

REDEEMED Series Road Map

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| 2. *Unconditional Election | 9. Regeneration | 16. Good Works |
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| 4. *Total Depravity | 11. Saving Faith | 18. *Perseverance of the Saints |
| 5. Atonement | 12. Repentance | 19. Perseverance |
| 6. *Limited Atonement | 13. Justification | 20. Glorification |
| 7. Effectual Calling | 14. Adoption | * = <i>Doctrines of Grace (T.U.L.I.P.)</i> |

Redeemed #3 – Unconditional Election (Part 2)

Eph. 1:1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus: **2** Grace to you and peace from God our Father and the Lord Jesus Christ. **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...

Louis Berkhof defines election in this way:

The eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation. More briefly it may be said to be God's eternal purpose to save some of the human race in and by Jesus Christ. (Systematic Theology, Louis Berkhof, p114)

6 – Unconditional Election & Church History

Danger of Christ-LESS Theology

The Reformation

Arminius

Theologian Robert Godfrey, in his book “Saving the Reformation” wrote:

...By 1609 it was also clear that a small group of ministers in the Reformed church dissented from the Calvinist orthodoxy of the majority. This theological difference would become very divisive and dangerous in the years after 1609.

...Jacobus Arminius...would ironically, become the most famous theologian ever produced by the Dutch Reformed Church. (Saving the Reformation, Robert Godfrey, p10)

In this document were 5 points of Arminianism stating in simplest form:

- 1) Human free will, 2) Conditional election, 3) Universal atonement, 4) Resistible (obstructable) Grace, and 5) Fall from Grace (ability to lose salvation)

Synod & Canons of Dort

Here is what Godfrey wrote about this:

...the Synod of Dort would respond point by point to the Arminians, giving the world “the five points of Calvinism.” We should remember, however, that Calvinism has never summarized itself in five points. Calvinism is summarized in full confessional statements such as the Heidelberg Catechism, the Belgic Confession, and the Westminster Confession of Faith. To be very accurate, Calvinism does not have—and never has had—five points. Rather, it has five answers to the five errors of Arminianism. (Godfrey, W. Robert. Saving the Reformation, p. 13).

TULIP

Total Depravity, **U**nconditional Election, **L**imited Atonement, **I**rresistible Grace, **P**erseverance of the Saints

7 – Unconditional Election & Arminianism VS Calvinism

Election - Arminian view (From the Remonstrance):

Article 1: That God, by an eternal and unchangeable purpose in Jesus Christ his Son before the foundation of the world, has determined that out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who through the grace of the Holy Spirit shall believe on this his son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath and to condemn them as alienated from Christ, according to the word of the Gospel in John 3:36: "He that believes on the Son has everlasting life: and he that does not believe the Son shall not see life; but the wrath of God abides on him," and according to other passages of Scripture also.

Election - Calvinist view (From the Canon's of Dort):

Article 7: Election: Election is God's unchangeable purpose by which he did the following: Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, God chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. God did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation.

And so God decreed to give to Christ those chosen for salvation, and to call and draw them effectivly into Christ's fellowship through the Word and Spirit. In other words, God decreed to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of the Son, to glorify them.

God did all this in order to demonstrate his mercy, to the praise of the riches of God's glorious grace.

Article 9: Election Not Based on Foreseen Faith

This same election took place, not on the basis of foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of every saving good. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, "He chose us" (not because we were, but) "so that we should be holy and blameless before him in love" (Eph. 1:4).

Article 10: Election Based on God's Good Pleasure

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve God's choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves adopting certain particular persons from among the common mass of sinners as God's own possession. As Scripture says, "When the children were not yet born, and had done nothing either good or bad . . . , she (Rebecca) was told, 'The older will serve the younger.' As it is written, 'Jacob I loved, but Esau I hated'" (Rom. 9:11-13). Also, "All who were appointed for eternal life believed" (Acts 13:48).

8 – Unconditional Election & Reprobation (Double Predestination)

John Frame says it this way: If God has chosen some for salvation, but not everyone, then it follows that some are not elect. Since only the elect are saved, the nonelect are ultimately lost. So, God's election of some implies his rejection of others. This rejection is called reprobation. Traditionally, theologians have distinguished, within reprobation, between preterition, in which God determines not to choose certain persons for salvation, and precondemnation, in which he determines to punish them for their sin. (John Frame, *Doctrine of God*, p330)

Jude 4 For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

Rom. 9:10 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?

Hyper-Calvinism

Conclusion

Rom. 9:19 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?”