

**LESSONS ON PREDESTINATION #20**  
**"Reprobation Defined and Affirmed in Scripture"**  
(Scriptures from NKJV)

NOTE: Much of the text herein is quoted directly or paraphrased from the book, *The Reformed Doctrine of Predestination* by Lorraine Boettner.

We meet again to continue the series of the lessons on Predestination, and this will be the 20<sup>th</sup> lesson in that series dealing with the topic of Unconditional Election. This morning we will turn to the negative side of that. The title of this lesson is Reprobation Defined and Affirmed in Scriptures. I have a handout for you today.<sup>1</sup>

The topic this morning is perhaps the most opposed by the opponents of predestination. It is the negative side of election. It deals with the destiny of the non-elect. There are even those in the reformed and Calvinistic camp who acknowledge election, but they refuse to deal with the topic of reprobation. That is because of the hostility that this topic produces. But if we hold to the doctrine of absolute Predestination, of course logically it holds that some are foreordained to death as truly as others are foreordained to life. The very terms "elect" and "election" imply the terms "non-elect" and "reprobation." When some are chosen, others are left not chosen. The high privileges and glorious destiny of the elect are not shared with the non-elect. This is all of God. We believe that from all eternity God has intended to leave some of Adam's posterity in their sins, and that the decisive factor in the life of each one is to be found only in God's will. One author states it in this manner. "The whole race after the fall was one mass of perdition, and it pleased God of His sovereign mercy to rescue some and to leave others where they were; to raise some to glory, giving them such grace as necessarily qualified them for it, and abandon the rest, from whom He withheld such grace, to eternal punishment."

The chief difficulty with the doctrine of Election, of course, arises in regard to the unsaved; and the Scriptures have given us no extended explanation of their state. Since the mission of Jesus in the world was to save the world rather than to judge it, this side of the matter is very seldom addressed. In fact you would probably go through a lifetime in an average church and never hear the term, "reprobation."

I have given you a handout today, and we are going to go over some definition of terms, because it is crucial in the understanding of this, since the opponents in the Arminian camp want to begin discussing reprobation rather than election. They want to deal with this and write such books as Dr. J. R. Rice wrote entitled, *"Predestinated to Hell, No!"* In dealing with reprobation, they state that God has not reprobated or predestinated anyone to hell. That raises all kinds of emotions on both sides of the issue. So, in order to try to

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<sup>1</sup> The handout is attached at the end of this document.

understand correctly the reformed and Calvinistic doctrine, we need to have a definition of terms. As the famous author, John Owen, said "if you wish to converse with me, define your terms." We must be in agreement on what we are talking about, or else one group will be using a word with a certain meaning, and then another group will be using the same word with another meaning, and you will never get together. So let's define our terms.

The handout sheet is by Alan Cairns from his "*Dictionary of Theological Terms*." We have a quote at the start from Lorraine Boettner who we are making much use of in this study. Dr. Boettner says:

In the widest sense, predestination is the theological doctrine. . . that from eternity God has foreordained all things which come to pass.

We have covered that in the previous lessons. Alan Cairns quotes A. A. Hodge:

In this sense it is synonymous with God's decrees. However, it is most frequently used in a narrower sense, "as designating only the counsel of God concerning fallen men, including the sovereign election of some and the most righteous reprobation of the rest" (A. A. Hodge).

Now in this sense, when we talk of predestination as it relates to man's salvation, it divides itself into two parts, like a coin having a head and a tail. It is important to keep that in your thinking, not only today, but from hereon. Predestination, as it relates to salvation, has two components. "Election" and "reprobation." That is what we are talking about when we are discussing predestination relating to the destiny of mankind. We have covered election but we will make reference to it again at this time. Election has no other basis than the good pleasure of God. It is not conditional, and it does not rest on any foreseen act of faith. Rather, faith is part of the blessing which the elect are chosen to receive. Several texts are I Peter 1:1, 2; Ephesians 2:8-10; and Philippians 1:29. We have covered all of those in previous lessons. But reprobation also has its basis in the good pleasure of God. We have also looked at Romans 9:11-18. Here is an important distinction. However, while election is purely sovereign, taking no account of the personal deserts of the objects in it, reprobation, while certainly sovereign is also judicial and does take account of the guilt of the sinner. Do you see that distinction? Election takes no account on the condition residing in the person who is chosen to be saved, that is the sovereign good pleasure of God. It is also the sovereign good pleasure of God in reprobation, but not in the same way as in election. Because God takes into account the just desert of the sin of the reprobate. That distinction is brought out in the creeds and the confessions of faith. It is usually those in the "high" and "hyper-Calvinist" camps that do not carefully make that distinction, so they end up teaching that God, in His good pleasure, chose some to go to heaven and He ordained some to go to hell irregardless of their deserts. That is not the teaching of the reformed faith. That is a perversion that is held by a minority who hold to the reformed faith. Chapter 3 and Section 7 of *The Westminster Confession*, states this clearly:

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, (no one is ordained to hell apart from them deserving to go there, it is a judicial act) to the praise of His glorious justice. (Romans 9:18-22; II Timothy 2:19-20; Jude 4; I Peter 2:8).

It is crucial that in our definition of terms, that we understand the two-fold distinction between God's choosing of the elect unto salvation, and His foreordaining of the non-elect unto condemnation. We need to keep in mind that God does take into account the condition residing in the non-elect, that they were not innocent, they were not pure, but that they were sinful and deserving of His justice. As we are going to see in the lesson today, God has designed to glorify two of His attributes in the salvation of man among many others. One group is going to glorify His grace, and another group is going to glorify His justice. So if God is going to foreordain some to eternal destruction, He must do so on a just basis. A judge does not foreordain someone to a life in prison who has not been found guilty. That is injustice.

The two components in predestination are election and reprobation. When we come to reprobation, it also has two parts to it. The first part is known as "preterition" which means to pass over some in the decree of election - or "to pass by." We sing a song quite frequently in our churches, "*While on others thou art calling, do not pass me by.*" That is preterition. It is as if to say, "Lord, don't go by and leave me to myself." But God has foreordained that He is going to send a large portion of Adam's race into eternal destruction primarily by passing them by and leaving them to their own self-determination of love of self and sin. This is the sovereign prerogative of God. As John Calvin long ago pointed out that God owes no man anything, and no man can justly argue against the righteousness of God in passing him by in election, therefore leaving him to his own sinful self-determination.

There is a second part of reprobation, and that is "condemnation." Condemnation is the act of the sovereign Judge. It is passed upon sinners, and no man will be damned except for sin. So we see two components in reprobation - "preterition" and "condemnation." Preterition is the merely passing by and leaving individuals to their own love of sin and self determination, and "condemnation" is God then condemning them for their sin. So no man is condemned apart from sin. Dr. John R. Rice's book, which he wrote many years ago is a play on words, in the sense that he is charging the reformed position with something that it does not believe. The reformed position does not believe that God has merely chosen to predestinate some people to hell. There has to be an explanation. God has chosen to save some people, and He has also chosen to pass by some people. He has chosen to save some people out of their sin, and He has chosen to pass by others and leave them in their sin, and

bring them to the final judgment where they will be justly condemned for their sins. In so doing, the attribute of God's grace is glorified in one group and the attribute of God's justice is glorified in the other group. Look at the last paragraph in the handout.

Viewing predestination as composed of election and reprobation is often referred to as double predestination.

If you have been in the reformed faith for very long, you may have heard that term. Some maintain they only hold to a single predestination. That is, God electing those to be saved, but they do not address the destiny of the non-elect. Double predestination means that God has not only elected, but He has also reprobated. Here is the crucial kicker:

While some represent double predestination as the twin discretionary acts of a sovereign God, both without reference to anything but God's good pleasure, it is better and more scriptural to mark the distinction between election and reprobation set out above and evidently sanctioned by the language of our Confession.

So, he is saying that in the Calvinistic system of belief, you have two sections. Some hold that there is merely an equal determination by the good pleasure of God, wherein God damns the reprobate on the same basis that He chooses to save the elect. Then the other is backed up by the confessions of faith, that God elects some out of a ruined mass, and He foreordains others to glorify His justice and brings them to condemnation for their sin. Which one of these two positions is the easiest to defend against the charges of the Arminians? It is the mercy of God in choosing out of a fallen race. It is the Arminian point of attack to attack what will be known as the supralapsarian order of the decrees, that God foreordained innocent, unfallen people to hell. That God chooses to save the elect and damn the non-elect just through a mere arbitrary choice is almost indefensible if you are going to hold to the glorification of God's justice. So the position that God saves the elect out of their sin, and He passes by the non-elect and condemns them for their sin, is far more easy to deal with in the scripture and also on the principle of justice.

Now look at the second sheet of the handout where we define "reprobation." I find it disappointing that in all of the modern translations of the Bible, the word "reprobation" has been removed. This makes it difficult to teach the doctrine when you don't have the word in the Bible. It is only in the King James Version which was used for hundreds of years that this word is found. However, the King James Version does not define the meaning of the word. It only defines reprobate. If you were asked to define the meaning of the word, "reprobate" and you were raised only with the King James Version, what would you say it meant? A reprobate is a "rebel" but that is not the definition of the word that is used here. He is also a "God-hater" but that still does not define the meaning of the word. Do you see the problem already? If we do not understand the definition of the word, then we will have a loose application of its meaning. All the modern versions have different words that are

used in place of "reprobate," and they are attempting to give a definition of the meaning. Let me give you what the word reprobate means. First, it means "rejection." Second, it means "disapproved." Third, it means "disqualified." Fourth, it means "a castaway." Fifth, it means "abandoned to sin." Then in some of the modern versions you will find it translated as a "based mind" or a "depraved mind." The modern translators are attempting to take the Greek word and give what it actually means. Look at the first verse on your reference sheet under the King James Version. Here it really gives us the root of the meaning of the word and how it has evolved into these various definitions.

**Jeremiah 6:30 - "*Reprobate silver shall men call them, because the Lord hath rejected them.*"** The word in its evolutionary process was originally used to refer to a refining process of silver in which the ones who dug the silver out of the ground would melt it to try to remove the impurities. Some of the silver was so contaminated that it proved to be impure and worthless, therefore it was rejected or disqualified. Therefore it was disapproved and cast aside. Now note carefully, it was due to its impurity as to why it was passed by or rejected.

Now look at your sheet at Romans 1:28:

**Romans 1:28 - "*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*"** I believe one of the translations is "a debased mind," or "a depraved mind." But that is the meaning of reprobation. Rather than just using the word, it is defining the meaning of the word. For example, we come across the word, "baptize" in the Bible. What does the word, "baptize" mean? There is a difference of opinion on that. When the translators of the King James Version came to the word, "*baptismos*" they found out that it basically meant to dip or plunge under. The Church of England practiced infant baptism by sprinkling. So when they went to King James and asked him, "what will we do with this word?" He said, "don't translate it, just leave it as baptisms or baptizm. Therefore we can leave it to individuals to determine for themselves what it means. Even John Calvin, who practiced infant baptism, acknowledged that the word meant "to dip or to plunge under." I am using that as an illustration to describe when we come to the word "reprobation," the modern translations are trying to give a definition rather than just leaving the word as "reprobate." They are trying to give a definition of what it means, so look at it again in Romans 1:28, "***even as they did not like to retain God in their knowledge,*** (you see that is an impure mind, or an impure moral being). "***God gave them over to a reprobate mind to do those things which are not convenient.***" That is, God passed them by and did not restrain them. He let them go their own way, and they just kept on becoming worse and worse as described in Romans chapter one.

**II Timothy 3:8** - *"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."* "Rejected" concerning the faith. "Disapproved" concerning the faith. "Disqualified" "abandoned to sin," "castaway."

**Titus 1:16** - *"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."*

**II Corinthians 13:5** - *"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"* Except you be rejected. Except you are proven to be disqualified, rejected, abandoned to sin.

**I Corinthians 9:27** - *"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."* Again, the word is "adokimos" - lest I be castaway. What would they do with the silver that they found to be so impure, or of no use. They cast it away or rejected it. This is what God does in reprobation. He passes by those whom He has appointed to an eternal destiny and leaves them to themselves, disqualified in sin, rejected by God, and then He brings those individuals to condemnation because of their sin. So, we say again that no one is sent to hell without a just judicial system on the final day. Everyone who perishes will perish justly, not unjustly.

**Proverbs 16:4** - *"The Lord hath made all things for himself: yea, even the wicked for the day of evil."* This is a powerful verse. Why would God assign a certain portion of Adam's race who are wicked for the day of evil? His purpose in that is to glorify His justice. God's purpose in saving you is to glorify His grace. Could He have assigned you to eternal condemnation and been righteous in doing so? If you have a problem with that, and you don't think you are worthy of going to hell, then you really don't understand salvation. You think that God somehow owes you something because of some worthiness that exists within yourself. You will never appreciate the marvelous, amazing grace of God until you fully know that He could have assigned you and me to hell. We may ask the question, "Why me and not others?" The Bible does not give us an answer. It only leaves it with *"Even so Father it seemed good in Thy sight."* It does not go any further than that, and we must stop at that point and worship. Paul addressed the objections in Romans 9, 10 and 11 until he got to the point where he said, "No more needs to be addressed, who are you O man to argue with God? God is the Creator and you are the creature."

In all of the Reformed creeds in which the doctrine of Reprobation is dealt with at all, it is

treated as an essential part of the doctrine of Predestination. *The Westminster Confession*, after stating the doctrine of election, adds this:

The rest of mankind, God was pleased, according to the inscrutable 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 foreordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

I have repeated that in order to emphasize the fact that it is for their sin that they perish. Those who hold the doctrine of Election but deny the doctrine of Reprobation can lay but little claim to consistency. To affirm the former, that God elects some to salvation, while denying the latter, makes the decree of predestination an illogical and lop-sided decree. The creed which states the former, the elect shall be saved, but denies the latter, the non-elect, resembles a wounded eagle attempting to fly with only one wing. In the interests of what some like to call themselves a "mild Calvinist" some have been inclined to give up the doctrine of Reprobation entirely, and this term (in itself a very innocent term) has been the primary wedge for harmful attacks upon Calvinism pure and simple. Actually those who like to go by the term, "I am a Mild Calvinist," I like to refer to them as a "sickly Calvinist," because eventually if not cured, they will gravitate back to Arminianism.

John Calvin makes very strong statements in regard to the doctrine of reprobation. Martin Luther also makes very strong statements. Luther, for example states about the doctrine of reprobation:

This mightily offends our rational nature that God should of His own mere unbiased will, leave some men to themselves, harden them and condemn them; but He gives abundant demonstration, and does continually, that this is really the case; namely, that the sole cause why some are saved, and others perish, proceeds from His willing the salvation of the former, and the perdition of the latter, according to that of St. Paul, **"He hath mercy on whom He will have mercy, and whom He will He hardeneth."**

Luther is saying that this doctrine offends our human dignity, and were it not found in the Bible, no one would receive it. But if it offends our dignity to start with, and then when you start introducing this to someone here in the Bible, you see they are already approaching it with a bias that is built into them, just as natural as breathing and walking is. So, we are up against a great obstacle when we try to explain the grace of God to a person who just cannot bring it within their dignity that this is correct. Luther goes on to say:

It may seem absurd to human wisdom that God should harden, blind, and deliver up some men to a reprobate sense; that He should first deliver them over to evil, and condemn them for that evil; but believing, spiritual man sees no absurdity at all in this; knowing that God would be never a whit less good, even though He should destroy all men.

Do we not hold that God knew what the outcome was going to be when He created Adam and Eve? Then why did He create them? And why did He go on and on for thousands of years creating individuals when He knew they were not going to end up in eternal glory? Both systems, Calvinism and Arminianism, have to deal with this. Whether you believe it is foreordained of God, or whether you believe it is merely God's foreknowledge, if He foreknew that someone was going to perish, why would He create them? So both systems have problems when it comes down to human reason and a sense of dignity. That is why we must pull off our shoes and bow and worship when we come to the Book, the Word of God. Because whatever God says, that must be the final verdict on the matter.

Luther goes on to say:

That this must not be understood to mean that God finds men good, wise, obedient, and makes them evil, foolish and disobedient.

That is your hyper-Calvinist. We are not one of those. I am going to repeat that again.

That this must not be understood to mean that God finds men good, wise, obedient, and makes them evil, foolish and disobedient. But that they are already depraved and fallen and that those who are not regenerated, instead of becoming better under the divine commands and influences, only react to become worse.

That is Romans 1 all over again. In reference to Romans 9, 10, and 11, Luther says:

All things whatever arise from and depend upon the Divine appointment, whereby it was preordained who should receive the word of life and who should disbelieve it, who should be delivered from their sins and who should be hardened in them, who should be justified and who condemned.

All of that has been determined by God before the foundation of the world. Did you catch that? God makes no man evil. God mistreats no one. Those of us who are saved, received something that we didn't deserve, and had it not been for the merits of Christ, we would have no standing before God. But those who perish get what they deserve. Where is there any injustice in that? Even the Arminians argue that God should give mankind the free right of determination. God says, I am going to give many people out here that right, and they are going to choose to reject me. But I am going to work in the lives of some of these people to change their will and make them willing, to renew them spiritually and conform them to the image of Christ. He does that in consistency with human agency. When trying to describe "irresistible grace" some opponents of predestination give the idea that God drags a person, kicking and screaming against their will saying, "I don't want to be saved." But God says, "I'm going to save you whether you want to be saved or not." That is not the image. It is true that there must be a force outside of the human will that must drag or pull the individual to salvation, but when you and I came to Christ, we came freely of our own will and choice. God made us willing. So when it comes time at the end of the day to

praise the cause of our salvation, we do not stand and say "I", we say "God" made the difference.

Dr. Benjamin B. Warfield has this observation:

As far as possible from obscuring the doctrine of election because of any seemingly unpleasant ideas that flow from it. On the contrary, they expressly draw these ideas which have often been so designed and make them a part of their explicit teaching. The doctrine of election, they are free to tell us, for example, does certainly involve a corresponding doctrine of preterition, or passing over.

I'm going to jump ahead in Warfield's quote. Here is where we get to the gist of why the opponents of Calvinism so oppose this. Warfield says:

The difficulty is felt by some in following the apostle's argument here in Romans 11. We may suspect, has its roots in part in a shrinking from what appears to them to be an arbitrary assignment of men to diverse destinies without consideration of their desert. Certainly St. Paul, as explicitly affirms the sovereignty of reprobation as election, -if these twin ideas are, indeed, separable even in thought; if he represents God as sovereignly loving Jacob, he also represents Him equally as sovereignly hating Esau; if he declares that He has mercy on whom He will, He equally declares that He hardens whom He will. Doubtless the difficulty often felt here is, in part, an outgrowth of an insufficient realization of St. Paul's basic conception of the state of men at large as condemned sinners before an angry God. It is with a world of lost sinners that Paul represents God as dealing; and out of that world building up a Kingdom of Grace.

So here, Warfield touches the juggler vein of the mistake that is made by the Arminian and Semi-Pelagian positions in which that they maintain that God, merely out of an innocent race of mankind, is assigning equal destinies without any cause in the individuals for doing so. So Warfield is saying what they are missing is what Paul is emphasizing here in Romans 9, 10 and 11, that out of a ruined race, some are elected unto salvation. God reaches down and takes that individual out of the kingdom of Satan and translates him into the kingdom of Christ, out of the kingdom of darkness into the kingdom of light, and His grace is glorified. At the same time, God is passing by a large portion of the human race and leaving them in their sin, allowing them to go on displaying His attribute of long-suffering toward them. Then on the final day of reckoning, He will bring them before the judgment bar and cry out for justice. God is a God who demands justice. He is "angry God with the wicked every day." (see Psalm 7:11). He will bring these wicked to their destiny at the final court of reckoning at the end of the age.

So it is in this that Warfield summarizes his statement:

It is in this universalism of ruin rather than in a universalism of salvation that St. Paul really roots his theodicy (a big word meaning his defense of God's actions). When all deserve death it is a marvel of pure grace that any receive

life; and who shall gainsay the right of Him who shows this miraculous mercy, to have mercy on whom He will, and whom He will to harden?

"Who are you O man to find fault with God?" That is where Paul ended the whole matter. The two components in predestination for salvation are "Election and reprobation." The two components in reprobation are "preterition and condemnation." If you can keep those terms in your mind, it will help you to understand the Reformed Doctrine of Predestination as set forth in *The Westminster Confession of Faith*, *The Philadelphia Confession of Faith*, *The Baptist Confession of 1689*, *The Congregational Confession* and all of the major reformed confessions that set this forth. We will close at this time.

Carolyn: Tell the story of the Chinaman that gave his testimony.

A Chinaman named Chow Lee who had just been converted to Christ was invited to a Christian banquet. The master of ceremonies announced "we have a guest tonight who is a new Christian. We are going to have him come and give his testimony as to how he was converted to Christ." So Chow Lee gets up and made a couple of brief statements, "I was lost and God saved me. And I praise God for it." Then he sat down. The master of ceremonies said, "That is nice Chow Lee. Now you told us what God did, so tell us what you did." Chow Lee said, "I don't understand." He said, "Just tell us what you did. You told us what God did in forgiving you of your sin, but tell us what you did." Chow Lee's eyes lit up and he said, "Oh, now I understand. Chow Lee run just as fast and far away from God as he could and God ran faster and caught me."

That is the testimony of a person who is depraved in his sin and love of self and he wants nothing to do with a God who demands holiness. They will get along with a God who is a God of love and who helps them out in their jobs, and so forth, but basically men despise a God who is holy, just and demands perfection. Here is a report from a missionary who had come over to the states and had been evangelizing the Indians. One of the chiefs of the Indian tribe had never been converted, so the missionary ask him, "Why have you never been converted to Christianity?" He said, "I don't like your God." The missionary said, "Why don't you like our God?" Chief said, "Because He is always looking at me."

Men want a God who winks at their actions and grades on the curve. They believe that even though He may be mad now, one day at the final judgment, He will change His mind and let everybody be saved. That is not the God of the Bible, and not the God of our Savior, the Lord Jesus Christ.

**(Attachment #1)**  
**REPROBATION DEFINED AND AFFIRMED IN SCRIPTURE**  
**Lesson 20**

Definition of Predestination from the *Dictionary of Theological Terms* - Alan Cairns

**PREDESTINATION**

In the widest sense, predestination "is the theological doctrine. . . that from eternity God has foreordained all things which come to pass" (Boettner). In this sense it is synonymous with God's decree. However, it is most frequently used in a narrower sense, "as designating only the counsel of God concerning fallen men, including the sovereign election of some and the most righteous reprobation of the rest" (A. A. Hodge).

In this sense, predestination is in two parts, election and reprobation (see *Westminster Confession*, Chap. 3, sec. 3, 7).

Election has no other basis than the good pleasure of God. It is not conditional, and it does not rest upon any foreseen act of faith. Rather, faith is part of the blessing the elect are chosen to receive (I Pet. 1:1, 2; Eph. 2:8-10; Phil. 1:29). Reprobation also has its basis in the good pleasure of God (Rom. 9:11-18). However, while election is purely sovereign, taking no account of the personal deserts of the objects of it, reprobation, while certainly sovereign, is also judicial and does take account of the guilt of the sinner. The *Westminster Confession of Faith* (chap. 3, sec. 7) states the Reformed position clearly: "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 dishonour and wrath for their sin, to the praise of His glorious justice" (Rom. 9:18-22; II Tim. 2:19-20; Jude 4; I Pet. 2:8).

Thus reprobation has two parts to it: (a) Preterition, or the passing over of some in the decree of election. This is the sovereign prerogative of God. As Calvin long ago pointed out, God owes no man anything, and no man can justly argue against the righteousness of God in passing him by in election, so leaving him to his own sinful self-determination (b) Condemnation is the act of the sovereign judge. It is passed upon sinners. No man will be damned except for sin.

Viewing predestination as composed of election and reprobation is often referred to as double predestination. While some represent double predestination as the twin discretionary acts of a sovereign God, both without reference to anything but God's good pleasure, it is better and more scriptural to mark the distinction between election and reprobation set out above and evidently sanctioned by the language of our Confession.

**(Attachment #2)**  
**SCRIPTURAL REFERENCES TO REPROBATION (KJV)**  
**Lesson 20**

1. **Jeremiah 6:30** - "Reprobate silver shall men call them, because the Lord hath rejected them."
2. **Romans 1:28** - "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."
3. **II Timothy 3:8** - " Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."
4. **Titus 1:16** - "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."
5. **II Corinthians 13:5** - "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"
6. **I Corinthians 9:27** - "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."
7. Cf. **Proverbs 16:4** - "The Lord hath made all things for himself: yea, even the wicked for the day of evil."