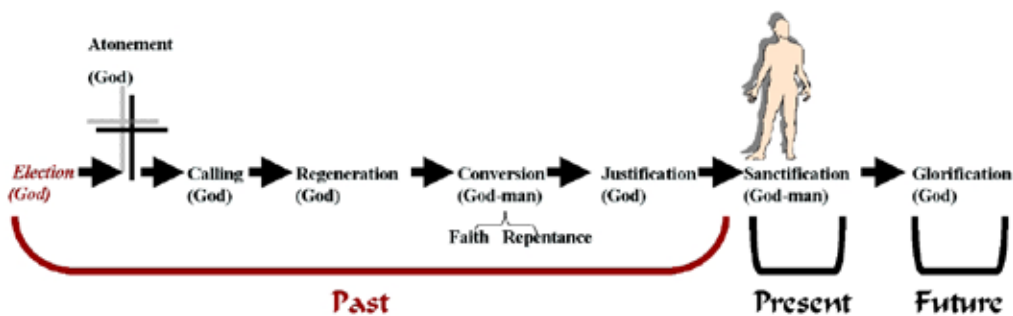


Session 2

UNCONDITIONAL ELECTION



What is predestination / election?

"This issue is not whether or not the Bible teaches election and predestination, for that is clear to all. But the issue is, 'What does it mean to be elect or predestined?' How one answers this question will place him in one theological tradition or another."

Romans 8:28–30

"And we know that all things work together for good for those who love God, who are called according to his purpose, because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified."

Words of Election:

- Election
- Predestination
- Choose
- Foreknow
- Appoint

Elect	Predestine	Choose	Foreknow	Appoint
Gk. <i>ekloge</i> : to call out or choose (Liddle-Scott); selection, choosing (BAGD)	Gk. <i>proorizo</i> : to decide upon beforehand, to predestine (BAGD)	Gk. <i>aireo</i> : to choose something for something (BAGD)	Gk. <i>prognosis</i> : to know beforehand, to purpose (USB); to choose beforehand (BAGD)	Gk. <i>tasso</i> : to assign, cause to be, command (Louw-Nida); to belong to, to be classed among those possessing (BAGD)
Matt. 24:22; Mk. 13:27; Rom. 8:33, 11:7 ; Col. 3:12; 2 Tim. 2:10 ; Tit. 1:1; 1 Pet. 1:1	Rom. 8:29-30 ; Eph. 1:5, 11	2 Thes. 2:13	Rom. 8:29; 1 Pet. 1:2	Acts 13:48

Two Positions:

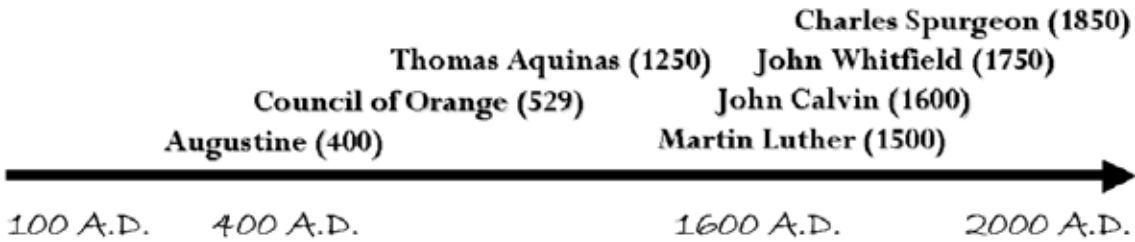
1. Unconditional Election
2. Conditional Election

Unconditional Election	Conditional Election
Calvinism Libertarian free will: No Def. of freedom: People are free to act according to their ability. People do not, however, have the ability on their own to choose God.	Arminianism Libertarian free will: Yes Def. of freedom: People are free to choose God through prevenient grace. All people have equal opportunity to be saved.

Is predestination unconditional?

Unconditional Election: The belief that God predestined people for salvation before the beginning of time.
God’s election is not conditioned by anything in man, good or evil, foreseen or present, but upon God’s sovereign choice.

Proponents: Augustine, Reformed Protestants





"The human will does not
attain grace through freedom,
but freedom through grace."
—Augustine of Hippo

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Total Depravity: Humanity has fallen into a state of radical corruption that has affected every aspect of who we are. The imago Dei has been marred, but not destroyed.

Unconditional Election: The belief that God predestined people for salvation before the beginning of time. This election was not based or conditioned upon anything in man, good or evil, foreseen or present, but upon God's sovereign choice.

Calvinism	Arminianism
T otal Depravity (Radical Depravity) U nconditional Election L I P	Partial Depravity Conditional Election

Defense of unconditional election:

1. Election must be unconditional and individual, because man is totally depraved. If election were conditioned upon the choice of man, no one would ever be elect, since man does not have the inclination or ability to choose God on his own. The only thing that man contributes to his salvation is sin. Therefore, God must unconditionally predestine people to salvation.

Rom. 3:10–18

“Just as it is written: ‘There is no one righteous, not even one, there is no one who understands, there is no one who seeks God. All have turned away, together they have become worthless; there is no one who shows kindness, not even one. Their throats are open graves, they deceive with their tongues, the poison of asps is under their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood, ruin and misery are in their paths, and the way of peace they have not known. There is no fear of God before their eyes.’”

Jer. 13:23

“Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to doing evil.”

Titus. 3:3

“For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.”

Jn. 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.”

Jn. 6:65

“And He was saying, ‘For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.’”

Jn. 6:37

“Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away.”

2. The Bible clearly teaches that election is not conditioned on man.

Jn. 15:16

“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

Rom. 9:10–13

“Not only that, but when Rebekah had conceived children by one man, our ancestor Isaac—even before they were born or had done anything good or bad (so that God’s purpose in election would stand, not by works but by his calling)—it was said to her, ‘The older will serve the younger,’ just as it is written: ‘Jacob I loved, but Esau I hated.’”

3. The words “predestine,” “choose,” “appoint,” and “foreknow” are all in the active voice, which speaks of the initiative of the actor behind the action (God). One would have to have a preconceived bias against the doctrine of election in order to interpret these words in a conditional sense.

4. Romans 9:8–29 clearly and contextually teach unconditional election of individuals.

Job 42:1–6

“Then Job answered the LORD and said, ‘I know that You can do all things, and that no purpose of Yours can be thwarted. Who is this that hides counsel without knowledge? Therefore I have declared that which I did not understand, things too wonderful for me, which I did not know. Hear, now, and I will speak; I will ask You, and You instruct me. I have heard of You by the hearing of the ear; but now my eye sees You; therefore I retract, and I repent in dust and ashes.’”

5. Salvation is by sola gratia (grace alone) and for sola Deo gloria (God’s glory alone). If people are elect based on their own choice, then merit is gained through the work of the individual (i.e., their faith). Salvation would not be sola gratia and sola Deo gloria.

Eph. 2:8–9

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.”

6. If all people of all time have “equal opportunity” to come to the Lord through God’s prevenient grace and their own free will, why is it that salvation is not more evenly dispersed?

List some objections to the doctrine of unconditional election

Group Discussion Questions

1. Further discuss the objections that one might bring against the doctrine of unconditional election.
2. Further discuss how the doctrine of unconditional election causes great distress to a person who has a family member or loved one who has not trusted in Christ.
3. Discuss how the doctrine of unconditional election brings great comfort to a person who has a family member or loved on who has not trusted in Christ.

4. It has been said that “the palatability of a doctrine does not determine its veracity.”

Do you think that this is a good statement to live by? Why or why not?

Discuss this statement with regards to the doctrine of unconditional election.

5. Do you think that if we were unconditionally elected by God, this makes us “robots”? Discuss why or why not.

6. Reread argument number one in the defense of unconditional election. Do you agree or disagree with this argument. Explain.

7. Reread argument number six in the defense of unconditional election. Do you agree or disagree with this argument. Explain.

8. At this point in our study, would you say that you are convinced of unconditional election? Discuss.

9. How was your thinking challenged the most by the lesson? Explain.

