

Midweek Bible Study

Dealing with Objections to Unconditional Election

I. Scriptural Support for Unconditional Election

John 6:38-40; 15:16 (cf. 10:16, 26-29; 12:37-40; 17:6, 9, 20)

Acts 13:48; **Eph. 1:3-6**, 11; 2 Tim. 1:9; **Rom. 9:6-24** (11:5-6); 1 Thess. 1:4-5; 2 Thess. 2:13

II. Common Objections Against Election in General

- A. It is not fair
- B. It is contrary to the love of God
- C. It violates my free-will
- D. It kills evangelism and missions
(nullifies the free offer of the Gospel)

III. The Arminian View of Election

The most common view is election is based on foreseen faith

(Jn. 1:12-13; Rom. 9:16)

This also ignores that faith is the gift of God. (Eph. 2:8-9; Phil. 1:29)

Arminianism Unashamedly Affirms Man's Ultimacy in Salvation

Jack Cottrell, "The Calvinist mind sees election as bringing about the transition from unbelief to belief, hence making unbelievers the object of election. The Arminian says that this transition is made a free act of the will; election then is an act of God directed toward the believer *after* the transition has been made."

IV. Critique of Arminian Perspectives

- A. Arminianism does not solve the problem of God's desire for all to be saved

See, John Piper's "Are there two wills in God?"

- B. Arminianism makes no sense of Paul's objector in Rom. 9:14, 19
Jack Cottrell, "The very thing that would violate this principle of justice would be deciding on an individual's eternal destiny without taking account of anything in him. But that is exactly what the Calvinist doctrine of unconditional asserts. Only the doctrine of conditional election, where God elects to salvation those who comply with His graciously given and announced terms of pardon, can preserve the justice and impartiality of God."
- C. Arminianism Strikes Out SOLI in Soli Deo Gloria



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V. **Objections to Romans 9 Being About Unconditional Individual Salvation**

1. Historical Destinies are in View, Not Salvation
2. The Salvation is not Individual, But Corporate (i.e., groups)

Miscellaneous Questions

If Romans 1 says that man given the choice would in fact choose sin, and in turn, God would "give man over", isn't man making a conscious effort to "Go his Own Way?" And if so, did God elect these to damnation? Or did man simply choose to go his own way?

Does/Can God really change His mind in respect to our prayers for the unsaved, and if not, why pray? Or are we praying for the salvation of the elect only?

If as you say, "Pharaoh hardened his heart, but only in the minority", did Pharaoh 1st harden his heart and then did God "cement" that hardening?

