

The Doctrines of Grace #9
 Study Handout – Grace Bible Chapel
Calvinism – Unconditional Election
August 4th, 2024

Election Definition: The action of God in reference to men and the category of placement before Him through His great salvation. Unconditional election means God in His sovereignty determines to save some not based on anything within or by them but solely according to His own will.

Arminianism	Calvinism
Conditional Election	Unconditional Election
<p>God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. God selected only those whom He knew would of themselves freely believe the gospel. Election therefore is determined by or conditioned upon what a person will do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but results from man's will. It is left entirely up to man as to whether he will believe and therefore be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Therefore, the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.</p>	<p>God's choice of certain individuals unto salvation before the foundation of the world rests solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response of obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God in His sovereignty elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus, God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.</p>

Election – the Arminian view concerning election as conditional

Arminius believed in a form of persona grace are derived from human reasoning of fairness. Mankind has the ability to exercise faith in God for those willing of their own free will to choose God.

Point: This places the ability to be saved into man's choice and right. But such a system affects salvation by grace, having it instead built upon the merit of the individual's choice. Secondly, it denies the teaching of God's Word concerning the sovereignty of God, the depravity of man, and the real meaning of "foreknowledge." It mixes man's ideas of will and fairness with Scripture.

Election – the Calvinist view concerning election as unconditional

- **Overview:**
 - Modern view – salvation is a synergism – that is that God and man work together in salvation. This is also called semi-Pelagianism (belief denying man's depravity). This is the Arminian doctrine.
 - Monergism – salvation is exclusively sourced from God. This is the Calvinistic doctrine.
 - The "new birth" of John 3 is a monergistic birth. The "New birth" is minimized under Arminianism.
- **Election is part of divine sovereignty.**
 - "Unconditional election" means the chooser does so without regard for the merit of the one chosen.
 - Ephesians 1:4-5; 11 – there is no possibility of anything outside of God Himself.
 - It is "according to the kind intention of His will." The source is "His purpose" / "after the counsel of His will."
 - God's elective method is first shown in the OT when He chose Israel instead of another nation (Deut 7:7-8).
- **Because of man's condition in depravity,** salvation must be initiated completely from God.

- o Christ came to seek that which was lost (not those cooperating with His will) Mat 18:11.
- o John 13:8 “chosen” is a term in the Scripture interchangeable with election.
 - Mat 20:16 the call goes out to all but it is only the chosen (the elect) who respond to the call.
 - Those non-elect may respond superficially, but it does not result in true salvation.
 - One must ultimately be chosen, or they will not truly be saved (John 10:26).
- o 1 Cor 1:26 – chosen of God has nothing to do with the person’s merit.
- **Foreknowledge** – does not mean “fore saw” – in relation to God it means “fore love.”
 - o Proginosko – pro (before) ginosko (knowledge).
 - o Ginosko – absolute knowledge – often indicates a relation between the person knowing and the object known (W.E. Vine) – reference to Christ 1 Pet 1:20.
 - Know – is an idiom for love (Mat 7:23; 12:33; Lk 10:22; John 8:32; 43; 55; 10:14; 10:15; 27; 14:7; 17; 16:3) “determined by context.”
 - Rom 8:28-29 – doesn’t say he saw something about us, the weight is on God’s initiation (the word “also” is repeated for each). He before decreed love for us (before determined a relationship) – we were the object.
 - o 1 Pet 1:2 –chosen – not because of obedience but chosen to be transformed.
 - o Eph. 2:1-2 God must of necessity take the first step – “we are dead” (Eph 2), and were not walking attractively, but “according to the course of the world...disobedience.”
 - o Eph 1:3-6 – things to notice:
 - All spiritual blessings come from God.
 - The decision for choice was made before the created world – God is carrying out what He planned.
 - kind intention of “His will” – not our “free will.”
 - according to “His good pleasure”- not our merit.
 - We do not know why He chose whom He chose, but we know there is no emphasis on anything outside of Himself.
 - o Rom 9:6-26 – Paul is answering the question – what happened to Israel?
 - Rom 9:6 – the Word of God has not failed.
 - Goes on to explain (Rom 9:7-13) that salvation is according to sovereign grace.
 - Rom 9:11 – God’s choice (election) is not based on anything good or better in Jacob.
 - o Rom 9:14-21 – answers the justice of God in how He chooses who will be saved.
 - “Injustice” here presupposes the context is addressing “unconditional election.”
 - All objections are silenced ultimately in vs. 20 based on who God is.
- **Practical issues:**
 - o Some say because of election evangelism is unnecessary. Quite the contrary, it is the reason evangelism works (John 10:26). God chooses the outcome and the means. It is actually an incentive for evangelism (Is. 55:11).
 - o Because of man’s condition in depravity, without God’s election no person would be saved.
 - o If you love to be saved it is because you were elected to be saved (John 6:37; 45).
 - o All who want salvation (truly), prove their election. No one who wants to be saved (according to the Bible’s definition) will be denied (John 6:37). Person’s not elect do not want it (John 3:19).
 - o Believing is the effect of God’s election, and the new birth (John 1:13; 3:3; 1 Pet 1:3-7).
 - o Election produces humility (Luke 18:13) – the person who receives God’s salvation realizes they are unworthy – it was not in them to merit God’s grace. They have been given an unmerited gift of true grace (Rom 11:5-6).
