, his gratuitous election is but half displayed till we come to particular individuals, to whom God not only offers salvation, but *assigns* it in such a manner that the certainty of the effect, is liable to no suspense or doubt."
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> " In conformity, therefore, to the clear doctrine of the Scripture, we assert that, by an eternal and immutable counsel. God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irrehensible, but *incomprehensible* judgement...
> — *Institutes* III, ch. 21.