

Southside Baptist Church
Apollos Teacher Training
Session 2 – Unconditional Election
Outline
3-30-25

1. Introduction:

- a. This session covers the second letter in the T.U.L.I.P. - Unconditional Election.
 - 1) Our goal is to once again contrast the Calvinistic view with the Traditional Theological view, which is the position that the Southside Baptist Church holds to.
 - 2) Here are the two views concerning Unconditional Election.
- b. Unconditional Election:
 - 1) **Calvinism - Unconditional Election** - Because man is dead in sin, he is unable to initiate a response to God; therefore, in eternity past God elected certain people to salvation. Election and predestination are unconditional; they are not based on man's response (Romans 8:29-30; 9:11; Ephesians 1:4-6, 11-12) because man is unable to respond, nor does he want to.
 - 2) **Traditional Theology** – Election theology involves the election of God for individual service which we see in God calling Abraham or the Apostle Paul. Election also involves the calling of the Nation of Israel as God called them and set them apart to be a witness to the world. Election as it relates to salvation in the Bible does reference believers as being the elect. "Traditional theology sees election as God's eternal, gracious and certain plan in Christ to have a people who are His by repentance and faith." Southside Baptist Church agrees with the traditional position stated here but believes as it relates to election, that God elected to save the world through His Son Jesus Christ. John 3:16, II Corinthians 5:18-19, I Timothy 2:4, 2:6, I Timothy 4:10, II Peter 3:9 and I John 2:1-2, I John 4:14 Believing that God sent His Son to save the world then those who respond in repentance and faith and are born again are the elect of God.
 - 3) From the book, "**What Love is this**" by David Hunt, you can see he breaks down this position that God elected to save the world when he stated –
 - a) "The Bible repeatedly presents a God who so loves the whole world that He sent His son that "the world through him might be saved." John 3:16, I John 4:14, who "will have all men to be saved" I Timothy 2:4 and who "is not willing that any should perish", II Peter 3:9. The Bible repeatedly presents Christ as the One "who gave himself a ransom for all" I Timothy 2:6, who is "the savior of all men, specially of those that believe" I Timothy 4:10, and whose death provided a propitiation "for the sins of the whole world" I John

2:2. Christ calls unto all who are spiritually thirsty, hungry and weary of their sin's heavy load, "come unto me and I will give you rest" living water, the bread of life, eternal life. That invitation has touched the hearts of the thirsty, hungry, weary and heavy laden for two thousand years. Yet Calvinism attempts to make all such promises apply to only a preordained elect."

4) There are two critical terms that we need to investigate to help bring light to this debate. Those terms are **Predestination** and **Election**.

5) We are going to take a close look at each of these terms to see what the Bible says and see if we can better discern God's heart concerning salvation.

2. Exploring the term, "predestination."

a. **Predestination**: What does this mean and does this play into how someone can be born again.

b. Some of the widely held views:

1) The most commonly accepted view is that God determines all things, including the salvation and reprobation of individuals.

a) This view has achieved a lot of momentum over the years and is often accepted by people, **believers included without any real personal investigation or thought as to what other, potentially dangerous things, this view could include and is God really the author of those things.**

b) Often John Calvin is credited with this view by many Calvinists of our day, but this actually flows from Augustine's work. His conclusion was, "the Lord prepares the will of the elect for faith, and only some people are elected to salvation, which is an act of God's mercy."

c) He contends that faith is a gift and that it is given to only a few people. (We have shown from the Word that "faith" is not a gift) Those whom God has elected are called in order to believe. Augustine says, "He chose them that they might choose Him."

2) **Consider the underlying positions included in this view as it relates to God's Sovereignty.**

a) Since God determines all things, that includes sin? This means exactly what you are thinking. God is the author of rape, murder, incest, theft, hatred, strife, etc. Is God the author of sin?

b) **In this view God chooses who can be saved and who is condemned to hell no matter what.**

c) Because of their view of **Total Depravity**, they hold to the view that faith is a gift that God gives. Is that really what the Word teaches?

d) These are just some of the questions that come from this position that we believe the Word answers and reveals a much different perspective.

3) It is important to point out here that while it seems there are many who accept this view, there are just as many who reject this view of God's Sovereignty overall, especially as it relates to salvation. Southside Baptist Church wholeheartedly rejects this view of God's Sovereignty that believes God is the author of sin.

4) We have the Bible and the Holy Spirit as our teacher. Let's do what each believer should do and consider each time these key words are used in the Bible. Let's begin with the word, "predestination".

c. **"Predestine"** defined.

1) The word "**predestine**" occurs only **six times** in the Bible, and all of them are in the New Testament. Did you know that?

2) Think about that. So much has been made of one word that occurs 6 times in the Bible.

a) The verb translated "**believe**" occurs 241 in the New Testament. When you study this word in each context that it is used you understand why it is mentioned so many times. It is the difference between life and death.

3) The word "**predestine**" in the Greek is "**proorizo**".

a) It is defined as "**to come to a decision beforehand – to decide beforehand, to determine ahead of time, to decide upon ahead of time.**"

b) With this definition in our minds, let's dig into each time this is referenced and see what we find.

c) Also notice that we will not see the word "**unconditional**" used in conjunction with "**predestine**". Here we go...

3. **Scriptures passages that use "predestine".**

a. **Acts 4:28 – "For to do whatsoever thy hand and thy counsel **determined before ("proorizo" – predestine) to be done.**"**

1) In context this is a part of Peter and John's prayer spoken upon their release by the religious authorities.

a) **Verses 25-26** are a quote from the Old Testament which states that people raged against "**the Lord and against his Christ**".

b) In **verse 27**, Jesus is identified as the Christ, who was rejected by both Herod and Pilate.

c) **Verse 28** continues the prayer by referring to the actions of the people. "**To carry out all that Your hand and Your will and purpose had predestined (predetermined) should occur.**" Amp.

2) In this verse, the action predestined was neither every event in history nor the salvation of certain people chosen by God from eternity past.

- 3) Rather, **the action predestined – or decided in advance** – was the cross of Christ. God was fulfilling His promise from **Genesis 3:15** to send His Son who would conquer the enemy and provide redemption to “**whosoever**” will come to Him in repentance and faith.
- b. **Romans 8:29-30** – “**For whom he did foreknow, (“proginosko” - those He knew to be fit to be conformed to the likeness of His Son – how could they be fit? Because they have been born again) he also did predestinate (“poorisen”) to be conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰ Moreover whom he did predestinate, (“poorisen”) them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.**”
 - 1) Paul has already established in his letter that all people are sinners, **Romans 1:18-3:20**. Thankfully, God justifies a sinner through the atoning work of Christ on the cross.
 - 2) People are justified, or made right with God, by faith in Jesus, **Romans 3:21-5:11**.
 - a) Adams transgression, which resulted in death and judgement, was answered by Christ’s gift, which resulted in justification and life for those who by grace through faith are saved, **Romans 5:12-21**.
 - 3) **Chapters 6-7** addresses a believer’s relationship to sin.
 - 4) **Chapter 8** deals with many important themes, especially the work of the Holy Spirit in the life of the believer.
 - a) **The Holy Spirit is mentioned nineteen times in the chapter, as God reveals his glory in and renews his broken creation, verses 18-30.**
 - b) **Romans 8:27** states that the Holy Spirit intercedes for saints, a common biblical term for believers.
 - c) **Verse 28** is the well-known promise that all things work together for good for those who love God.
 - d) The following terms in **verses 27-28** describes the same group of people: **saints, those who love God, and those who are called according to his purpose.**
 - 5) **Romans 8:29** states those whom God foreknew – to know in advance – God also predestined.
 - a) Who is predestined, and for what purpose?
 - b) The verse refers to people who have been born again who are now, **“predestined to be conformed to the image of his Son.”**
 - c) An unbeliever is not going to be conformed to the **“image of His Son.”**
 - 6) In this verse, **verse 29**, predestination does not refer to God from eternity choosing certain people for salvation.

- a) Instead, the verse promises that believers are predestined to, one day, be glorified and thus conformed to the Son's image.
- b) In other words, God decided in advance that those who believe in Jesus will one day be like Jesus.
- 7) When you arrive at **verse 30** it is referring to the same group, "those whom he predestined," and states there were called (means to invite one), justified, and glorified by God.
 - a) Other texts also reveal that believers will be glorified. Paul writes, **"And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever increasing glory, which come from the Lord, who is the Spirit, II Cor. 3:18.**
 - b) John said, **"Dear friend, now we are children of God, and what we will be had not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as his is. I John 3:2.**
- 8) Predestination in **Romans 8:29-30** is a promise that believers in Jesus – those who are called, justified, and glorified – will one day be confirmed to and remade to be like Jesus."
- c. **1 Corinthians 2:7 – "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained ("proorisen" - predestined) before the world unto our glory."**
 - 1) Here, Paul refers to God's wisdom as a mystery, **"a wisdom God predestined before the ages for our glory."**
 - 2) What was the hidden wisdom that God predestined? Paul used the same phrase at the end of his letter to the Romans.
 - a) He refers to this in **"Romans 16:25-26 (AMP) – "Now to Him Who is able to strengthen you in the faith which is in accordance with my Gospel and the preaching of (concerning) Jesus Christ (the Messiah), according to the revelation (the unveiling) of the mystery of the plan of redemption which was kept in silence and secret for long ages, ²⁶ But is now disclosed and through the prophetic Scriptures is made known to all nations, according to the command of the eternal God, [to win them] to obedience to the faith,"**
 - b) In this closing of Romans, the hidden mystery is that through faith in Christ, the Gentiles were included among God's people.
 - c) Paul teaches the same concept in **Ephesians 1:9; 3:2-9** and **Colossians 1:26-27.**
 - d) According to **I Corinthians 2:7**, God predestined that the boundaries constituting God's people would expand in Christ to include the Gentiles.

d. Ephesians 1:5 and 11

- 1) Ephesians 1:5 – “Having predestinated (“**proosisas**” – having predestined) us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”
- 2) Ephesians 1:11 – “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:”
- 3) Unlike what you see in your Bible, **verses 3-14** are actually one sentence that is considered to be an extended praise to God.
 - a) I believe that you see here in **chapter 1** a very important and often misunderstood truth about those who are in Christ.
 - b) Notice the audience that Paul is speaking to. He states clearly, “**to the saints which are at Ephesus, and to the faithful in Christ Jesus.**” Verse 1.
 - c) Each time you see “**us**” or “**we**” keep it in perspective that he is speaking to his audience, “**to the faithful in Christ Jesus.**”
- 4) What Paul brings out here in Chapter 1 is the believer’s position in Christ. There are at least 10 statements here between **verses 3 - 14** – where you see our union with Christ described as “**in Christ**”, “**in Him**”, “**in Himself**”, “**together in one**”.
- 5) Remember that this terminology speaks to the position you have in Christ because you have been born again.
- 6) Verse 4- point of contention here – “**according as he hath chosen us** (audience) **before the foundation of the world**, (For what”) **that we should be holy and without blame...**”
 - a) Those who have trusted Christ as savior God predetermined that those who are in him would be holy and without blame. Justified! Sanctified!
- 7) Verse 5 – “**Having predestinated us** (the faithful in Christ Jesus) **unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.**”
 - a) “**Adoption**” is in the perfect tense meaning that we have been, are being and will be adopted. **Romans 8:23.**
 - b) Herschel Hobbs, Southern Baptist Pastor and was the SBC Convention President from 1961 to 1963 pointed out something in this passage I thought was spot on. “**Predestined translates a verb meaning to mark out the boundaries beforehand.**”

8) **Verse 11.** Look back at **verse 4**, God has chosen “in him”. God’s election was in Christ.

a) God marked out the boundaries of salvation in love, not by an arbitrary choice. “God has chosen, in the sphere of Christ, He elected that all who are in Christ shall be saved”.

b) In Christ is the boundary that God marked out beforehand, like building a fence around a field.

c) “Thus, man is free to choose whether or not he will repent of his sin and confess faith in Christ. When man by grace through faith is saved, he is in Christ because God predestined that those who repent and confess faith in Christ will be saved.” Herschel Hobbs.

d) Hobbs continues, “Simply stated, before the foundation of the world God elected a plan of salvation and a people to propagate that plan.”

9) **Verse 11** – You see here in **verse 11** that we, believers, “the faithful in Christ Jesus” are predestined to obtain an inheritance.

a) Often times this verse in Ephesians is mentioned with **Romans 8:23** where you read, “waiting for the adoption, to wit, the redemption of our body.”

b) In both verses, predestination refers to what occurs to believers and what they receive, not how they become believers.

10) What has always been so interesting to me in this passage, remember **verses 3 - 14** are one sentence of praise, is **verse 13**. As I read **verse 13**, it clearly clarifies how a person becomes a believer.

a) **Verse 13** – “In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with the Holy Spirit of promise,”

b) Look at the progression – they trusted after what? After they heard the word of truth. What was the word of truth? It was the Gospel of your salvation.

c) Notice, they heard the Gospel and then after hearing, they believed and after they believed what happened? They were sealed with the Holy Spirit of Promise.

d) What is the order of salvation? It is clearly revealed here. People hear the Gospel, when they believe in Jesus they are sealed with the Holy Spirit.

e. Let’s Review:

1) **Acts 4:28** – God predestined the cross of Christ.

2) **Romans 8:29** – Believers are predestined to be like Jesus.

3) **Romans 8:30** – Believers predestined to be like Jesus are called (to invite), justified and glorified.

4) **I Cor. 2:7** – God predestined to include Gentiles among God’s people.

5) **Eph. 1:5** – Believers are predestined for adoption – adoption is in the perfect tense here meaning that we have been, are being and will be adopted.
Romans 8:23.

6) **Eph. 1:11** – Believers are predestined to obtain an inheritance.

f. The Sovereignty of God:

1) It is important to make sure you understand God's Sovereignty because that is where much of this perspective of Calvinism comes from.

a) Augustine, while early in his life would have likely been described as a Traditional Theologian, later in life turned from those positions to the one you see here today.

b) Calvin is often credited for these theological positions but honestly, they are not really his thoughts but more so Augustine's.

2) Their view of God's sovereignty has created systems of theological thought, like the ones we have covered, where they see God's sovereignty as God decides or determines all things, including whether each person will be saved.

a) They hold that God from eternity past selects certain individuals to be saved.

b) This perspective comes from Augustine, John Calvin, you can see it in the Westminster Confession and in our day and time is taught by Pastors like John Piper, R.C. Sproul, John MacArthur, Matt Chandler, David Platt and the current voice you hear often in the Southern Baptist Convention, Albert Mohler.

c) What they often do not talk about but many would have to admit, is that their view of God's Sovereignty includes the belief that God is also the author of sin.

3) Is there another way to see God's Sovereignty that is biblical?

a) What do we mean by the term, "**sovereign**"?

b) We mean simply that God is preeminent in power and authority. God has the power, wisdom and authority to do anything He chooses within His Creation.

c) There is no authority or power above God. You can recognize God's Sovereignty in the descriptions that most people are used to.

d) God is Omniscient, Omnipotent and Omnipresent. Is God Sovereign over all things? YES! The debate centers on the extent that God applies His Sovereignty in the life of people.

4) It is possible to believe that God is Sovereign over all things and understand that God also chooses to allow some things that He does not directly cause?

a) How do you reconcile the Sovereignty of God with the freewill that God gave man? That is also a part of the debate, but we know that both are true.

5) Let me share with you something that A.W. Tozer said concerning this debate.

- a) "God is so sovereign that I believe he can take on actual opponents who were moving freely and doing what they do freely and that He, God is so powerful, so good at chess that he can take on all these opponents."
- b) He went on to say, "a true sovereign God does not dictate what choice we will make but that we would be free to make those choices." As he spoke about the freewill of man, Tozer concluded, "God's sovereignly ordained not which choice we will make but that we would be free to make them and that a God less than sovereign would be afraid to bestow such freedom upon his creature. But a true sovereign God is able to give that kind of freedom."

g. Transition:

- 1) Now that we have some insight into the word "**predestination**", let's shift gears and do the same thing with the word "**election**" that we did with "predestination."

4. Exploring the term, "election."

a. **Election:** What does this mean and does this play into how someone can be born again?

b. **Defining the term.**

- 1) The word election is used in both the Old and New Testaments. Here is a breakdown of the word and its definition.
- 2) Old Testament: "**election**" – Hebrew word "**bahar**" meaning to choose; "**bahir**" meaning chosen.
 - a) These words speak to God choosing for Himself an individual.
 - b) Some examples of this would include Abraham, David, Solomon and the Messiah. It can also speak of a group like the Israelites or the priests and this is for service.
- 3) New Testament – the word "**election**" – Greek "**eklegomai**" meaning to choose, select and then "**eklektos**" meaning chosen, elect or "**ekloge**" meaning choice, election.
 - a) These terms expand to include those who are united to Christ by faith.
- 4) With this basic foundation let's explore some of the O.T. passages and see what we discover.

5. Scripture passages that use "election".

a. **Genesis 12:1-3** – This passage provides us the foundation look at God electing a people for Himself.

- 1) This story of what God did in Abram's life is one that we are all very familiar with.

- a) We are looking at this story not because the word elect or election is in this story but as you will see it is this very story that Paul refers back to, Abraham's descendants, when he mentions God's purpose in election in the book of Romans.
- 2) God promised to do something great in Abram's life in order to do something great for all people.
 - a) Notice in **verses 2-3** that God promised to make Abraham into a great nation, to give him a great name, to bless him but also to make him a blessing. Notice what God says next in **verse 3**, "**and in thee shall all families of the earth be blessed.**"
- 3) It seems that God's purpose in choosing to make this covenant with one man was not only to bless Abram, the nation of Israel, but the world as well.
 - a) If election is about God's choice and if this passage is about election, then what do you see?
 - b) I think we see that God elected Abraham to bless him and that others would be blessed through him. What is missing here?
 - c) There is no mention or hint here at all that this election of Abram had anything to do with salvation.
- 4) Remember I said at the beginning of this that the word elect does not appear in this passage so why are we using it?
 - a) Let me read **Romans 9:11**, "**For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;**"
 - b) It seems here in Romans 9 that Paul is referring to Abram's descendants when he mentions, "**God's purpose and election.**" if it was true for Abram's descendants would that not also hold true in Abram's story?
- 5) There is a lot of history attached to what Paul summarized in these few words.
 - a) The Jewish readers would have had the background, and I hope you as a teacher have studied through what God did with Abraham and Sarah as well as what God did through Isaac and Rebecca.
 - b) What the story bears out is that God had a plan for Israel to be a light to the world to reveal God to the world. That is the blessing that could reach to all families.
 - c) Along the way, because man has freewill, some made wise choices while others did not. Case in point, Abraham getting tired of waiting for the promised child and therefore preempts God's plan by having a child with Hagar.
 - d) But God, who is God and there is none like Him, in His wisdom and power he can work through the free will choices of man and still accomplish His plan.

- e) That is what we see here. God set apart, elected men He knew would respond to the promises of God and would lead the nation.
 - f) There is no evidence that I can find that God elected these men to salvation, that is a decision they would make. To take that position is to make an assumption that would lead into other assumptions that would be unwise.
 - g) Each of these men would by faith acknowledge God's promises for their salvation but God did set them apart, He did elect them for a specific mission, for service.
- 6) Going forward studying these guys you would still see disobedience at times and yet again, God was able to work in and through all of that and still accomplish His purpose. To me, that speaks of God's sovereignty.
- b. Others who were elected to serve would include:**
- 1) There are other Old Testament examples that we could look at as well.
 - a) For example, David was chosen by God to be a king. I Samuel 16:1-3. We know what God has said about David's heart which seems to have been a part of God choosing him.
 - b) But if you balance this with the word, you recognize that the Bible indicates that God knew and chose his servants before their birth.
 - c) For example, David said in Psalms 139:16, **"thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."**
 - d) David is simply acknowledging that God knew him and all of his days before he was born. How is that possible? Because God is God.
 - 2) Think about another Old Testament character that you're familiar with, Jeremiah.
 - a) In Jeremiah 1:5, **"before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."** God was choosing Jeremiah for service, to be a prophet to the nations.
 - 3) So, step back from this and think about it in its broader context.
 - a) In the Old Testament you would see God choosing individuals for other tasks.
 - b) We know from our study in the Old Testament that God chose the Levitical priests to minister in the Lord's name. Deut. 18:5.
 - c) Moses is referenced as God's **"chosen"** one in Psalm 106:23,
 - d) God sent Aaron **"whom he had chosen"**, Psalm 105:26.
 - e) We know God chose Israel's kings. We remember the famous story that centered around Saul and David.

- f) There are many different stories throughout the Old Testament where you find God choosing specific people for service.
- g) If you look at those and assume that each were elected and that involved salvation, then from my perspective that is an assumption the Word does not support.
- 4) Not only did God choose individuals for service but we also know that God chose Israel as a nation. **Deut. 4:37-38. Deut. 7:6-8.**
 - a) God also chose to give them a Mission which we have referenced before. They were God's chosen servant, **Isaiah 41:8-9**. Their Mission, to be a light to the nations. **Isaiah 42:6**
- c. **God chose His Son:**
 - 1) Here is one that is not often mentioned but is absolutely a part of the discussion concerning election. I am Speaking of God's choice of His Son.
 - a) God elected, chose, His Son to be Israel's Messiah.
 - b) This definitely needs to be a part of this important discussion. It was stated in Dr. Adam Harwood's Systematic Theology book, (Professor of Theology at Southwestern Baptist Theological Seminary) that, "God's election of the Messiah is the bridge between election in the Old and New Testament. What you come to understand that unfolds in the New Testament is that part of the mystery was that Gentiles would be included in the people of God through Israel's Messiah, Jesus Christ."
 - 2) In the book of Matthew, he identifies Jesus' ministry as the fulfillment of one of Isaiah's prophecies.
 - a) **Matthew 12:18, Isaiah 42:1. "Behold my servant, whom I have chosen; My beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles."**
 - b) After the transfiguration in **Luke 9:35** – "and there came a voice out of the cloud, saying, this is my beloved son: hear him." "My son, My chosen One".
 - c) Peter Speaking of Jesus in **I Peter 1:20**, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you."
 - d) No matter how you look at this verse or whether the word foreordained or chosen is used we know that Jesus was chosen by God before the creation of the world to be the savior of the world.
 - e) You can see this again in **I Peter 2:4, 6** where you see that Jesus was chosen by God for this purpose.
 - f) Isn't it interesting that the word chosen or elect doesn't just speak of believers alone, but that Jesus was included in that conversation as one chosen by God?

d. How do we discern the use of the term “elect” in the New Testament?

1) It is interesting that in the New Testament when you read of someone who is elect or chosen it is a reference to God's people. **Mark 13:27** and **I Thess. 1:4**

- a)** What I understand is that the elect speak of those who have repented of their sin and confessed faith in Christ.
- b)** I believe it is a stretch of interpretation to take these texts to mean that God selected certain individuals from eternity for salvation.
- c)** Often the verse in **John 6:44** is used to imply that God draws only some people to faith in his Son. But in rightly dividing the word and comparing scripture with scripture what do you do with what Jesus said in **John 12:32** that if He be lifted up, He would draw all people to himself?
- d)** While some would look at what we have already seen in Ephesians chapter 1 to prove their point that God chooses and predestines some to salvation, from our study we discovered that predestination is a promise for the believer to be wholly blameless to be conformed to the image of His Son, and not a statement about the individual person's election to salvation.

e. What do we do with Romans 9 through 11?

- 1)** Probably the most celebrated passage of the Calvinist to prove his theological position is in Romans chapters 9 through 11.
 - a)** I have always found it interesting when Paul begins in **Chapter 9** how he expresses his burden for his people and the fact that they have rejected the Messiah.
 - b)** Isn't it interesting that he has a burden, a love and concern for all of Israel and yet the Calvinist would have you believe that God is not going to save all of Israel because he has already chosen who can be saved and who will be condemned.
 - c)** I just find that an interesting irony that in the first part of **Romans 9** Paul, from the Calvinist point of view, is expressing more love for Israel than God does. The bottom line for me is that it is not possible.

f. There are a few places here in chapter 9 where the position of Calvinism versus Traditional theology collides.

- 1)** **Romans 9:10-13** - Paul makes a contrast here between Isaac and Rebecca's twins, Jacob and Esau. Before the twins were born, God elected one to serve the other. Paul then quotes from **Malachi 1:2-3** stating that God loved Jacob and hated Esau.
 - a)** Here we find one of the arguments that comes out of **Chapter 9** is in the choosing of Jacob over Esau and also this statement that God made that Jacob he loved and Esau he hated.

- b) **How do you reconcile this?** Part of the problem of rightly dividing this is because so much has already been said from a reformed position that it's difficult to see it any other way.
- c) For example, The Calvinist draw their position from Augustine who sees this as God's choice of one son over another son before their birth which to them reflects His choice to save one and not the other.
- d) **To rightly divide here, we need to remember the foundation that we have laid from what we learned in the Old Testament. In this passage where Paul mentions God's purpose in election if you look at it from what we learned in the Old Testament about election you would recognize that God chose one person or a nation over another to accomplish his will in providing salvation.**
- e) Providing the blessing to all the families of the earth that he said he would do when he called Abraham. That is what a traditionalist sees as a part of God's plan that God's purpose here in election is reflecting God's choice of one person, or nation (Jacob), over another to accomplish his will in salvation. Think back, isn't that what we saw God starting with Abram and see Him continuing here?
- f) **Also, God's statement that Jacob He loved but Esau He hated was said many, many, (possibly 2500) years after their life and speaks to the nation of Edomites and how they lived but in comparing this with a N.T. challenge that Jesus gives, helps us to see that God's heart is still tender to the Edomites even though He hates the way they live.**
- g) Think about **Luke 14:26** – **"If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."** When you see this what comes to mind? **Is Jesus commanding us to hate those close to us? To turn from them or is there something else here that Jesus is speaking of.**
- h) To think that we are to literally hate them would be in conflict with many other scriptures but if you look at the word **"hate"** you would find that it means to **"love less"**. When you see that, what Jesus is saying makes sense.
- i) God's heart for all people is clear from the Word. **"He takes no pleasure in the death of the wicked."** He desires that "all would come to repentance." **It is not problematic to think that God hated the actions, choices, and lifestyle of the sin of the Edomites, that He loved less the direction and choices of Esau compared to Jacob.** To assume that this is election for salvation without any other supporting proof of scripture is tragic to me that so many accept it as if it is.

2) In Romans 9:14-18

- a) Another statement that has caught a lot of attention in this debate is when Paul refers to God's justice by indicating God has mercy on whom He wills, and He hardens whom He wills.
- b) The Calvinist perspective on these verses see this mercy as God's decision to save some people. The reference to hardening they relate to God's decision not to save certain people.
- c) Again, keeping the overall purpose in mind as to why God chose Israel as a nation, we could easily see that what God is saying here is that the purpose of mercy and hardening is that God's name would be proclaimed in all the earth. Verse 17.
- d) Judicial hardening is not said to be permanent. Pharoah is a good example of that and yet Pharoah, even when he admitted his sin and knew he was wrong chose not to repent and believe.

3) Romans 9:19-21

- a) The next conflict comes out in the image of the Potter and the clay.
- b) From the Calvinist perspective they interpret this to mean that people have no right to question the God who selects some individuals for salvation and others for condemnation.
- c) However, the prophets used this Potter and clay imagery when God was judging a nation for its rebellion (Isa. 29:16; 45:9; Jer. 18:1-10), Not to refer to the so called chosen before the foundation of the world selection of individuals for salvation.
- 4) Time will not permit us to walk through chapter 10 and 11 but I would say that how you rightly divide these chapters has a lot to do with how you define election.
 - a) To me chapter 10 really draws out the reality that whosoever shall call upon the name of the Lord shall be saved.

g. Summary from these chapters:

- 1) As we saw in the Old Testament, election spoke of God's choice of individuals to provide himself a nation who will be his holy people, called to be a light to all nations and through whom God would fulfill Genesis 3:15 and bring forth the Messiah.
- 2) While Election can speak of God's choice of an individual for a specific purpose or as a nation to bring the light of truth to the world, when it speaks of the elect in the New Testament it is referencing one that has truly believed and been changed by the power of God.
 - a) Gods people, the elect, whether Jew or Gentile are those who have been justified by faith in Jesus.

- 3) When you study through **Romans chapters 1-8**, I do not think that you would ever find that Paul states that salvation is through election.
 - a) Salvation according to **Romans 1:16** is for everyone who believes.
- 4) In **Romans chapters 9 -11** Paul never states that salvation is through election.
 - a) What we do see is that God hardened and rejected his people which was for a period of time because of their disobedience and God used this time to bring the Gentiles into his people by faith.
- 5) So, who are the elect? I believe that the term elect refers to those who have been born again, made a new creation in Christ and are a part of the family of God.