

Unconditional Election

Good evening.

We continue in our study - WE ARE PROTESTANT- with our second installment of the Doctrines of Grace.

As a reminder the Doctrines of Grace or what has come to be known as the 5 Points of Calvinism is a response to the 5 points of objection that the disciples of Jacobus Arminius brought against the doctrine of the Reformed Church of the Netherlands.

Their objections aka The Remonstrance were answered at the Synod of Dort. They have come down to us in an acronym we know today as TULIP.

Although the acronym represents the monergistic position of Reformed Theology, it by no means is a full and robust expression of Reformed or Calvinistic Theology.

For a fuller and more robust expression of Reformed Theology I direct you to the Reformed Confessions, Creeds and Catechisms.

Ie. The 3 Forms of Unity, The Belgic Confession, the Heidelberg Catechism and the Canons of Dort, The Westminster Standards, The London Baptist Confession of 1689, The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles) of the Church of England as well as others.

We are using TULIP as a format to give an introduction and an explanation of what we believe to be the biblical expression of how God saves and keeps sinners.

Last week Pastor Barry taught us the doctrine of total depravity.

To review he established from the Scriptures that man is dead in his trespasses and sin and that he is without hope in this world apart from the grace and mercy of our compassionate God. If you haven't listened to his teaching I encourage you to go to our website or Sermon Audio and listen.

Now as we begin I want to give you my Presuppositions:

My **first** presupposition is:

1. God is Sovereign

1 Chronicles 29:11-12 - "11 Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

12 Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all."

2 Chronicles 20:6 - and said, "O LORD, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand you."

Psalm 22:28 - "For kingship belongs to the LORD, and he rules over the nations."

Psalm 115:3 - "Our God is in the heavens; he does all that he pleases."

An example of God's sovereignty is found in:

Proverbs 16:33 - "The lot is cast into the lap, but its every decision is from the LORD."

Grandson - DGB - "Man rolls the dice, but God puts the spots on them."

My **second** presupposition is:

2. The Bible is God's Word

"Let us receive nothing, believe nothing, follow nothing which is not in the Bible, nor can be proved by the Bible." (J.C. Ryle)

2 Timothy 3:16 - "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,"

My **third** presupposition is:

3. Man according to Scripture is a sinner and under the wrath and condemnation of God.

Man according to Scripture was created good but rebelled and sinned against God

Man is spiritually dead

Man has a Darkened Mind and a Corrupt Heart

Man is in Bondage to Sin and Satan

Man is unable to Change

Romans 3:10-20 - "10 as it is written: "None is righteous, no, not one;
11 no one understands; no one seeks for God.

12 All have turned aside; together they have become worthless; no one does good,
not even one."

13 "Their throat is an open grave; they use their tongues to deceive." "The venom of
asps is under their lips."

14 "Their mouth is full of curses and bitterness."

15 "Their feet are swift to shed blood;

16 in their paths are ruin and misery,

17 and the way of peace they have not known."

18 "There is no fear of God before their eyes."

19 Now we know that whatever the law says it speaks to those who are under the
law, so that every mouth may be stopped, and the whole world may be held
accountable to God.

20 For by works of the law no human being will be justified in his sight, since
through the law comes knowledge of sin."

There - now that I have given you my presuppositions, let me
give you some definitions:

Definitions of Unconditional Election:

God elects those who are totally depraved and are not able to exercise their fallen
wills to believe in Christ. God elects them on the basis of His sovereign good
pleasure, conquering their wills so that they are made willing to exercise faith in
Christ for salvation.

Another definition of Unconditional Election by John MacArthur:

“In the broad sense, election refers to the fact that God chooses (or elects) to do everything that He does in whatever way He sees fit. When He acts, He does so only because He willfully and independently chooses to act. According to His own nature, predetermined plan, and good pleasure, He decides to do whatever He desires, without pressure or constraint from any outside influence.”

Excerpt From: Steven J. Lawson. “Foundations of Grace.” Reformation Trust Publishing, 2006.

Joel Barnes defines Unconditional Election:

“The doctrine of election declares that God, before the foundation of the world, chose certain individuals from among the fallen members of Adam’s race to be the objects of his undeserved favor. These, and these only, he purposed to save. God could have chosen to save all men (for he had the power and authority to do so) or he could have chosen to save none (for he was under no obligation to show mercy to any) - but he did neither. Instead, he chose to save some and to exclude others. His eternal choice of particular sinners for salvation was not based upon any foreseen act or response on the part of those selected, but was based solely on his own good pleasure and sovereign will. Thus, election was not determined by, or conditioned upon, anything that men would do, but resulted entirely from God’s self-determined purpose.

Those who were not chosen for salvation were passed by and left to their own evil devices and choices. It is not within the creature’s jurisdiction to call into question the justice of the creator for not choosing everyone for salvation. It is enough to know that the judge of the earth has done right. It should, however, be kept in mind that if God had not graciously chosen a people for himself and sovereignly determined to provide salvation for them and apply it to them, none would be saved. The fact that he did this for some, to the exclusion of others, is in no way unfair to the latter group, unless of course one maintains that God was under obligation to provide salvation for sinners - a position which the Bible utterly rejects.

The act of election itself saved no one; what it did was to mark out certain individuals for salvation. Consequently, the doctrine of election must not be divorced from the doctrines of human guilt, redemption, and regeneration, or else it will be distorted and misrepresented. In other words, if the Father’s act of election is to be kept in its proper biblical balance and correctly understood, it must be related to the redeeming work of the Son, who gave himself to save the elect,

and to the renewing work of the Spirit, who brings the elect to faith in Christ."
(Close quote)

Charles Spurgeon in his book "On Calvinism" has stated:

"John Newton used to tell a whimsical story, and laugh at it, too, of a good woman who said, in order to prove the doctrine of election, "Ah! sir, the Lord must have loved me before I was born, or else He would not have seen anything in me to love afterwards." I am sure it is true in my case; I believe the doctrine of election, because I am quite certain that, if God had not chosen me, I should never have chosen Him; and I am sure He chose me before I was born, or else He never would have chosen me afterwards; and He must have elected me for reasons unknown to me, for I never could find any reason in myself why He should have looked upon me with special love. So I am forced to accept that great Biblical doctrine."

Excerpt From: C. H. Spurgeon. "On Calvinism." Monergism,

Here is another definition from the Church of England's statement of faith - The 39 Articles - the 17th Article upon Predestination and Election:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He has continually decreed by His counsel secret to us, to deliver from curse and damnation those whom He has chosen in Christ out of mankind and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which are endued with so excellent a benefit of God are called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they are justified freely: they are made sons of God by adoption: they are made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works and at length, by God's mercy, they attain to everlasting felicity."

Excerpt From: C. H. Spurgeon. "On Calvinism." Monergism,

Another quote on the definition of Unconditional Election from the Belgic Confession (Article 16)

Article 16: The Doctrine of Election

"We believe that-- all Adam's descendants having thus fallen into perdition and ruin by the sin of the first man-- God showed himself to be as he is: merciful and just.

He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord by his pure goodness, without any consideration of their works.

He is just in leaving the others in their ruin and fall into which they plunged themselves."

Another definition from The Westminster Confession of Faith (Chapter 3)

CHAPTER 3

Of God's Eternal Decree

1. God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.
2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.
3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.
4. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.
5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory,

out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel."

Now let's make a beeline to the Scripture:

Our God is an electing God. It is God that elects , It is God who chooses, It is God who predestines, It is God who foreordains.

When we examine Scripture we discover how God deals with His creation.

We see that He is active not passive - He is the initiator not the reactor

His elect angels

1 Timothy 5:21 - "In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality."

His peculiar people, Israel

Exodus 6:6-8 - "6 Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.

7 I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.

8 I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"

Deuteronomy 7:6-8 - 6 "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

7 It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples,
8 but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

Deuteronomy 10:12-15 - 12 "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul,
13 and to keep the commandments and statutes of the LORD, which I am commanding you today for your good?

14 Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it.

15 Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day.

Psalm 33:12 - "Blessed is the nation whose God is the LORD, the people whom he has chosen as his heritage!"

Isaiah 43:20-21 - "20 The wild beasts will honor me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people,
21 the people whom I formed for myself that they might declare my praise."

But not only has God chosen Israel He has also elected / chosen from within the nation of Israel the Levites.

Election of the Levites

In Numbers 16 we read of the rebellion of Korah - Korah believed that he and his family should have the right to lead the people, to sacrifice and serve God in ministry.

In Numbers 17 we see that God reveals that he has chosen - elected Aaron and His descendants as those who would serve Him in the ministry of the tabernacle and later the temple.

We read in Numbers 17:5 - "And the staff of the man whom I **choose** shall sprout. Thus I will make to cease from me the grumbings of the people of Israel, which they grumble against you."

God made a choice - and by that choice he did not chose the others.

I do find it interesting that those who oppose the doctrine of Unconditional Election give little thought to God's election in the Old Testament.

When we consider Yom Kippur - the Great Day of Atonement in Leviticus 16 - who's sins did the High Priest atone for when he entered the Holy Place and then went into the Holy of Holies carrying and sprinkling the blood of the sacrifice? Was it not for the nation of Israel - God's chosen people? He was not representing the Amorites, he was not representing the Philistines, he was not the mediator for any of the many Canaanite tribes - He stood in the place of one people and that was the elect people of God - whom God had chosen for Himself.

Individuals to salvation

Psalms 65:4 - "Blessed is the one you choose and bring near, to dwell in your courts! We shall be satisfied with the goodness of your house, the holiness of your temple!"

Matthew 24:24 - "For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect."

John 6:22-69 - "22 On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. 23 Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 24 So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. 25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" 26 Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." 28 Then they said to him, "What must we do, to be doing the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform?" 31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" 32 Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world." 34 They said to him, "Sir, give us this bread always." 35 Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe."

37 **All that the Father gives me will come to me, and whoever comes to me I will never cast out.**

38 For I have come down from heaven, not to do my own will but the will of him who sent me.

39 **And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. Perseverance of the Saints. = Eternal Security**

40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

41 So the Jews grumbled about him, because he said, "I am the bread that came down from heaven."

42 They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"

43 Jesus answered them, "Do not grumble among yourselves.

44 **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 "draws" - the verb is used 7 times in the NT

John 6:44 "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 12:32 "And I, when I am lifted up from the earth, will draw all people to myself."

John 18:10 "Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)"

John 21:6 "He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul (draw) it in, because of the quantity of fish."

John 21:11 "So Simon Peter went aboard and hauled (drew) the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn.

Acts 16:19 "But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers."

Acts 21:30 "Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut."

James 2:6 "But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court?"

In each of the NT uses the action taken is decisive and forceful. It is not a wooing or moral influence that is exerted. We might even go so far to say that is irresistible:)]

45 It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me-

46 not that anyone has seen the Father except he who is from God; he has seen the Father.

47 Truly, truly, I say to you, whoever believes has eternal life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and they died.

50 This is the bread that comes down from heaven, so that one may eat of it and not die.

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?"

53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

54 Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

55 For my flesh is true food, and my blood is true drink.

56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him.

57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.

58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever."

59 Jesus said these things in the synagogue, as he taught at Capernaum.

60 When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?"

61 But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take offense at this?

62 Then what if you were to see the Son of Man ascending to where he was before?

63 It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.

64 But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

**65 And he said, "This is why I told you that no one can (δύναται) come * to me unless it is granted him by the Father." * Romans 8:7-8 - "7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. (☒ - δύναται)
8 Those who are in the flesh cannot please God."**

66 After this many of his disciples turned back and no longer walked with him.

67 So Jesus said to the Twelve, "Do you want to go away as well?"

68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life,

69 and we have believed, and have come to know, that you are the Holy One of God."

John 15:16 - "You did not **choose** me, but I **chose** you and **appointed** you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you."

Acts 13:44-48 - "44 The next Sabbath almost the whole city gathered to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.

46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47 For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were **appointed** * to eternal life believed."

(* τεταγμένοι - τάσσω - to arrange, put in order - perfect middle-passive participle masc. nom. pl.)

Romans 8:28-30 - "28 And we know that for those who love God all things work together for good, for those who are **called** according to his **purpose** (πρόθεσιν).
29 For those whom he **foreknew** (προέγνω*) he also **predestined** (προώρισεν) to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.
30 And those whom he **predestined** he also **called**, and those whom he **called** he also **justified**, and those whom he **justified** he also **glorified**.

(**πρόγνωσιν***) The use of to "know" in the Bible with reference to God often speaks of relationship

* Genesis 4:1 - @Now Adam **knew** (γινῶσκω) Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD."

Amos 3:1-2 - "1 Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:
2 "You only have I **known** (γινῶσκω) of all the families of the earth; therefore I will punish you for all your iniquities." (☞ NASB/NIV - chosen)

Acts 2:22-23 - "22 "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know-
23 this Jesus, delivered up according to the definite plan and **foreknowledge** of God, you crucified and killed by the hands of lawless men."

Romans 11:2-3 - "God has not rejected his people whom he **foreknew**. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?"
3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."
4 But what is God's reply to him? "I have kept **for myself** seven thousand men who have not bowed the knee to Baal."
5 So too at the present time there is a **remnant, chosen by grace**."

* 1 Peter 1:1-2 - "1 Peter, an apostle of Jesus Christ, To those who are **elect exiles** of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 according to the **foreknowledge** (πρόγνωσιν*) of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you."

Romans 9:1-24 - "1 I am speaking the truth in Christ-I am not lying; my conscience bears me witness in the Holy Spirit-
2 that I have great sorrow and unceasing anguish in my heart.
3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.
4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.
5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.
6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,
7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."
8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.
9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son."
10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,
11 though they were not yet born and had done nothing either good or bad-**in order that God's purpose of election might continue**, not because of works but because of him who calls-
12 she was told, "The older will serve the younger."
13 As it is written, "Jacob I loved, but Esau I hated."
14 What shall we say then? Is there injustice on God's part? By no means!
15 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 depends not on human will or exertion, but on God, who has mercy.
17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."
18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?"

20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"

21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?

22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory-

24 even us whom he has **called**, not from the Jews only but also from the Gentiles?"

Romans 11:1-7 - "1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

2 God has not rejected his people whom he **foreknew**. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."

4 But what is God's reply to him? "I have **kept for myself** seven thousand men who have not bowed the knee to Baal."

5 So too at the present time there is a **remnant, chosen by grace**.

6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7 What then? Israel failed to obtain what it was seeking. The **elect** obtained it, **but the rest were hardened,**"

Ephesians 1:3-12 - "3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,

4 even as he **chose** us in him before the foundation of the world, that we should be holy and blameless before him. In love

5 he **predestined** us for adoption as sons through Jesus Christ, according to the purpose of his will,

6 to the praise of his glorious grace, with which he has blessed us in the Beloved.

7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

8 which he lavished upon us, in all wisdom and insight

9 making known to us the mystery of his will, according to his **purpose**, which he set forth in Christ
10 as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.
11 In him we have obtained an inheritance, having been **predestined** according to the **purpose** of him who works all things according to the **counsel of his will**,
12 so that we who were the first to hope in Christ might be to the praise of his glory."

1 Thessalonians 1:1-4 - "1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for all of you, constantly mentioning you in our prayers,
3 remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.
4 For we know, brothers **loved** by God, that he has **chosen** you,"

1 Thessalonians 5:9 - "For God has not **destined** us for wrath, but to obtain salvation through our Lord Jesus Christ,"

2 Thessalonians 2:13-14 - "13 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God **chose** you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

14 To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ."

What is God's motivation in election?

His own good pleasure
Eph 1:5; 2Tim 1:9

The display of his glory
Isa 43:6-7; Rom 9:22-24; 1Cor 1:27-31; Eph 2:4-7; Pro 16:4

His special love
Deu 7:6-8; 2The 2:13

One. (R. T. Forster and V. P. Marston, *God's Strategy in Human History*, 1973, p. 136).

...election is a corporate category and not oriented to the choice of individuals for salvation.... [Election has reference to] a class of people rather than specific individuals." (Clark Pinnock, *The Grace of God and the Will of Man: A Case for Arminianism*, 1990, p. 20)

Definitions of Conditional Election:

Arminianism teaches that God elects those who are depraved but who He foresees will believe in Christ for salvation. Though people are sinful, they can meet God's condition of believing in Jesus Christ by exercising their free wills.

Individuals to condemnation - not active - He allows them to continue in their rebellion and rejection in sin. - Not equal ultimacy -

RC Sproul on Double Predestination from "What Is Reformed Theology" (Formally Grace Unknown)

"Given that the bible teaches both election and particularism, we cannot avoid the subject of double predestination. The question then is not if predestination is double, but how it is double. There are different views of double Predestination on. One of them is so frightening that many shun altogether the use of the term double Predestination on. This scary view is called equal ultimacy, and is based on a symmetrical view of Predestination on. It sees a symmetry between the work of God in election and his work in reprobation. It seeks an exact balance between the two. Just as God intervenes in the lives of the elect to create faith in their hearts, so he similarly intervenes in the hearts of the reprobation to work unbelief. The latter is inferred from biblical passages that speak of God's hardening people's hearts.

Classical Reformed theology rejects the doctrine of equal ultimacy. Though some have labeled this doctrine "hyper-Calvinism" I prefer to call it "sub-Calvinism," or even more precisely, "anti-Calvinism." Though Calvinism certainly holds to a kind of double predestination, it does not embrace equal ultimacy. The Reformed view

makes a crucial distinction between God's positive and negative decrees. God positively decrees the election of some and he negatively decrees the reprobation of others. The difference between positive and negative does not refer to the outcome (though the outcome indeed is either positive or negative), but to the manner by which God brings his decrees to pass in history.

The positive side refers to God's active intervention in the lives of the elect to work faith in their hearts. The negative refers, not to God's working unbelief in the hearts of the reprobate, but simply to his passing them by and withholding his regenerating grace from them."

Exo 4:21; Rom 9:13; Rom 9:17-18; Rom 9:21-22; 1Pet 2:8