

9/5/10

Predestination And Election
Rom. 8:29-30

One of the Biblical doctrines that have divided the church since the 16th century is the doctrine of salvation under the two camps, Calvinism and Arminianism.

*The basic argument being

Calvinism is also known as Reformed theology and it did not originate with John Calvin, but with Augustine from the Catholic Church.

1. Laurence M. Vance in his book The Other Side of Calvinism, documents that John Calvin did not originate the doctrines that bears his name, quoting many well known Calvinist to this effect, such as Kenneth G. Talbot and W. Gary Crampton, etc.

2. B. B. Warfield declared, "The system of doctrine taught by Calvin is just the Augustinianism, common to the whole body of the Reformers. (Hunt:45)

3. Reform theologian Herman Hanko said, "Our fathers at Dordrecht knew well that these truths set forth in the Canons could not only be traced back to the Calvin Reformation; They could be traced back to the theology of St Augustine....For it was Augustine who had originally defined these truths." (Hunt:84-85)

At a National Synod of the Church, was convened in Dort in 1618-19, to examine the teachings of James or Jacobs Arminius, at which time the five points of Calvinism associated with John Calvin were stated.

1. Regarding this council John Wesley said Dort was as impartial as the Council of Trent
2. Arminius was charged with so many false doctrines, from **Socinianism**, the denial of predestination, of the true nature of the Atonement and the Trinity, to **Pelagianism**, the denial that Adam's sin affected his posterity, an undue emphasis on free will, salvation by grace plus works, and the possibility of sinless perfection.
3. Arminius was a devout follower of Christ, who suffered much for his faith, even having his entire family murdered in his absence when Spanish Catholic troops massacred the population of his hometown of Oudewater in Holland.

These false accusations are often repeated today about anyone who does not agree with Calvinism and its five point of TULIP and labeled an Arminianist, but that is not necessarily so.

1. A.W. Tozer stated, "Both of these men were wrong in what they denied and right in what they affirmed", in other words extremes.
2. Philip F. Congdon writes that, "A tulip is a beautiful flower, but bad theology". (Hunt:88)
3. Zane C. Hodges writes regarding the five points of Calvinism, known by the acronym TULIP,

“None of these ideas has any right to be called normative Protestant theology. None has ever been held by a wide cross-section of Christendom. Most important none of them is biblical...all of them lie outside the proper parameters of Christian orthodoxy”. (Hunt:80)

You can not say you are a one, two, three or four points Calvinist, it is either all or none, each is a progression and support of the other, the foundation and the extension of the other, all are tied together. The five points of Calvinism are known by the acronym TULIP.

1. Total depravity.
2. Unconditional Election.
3. Limited Atonement.
4. Irresistible Grace.
5. Perseverance of the saints.
 - a. Calvinist teach “eternal security”, based on predestination and election, not their own free-will and unable to walk away from God, once they are saved!
 - b. We at Calvary Chapel Pasadena believe, we are “assured of our salvation by grace through faith”, abiding in Christ, being transformed from day to day.

The first of the five points of Calvinism, “Total depravity”, is represented by the first letter “T”.

1. The definition of Calvin is not according to the Bible, but according to human reasoning, saying

that man has no ability to understand or respond to the gospel in any way to be saved, unless he is “one of the elect”.

2. Calvin taught a person has to be regenerated first in order to be born again, which is unbiblical, faith comes first, then regeneration. Eph. 2:8-9

3. The doctrine taught according to Calvin, violates the character of God, making Him unloving and unjust, by electing the bulk of humanity to hell sovereignly and holding them responsible for not being saved, then judging them for all the evil they were predetermined to do.

4. There is also a contradiction of the attributes of God by Calvin and Calvinist, not distinguishing between sovereignty, foreknowledge and predestination, they are not the same.

Since we are in the eighth chapter of Romans, we want to examine the second point of “Five Point Calvinism”, “Unconditional Election”, which is based on God’s sovereignty, foreknowledge and predestination.

Our text will be two of the most important verses used by Calvinist as their proof text. Rom. 8:29-30

But I am going to do it a little different from my usual focus on the verse alone, but rather by examining the doctrine of “Unconditional Election”, to see if the Scriptures bear witness to the teaching, from three perspectives. Rom. 8:29-30

- I. The doctrine of “Unconditional Election”.
- II. The doctrine of “Unconditional Election” examined to Scripture.
- III. The doctrine of “Unconditional Election”, understood in view of Foreknowledge and Predestination.

I. The teaching of “Unconditional Election”.

- A. The Canons of Dort, where the controversy between Calvinism and Arminianism took place stated the teaching as follows.
 - 1. “The unchangeable purpose of God, whereby, before the foundation of the world, He hath out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race...a certain number of persons to redemption in Christ...
 - a. This statement in and of itself is not unbiblical, it can be supported by Scripture!
 - b. The problem is that this statement is understood to be true based on John Calvin’s definition of “Total Depravity”, that man has no free will and can not understand nor respond to the gospel, unless he or she is “Unconditionally Elected”.

- * This is circular reasoning based on an unbiblical definition of man’s depravity!
- c. But also this definition of the second point “Unconditional Election” is based on the unbiblical understanding of God’s sovereignty and predestination.
- d. Once a person merely excepts the Calvinistic view of God’s sovereignty and predestination, that nothing happens apart from God’s divine decrees, “Unconditional Election” as a doctrine, is excepted without question!
- e. Calvin himself saw the basic problem of a God of love choosing so few, but he offered no satisfactory explanation of it, simply, “That is a question for which I have no answer”. (Hunt:189)
 - * To his sharp critics, Calvin struck back with pleading Augustinian authority.
- 2. The doctrine of “Unconditional Election” is for all purposes the heart of Calvinism.
 - a. Herman Hanks say, “No man can claim ever to be either Calvinistic or Reformed without a firm and abiding commitment to this precious truth. (Hunt:189)

- b. R.C. Sproul, one of the leading Calvinist of our day says, he fears that the term “can be misleading and grossly abused”. (Hunt:189)
 - c. In fairness to Calvinist, not all Calvinist agree on this doctrine third point, “limited atonement!
- B.** The witnesses of “Unconditional Election”.
1. Spurgeon said, “All true theology is summed in these two short sentences: Salvation is all of the grace of God. Damnation is all of the will of man” (Spurgeon At His Best:122)
 - a. Spurgeon did not believe in “Limited Atonement”, the third point of Calvinism.
 - b. So he ascribed free-will to man for his own damnation, which is Biblically correct, but a contradiction of true “Calvinism”.
 2. R.C. Sproul writes, “The term election refers specifically to one aspect of divine predestination. God’s choosing of certain individuals to be saved. By making election conditional upon something that man does, even if what he does is simply to repent and believe the gospel, God’s grace is seriously compromised”.
 - a. Where is this taught in Scripture?

- b. Where in Scripture is it taught that man can not believe the gospel unless God intervenes sovereignly to “regenerate the elect”, even to the extent that at times without their knowing it or having any faith in Christ?
 - c. To reject “Unconditional Election” to a Calvinist is to reject salvation by grace and to promote salvation by works, because of their human definition of “Total Depravity”.
3. A.W. Pink say, “...to deny God’s foreknowledge is to deny Omniscience...But we must go further: not only...did His omniscient eye see Adam eating of the forbidden fruit, but He decreed beforehand that he should do so. (Huunt:193)
 - * The Bible never teaches that God is the author of the fall or sin!
 - a. The failure of Calvinist is to distort the sovereignty of God.
 - b. Teaching that God sovereignly decreed all things, therefore foreknows all things because He decreed them, making His foreknowledge dependent on His decrees and thereby making God’s Omniscience limited.

- c. God knows all things, not because He has decreed them, but because He is Omniscient
 - d. God knows all things before they take place, not because He decreed them, but because He has foreknowledge.
 - f. Otherwise you must conclude like the Calvinist, that as God “Unconditionally Elected” some for damnation, He equally “Elected others for damnation” and that He decreed all the evil in the world.
4. John Wesley argued, “He, God, will punish no man for doing anything he could not possibly avoid; neither for omitting anything which he could not possibly do. Every punishment supposes the offender might have avoided the offence for which he is punished. Otherwise, to punish him would be palpably unjust, and inconsistent with the character of God...”. (Hunt:194)
- a. According to Calvinism, “Unconditional Election” is a decree of God and it can not be altered.
 - b. Therefore faith is not even necessary because if you have been “elected” you can **not resist the grace of God**, which is the fourth point.
 - c. That is why Calvinist teach that one has to be “regenerated” before one

can be saved, rather than what the Bible teaches, that faith comes first, then regeneration. Rom. 1:17, 10:17, Eph. 2:8-9

- C. The use of the term “elect” “elected” and “election”, in the Scriptures.
1. The word appears twenty-seven times in the Bible.
 - a. The Hebrew word “bachiyr”
 - b. The Greek word “eklektos” and the varied forms.
 2. The term is used for different individuals, therefore the context is of the utmost importance for proper interpretation.
 - a. The term is used for Israel. Is. 45:4, 65:9, 22, Matt. 24:31, Mk. 13:27
 - b. The term is used for a lady. 2Jn. 1:13
 - c. The term is used for a church. Rom. 8:33, Col. 3:12, Tit. 1:1
 - d. It is used for Israel and the church. Matt. 24:24, Mk. 13:22, Lk. 18:7
 - e. It is used for angels. 1Tim. 5:21
 5. If you examine all the places the term appears, not once, is the term ever used to indicate a select group who alone have been predestinated to be saved, never!

* Dr. Ironside declared, “Nowhere in the Bible are people ever predestinated to go to hell, and nowhere are people simply predestinated to go to Heaven.

look it up and see...predestination is always to some special place of blessing." (In The Heavens:34)

- 1) The word "elect" appears four times in the Old Testament, once for the Messiah, three to Israel. Is. 42:1, 45:4, 65:9, 22
- 2) The word appears in the New Testament by "elected" seventeen times, "election" six times, "elect's" three times and "elected" once.
- 3) When you sift through the twenty-seven passages, one is left with only five pertaining to the general subject of election. Rom. 9:11, 11:5, 1Thess. 1:4, 1Pet. 1:2, 2Pet. 1:10
- 4) All of them deal with election to service and blessing, not salvation!
- 5) Marvin R. Vincent, an authority of Biblical languages explains, "ekloge", election is used of God's selection of men or agencies for special missions or attainments... Nowhere in the New Testament is there any warrant for the revolution doctrine that God predestined a definite number of mankind to eternal life, and the rest to eternal destruction. (Hunt:231)

6. The "elect" of Calvinism are "Unconditionally Elected", without anything on their part, but they say it is in the hidden mystery of God's will.
 - a. The word mystery "mysterion", is never used in the New Testament to mean something hidden, but just the opposite, to reveal something previously hidden but now made known. Rom. 11:25, 1Cor. 15:51, Eph. 3:3, Col. 1:26, 2Thess. 2:7, Rev. 17:7
 - * Calvinism teaches God imposes His sovereign will, to override the free-will of man to choose either way, man having no choice!
 - b. But God always gives reasons for saving some and damning others in the Bible.
 - c. To Isaiah he says, "Come now, and let us reason together..." Is. 1:18
 - * He is pleading that they repent, if they were "elect", why plead?
 - d. God tells Israel that He punishes Israel for the wickedness of their doing. Deut. 28:20
 - * If they were "elected to damnation", then they would have to be "elected for the wickedness they did", based on God's decrees, yet

- He punishes them for what He made them do!
- e. God tells Jeremiah Israel had forsaken His Law. Jer. 9:13
* If they were “Unconditionally elected”, how could they forsake the Law, if they have no free will or respond to the Law?
 - f. The heartless, unloving depiction of God by Calvinism is insulting to God and the Scriptures.
* Attributing evil to God, then merely saying it is just, because God is just, while being clearly contradictory to the revelation of God, His nature and His word!
 - g. We are to give an answer to those who asks the reasons for our faith. 1Pet. 3:15

Illustration

“Unconditional Election” is much like a man having the ability to get every person off a volcanic Island ready to explode, but he chooses only a few and gives to them a key signal, but the rest he chooses to say nothing nor give them the signal. Now when once the Island explodes and all those people are destroyed and he is asked by the authorities and the media, why they all perished? And he said, “They were responsible for their own destruction, they did not respond to the signal to

leave, but later they were told he did not give them the opportunity nor the signal!

* This man would be considered unjust and a murderer!

The doctrine of “Unconditional Election” teaches a misrepresentation of God!

II. The doctrine of “Unconditional Election” examined to Scripture.

- A. God told Moses, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be **gracious** to whom I will be **gracious**, and I will have compassion on whom I will have compassion.” Ex. 33:19
 1. This verse is often misunderstood and misused.
* And there are many other Scriptures like this one used by Calvinist.
 2. The verse is not teaching that God will be gracious and merciful to some and not others.
 3. The verse is merely stating that grace and mercy are by His initiative.
 4. In other words, no one can demand God to be gracious or merciful, nor is He under any obligation to any man.
* Moses was asking to see God’s glory!

5. God loves the whole world and gave His Son for the whole world. Jn. 3:16, 1Jn. 2:2
 - a. Salvation is extended by **grace** through faith. Eph. 2:8-9
 - b. Not by works of righteousness which we have done, but according to His **mercy** He saved us, through the washing of **regeneration** and renewing of the Holy Spirit. Tit. 3:5
6. Nowhere in the Bible, not in one place in the whole of Scripture is there any indication that God's love and salvation are limited to a select few.

B. The Scriptures repeatedly teach the fact that God desires that all men be saved.

1. We read in Ezekiel, "Say to them: 'As I live,' says the Lord GOD, 'I have **no pleasure in the death of the wicked**, but that the **wicked turn** from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?" Ezk. 33:11
 - a. In fact the context is if the wicked repent from their evil ways, he will be delivered or saved.
 - b. And if the righteous turns from his righteousness, he will die in his sin.
2. "The next day John saw Jesus coming toward him, and said, "Behold! The

Lamb of God who takes away the sin of the **world!**" Jn. 1:29

* The world never means "the elect"!

3. "Paul says, "Who desires **all men** to be saved and to come to the knowledge of the truth..., who gave Himself a ransom for all, to be testified in due time." 1Tim. 2:4, 6
4. "Peter tells us, "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing **that any should perish** but that all should come to repentance." 2Pet. 3:9
5. "John says, "Behold, I stand at the door and knock: **If anyone** hears My voice and opens the door, I will come in to him and dine with him, and he with Me." Rev. 3:20

C. The Scriptures expressly state that anyone can come to God and be saved.

1. "Therefore **whoever** confesses Me before men, him I will also confess before My Father who is in heaven." Matt. 10:32
2. Jesus said, "And **whoever** falls on this stone will be broken; but on whomever it falls, it will grind him to powder." Matt. 21:44

3. “Jesus said, “Whosoever believes in Him, shall not perish but have eternal life.” Jn. 3:16
4. “Jesus again said, “And **whoever** lives and believes in Me shall never die. Do you believe this?” Jn. 11:26
5. Peter says, “And it shall come to pass That **whoever** calls on the name of the LORD Shall be saved.” Acts 2:21
6. Paul tells us, “For “**whoever** calls on the name of the LORD shall be saved.” Rom. 10:13
7. John says, “**Whoever** confesses that Jesus is the Son of God, God abides in him, and he in God.” 1Jn. 4:15
8. “John again says, “And the Spirit and the bride say, “Come!” And let him who hears say, ‘Come!’ And let him who thirsts come. **Whoever** desires, let him take the water of life freely.” Rev. 22:17
9. The word “whosoever” or “whoever” is found 183 times, in 163 verses in the Bible.
 - a. Webster’s Dictionary defines the word “whosoever” as “whoever; whatever person: an emphatic form”, there is no alternate meanings.
 - b. Not once in these 183 appearances does the word mean anything except “whoever”.

- c. So how can the Calvinist interpret all the places that the words or phrases “world”, “any”, “whosoever”, “sinners”, “all men”, to mean the “elect” , without doing violence to the contextual and intended meaning?
- D.** The Scriptures equally teach that not all will be saved, not because they are “elected to be damned”, but because they refuse to repent from their sins and be saved.
1. Cain chose to not repent when God gave him a chance to repent. Gen. 4:7
 - * “If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”
 2. The most evil king of Judah, Manasseh repented and was forgiven.
 - * “Now when he was in affliction, he implored the LORD his God, and humbled himself greatly before the God of his fathers, and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God.” 2Chron. 33:12-13
 3. Nebuchadnezzar repented of His pride and arrogance. Dan. 4:35-37

* “All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, ‘ “What have You done?” At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down”.

4. There are many others that we could mention.
 - a. The thief on the cross, one repented the other did not. Lk. 23:42-43
 - * “Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”
 - b. Zacchaeus repented other tax collectors did not. Lk. 19:8-10
 - * “Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half

of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; “for the Son of Man has come to seek and to save that which was lost.”

- c. The prodigal son repented, his brother did not. Lk. 15:17-20
 - * “But when he came to himself, he said, ‘How many of my father's hired servants have bread enough and to spare, and I perish with hunger!’ I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, “and I am no longer worthy to be called your son. Make me like one of your hired servants.” “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.”
- e. The bottom line is that man’s free-will must express “repentance”.
 - 1) “Or do you despise the riches of His goodness, forbearance, and

longsuffering, not knowing that the goodness of God leads you to **repentance?**" Rom. 2:4

- 2) "For godly sorrow produces **repentance** leading to salvation, not to be regretted; but the sorrow of the world produces death." 2Cor. 7:10

Illustration

The only Biblical condition to salvation is "REPENTANCE" and it is available to all of mankind, not "Unconditional Election", which is available to only a select few!

The doctrine of "Unconditional Election" examined to the Scriptures, is rejected!

III. The doctrine of "Unconditional Election", understood in view of Foreknowledge and Predestination.

A. One of the favorite passages that is used as a proof text by Calvinists is in Acts.

* "Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed (KJV ordained) to eternal life believed." Acts 13:48

1. One person put it in the following words, "Every Calvinist, no matter what else he

believes, uses this verse to prove Unconditional Election..."

2. The fact is that the word ordained "tasso" is found eight times in the New Testament and has a variety of meanings and none of them carry the meaning of a decree from God or of anything that is unchangeable or eternal.
- a. Liddell and Scott Greek dictionary offers a number of alternate meanings, but "ordain" or "foreordain" is not one of them.
- 1) The word is translated "addicted", speaking about the house of Stephanas, who had addicted themselves to the ministry. 1Cor. 16:15
- 2) Three other times it is translated "appointed". Matt. 28:16, Acts 13:48, 22:10, 28:23
- 3) Once "determined". Acts 15:2
- 4) Once "placed under". Lk. 7:8
- * These are all from the NKJV.
- b. Many Greek experts suggest that the word in Acts 13:48, should be translated "determined" (decided) like in Acts 15:2, suggesting that the Gentiles had disposed themselves or determined to believe. (Hunt:210)
- 1) Several authorities trace the KJV's wrong rendering "ordained" in

- Acts 13:48 to the corrupt Latin Vulgate.
- 2) Cooks commentary reads, “The A.V. Authorized Version, i.e., KJV has followed the Vulgate. Rather, [it should read] were set in order for, i.e., disposed for eternal life, as in Syriac...and repeatedly in Josephus, as many as had...placed themselves in the ranks of those who welcomed the offer of eternal life.”
 - 3) Dean Alfred translated it, “as many as were disposed to eternal life believed.”
 - 4) A.T. Robertson says, “The word “ordain” is not the best translation here... The Jew had voluntarily rejected the word of God. On the other side were those Gentiles who gladly accepted what the Jews had rejected... Why these Gentiles here ranged themselves on God’s side... Luke does not tell us. This verse does not solve the vexed problem of divine sovereignty and human free agency. There is no evidence that Luke had in mind an **absolute decretum** of personal salvation.” (Hunt:218)

3. The experts will even differ at times in the use of a word, but once you know the various uses of a word the most crucial thing that will determine the meaning is the **context**. Acts 13:46-48
 - a. The context is that the Jews have just rejected the gospel as their custom was, so Paul turned to the Gentiles.
 - b. Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and **judge yourselves unworthy of everlasting life**, behold, we turn to the Gentiles.” Vs. 46
 - c. “For so the Lord has commanded us: `I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.” vs. 47
 - d. “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.” vs. 48
 - 1) The meaning is in contrast to the Jews who had set themselves against the gospel and counted themselves unworthy of everlasting life, not that they were

not “unconditionally elected”. vs.
46

- 2) The verse is simply saying that as many Gentiles as were “disposed”, “determined” or “decided” to eternal life believed.

* But this would undermine Calvinism!

B. The passages on predestination in view of foreknowledge.

* We are going to see that the Bible never uses predestination and election unto salvation, but is always unto specific blessings that accompany salvation!

1. Peter says, “Elect according “kata” to the **foreknowledge** “prognosis” of God the Father, in sanctification of the Spirit, **for** obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. 1Pet. 1:2

- a. The terms “predestination” and “election” are used interchangeably in the Scriptures, as marked out beforehand for a special purpose and blessing.
- b. The only reason ever given is “foreknowledge”, according to “krata”, in harmony with His foreknowledge.

2. For whom he did foreknow “proginosko”, he also did predestinate “proorizo” to **be conformed** to the image of God. Rom. 8:29
- a. Both of these passages by implication teach us that foreknowledge concerns those whom God knows will believe the gospel and be saved, not that He predestined them to believe the gospel.
- b. This should not bother a Calvinist, an Arminianist or a Cal-minianist, it simply means that God knows from the beginning, who will ultimately be saved and thereby the blessings of their inheritance has been planned and bestowed to those who are saved.
- * “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” Eph. 2:7
- c. Neither of these passages teach that God predestined or elected some for salvation “unconditionally”, but to **“Christ-likeness”**, as do the remaining five passages containing the word predestination “proorizo”!
- 1) Luke tells us, “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles

and the people of Israel, were gathered together to do whatever Your hand and Your purpose **determined** “poorizo” before to be done.” Acts 4:28

* The context is the fulfillment of the plan of redemption by Jesus.

- 2) Paul says, “For whom He foreknew, He also **predestined** “poorizo” to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He **predestined** “poorizo”, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified”. Rom. 8:29, 30

* **Foreknowledge** again is the reason and basis for predestination, but again, it is **to be conformed to Christ-likeness**, nothing is said of the “select few”, nor the majority to be damned.

- 3) Paul again says, “But we **speak the wisdom of God** in a mystery, the hidden wisdom which God **ordained** “poorizo” before the ages for our glory.” 1Cor. 2:7
* The context is the wisdom of the gospel for the believer already

saved determined by God beforehand, nothing about the “elect few” is stated.

- 4) “Having predestined “poorizo” us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will.” Eph. 1:5
* The **benefit and blessing is to** the “adoption” of sons, which appears only five times in the New Testament. Rom. 8:15, 23, 9:4, Gal. 4:5, Eph. 1:5
- 5) In Him also we have **obtained an inheritance**, being **predestined** “poorizo” according to the purpose of Him who works all things according to the counsel of His will.” Eph. 1:11
* The inheritance is the blessing of predestination.
- d. These are the only six passages that mention predestination and not one teaches that God pre-ordained from ages past who should be saved to eternal life and who should be damned to eternity!
3. Vance says, “Calvinist manage to find the doctrine of predestination in every Scriptures where no one else can detect it”, declaring that Clark claims “Isaiah has some two dozen verses that bear

rather directly on the doctrine of predestination. What he means is that there are some two dozen verses violently wrested to prove predestination”. (Hunt:220)

- a. Calvinist “thrust this doctrine of election and predestination of the “elect few” into every conceivable Scripture text”.
- b. R.C. Sproul writes, “God wills all things that come to pass. It is within His power to stop whatever might come to pass....God desired for man to fall into sin. I am not accusing God of sinning; I am suggesting that God created sin.” (Hunt:221)
- c. John Wesley said, “The doctrine of predestination as maintained by rigid Calvinists is very shocking, and ought utterly to be abhorred, because it charges the most holy God with being the author of sin”. (Hunt:222)
- d. Vance points out the error of Dr. John MacArthur, when he uses the metaphor of a dead body, declaring that unbelievers are “no more able to respond to God than a Cadaver” and “are incapable of any spiritual activity...”
* Vance comments, “And finally, if you make an exact parallel

between a physically dead man...then you likewise have to say...If he can't accept Christ because he is dead, then he can't reject Christ either. A physical dead man cannot believe on Jesus Christ, but a spiritually dead man can” (Hunt:224)

- C. One must distinguish between the various term used and not make them synonymous when they are not.
 1. All is according “kata” to the foreknowledge “prognosis” of God, in harmony with what He knows beforehand.
 2. God certainly knows by His foreknowledge who is going to except Him or reject Him, but it isn't because He predetermined them to be saved by “Unconditional election” or predetermined them to be damned, but because they exercised their free will to be saved or to be damned!
 - 3 God knowing that, He then will and has predestined the saved to conformity unto Christ and blessings.
* This does not violate God's initiation or man's free will!
 4. But to equate “foreknowledge” or the word “foreknow” as John Calvin or

Calvinist do, with the meaning of “foreordination”, “predestination” or “election”, rather than knowledge beforehand is a great error.

- a. To know something in advance before it happens is not the same as predetermining that it will happen.
- b. Peter distinguishes between the “determinate counsel or purposes” of God from the “foreknowledge” of God. Acts 2:23
* “Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death.”
- c. Paul makes the same distinction, “For whom He did foreknow, he also “kai” did predestinate. Rom. 8:29
* The word also “kai” denotes a differentiation, making it abundantly clear that God’s foreknowledge is not the same as predestination, foreknowledge is the reason for predestination.
- d. And if God “predestinated the elect” out of His good pleasure and He damned the greater part of humanity also out of His good pleasure? What is the sense in mentioning “foreknowledge”, there is no need to

know anything, it is a mere personal decision of God, regardless of the obvious unjustness and violence to His nature and attributes!

- e. The sinner would be saved by the “**Decrees of God**”, instead of “**by faith and grace**”.
5. The second point of Calvinism is a bit shaky, wouldn’t you say when it comes to it being verified by the Scriptures.
 - a. It can not be found in all of the Bible!
 - b. It can not be substantiated in the context of the verses!
 - c. It can not be reconciled with the nature and character of God!

Illustration

A vivid imagination and education that is not subject to the boundaries of Scripture to the contextual meaning is error ready to happen.
* These, the Bereans, were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts 17:11

The doctrine of “Unconditional Election”, understood in view of Foreknowledge and Predestination, is unbiblical!

Conclusion

This is the second point of “Five Point Calvinism”, the teaching of “Unconditional Election”, examined from this three-fold perspective.

- I.** The doctrine of “Unconditional Election”, teaches a misrepresentation of God!
- II.** The doctrine of “Unconditional Election” examined to Scripture, is rejected!
- III.** The doctrine of “Unconditional Election”, understood in view of Foreknowledge and Predestination, is Unbiblical!