

11/29/15

Unconditional Election
Calvinism, Pt. 4

The doctrine of “unconditionally elected” was originally taught by Augustine in the Catholic Church, teaching that foreknowledge and predestination are the same, the eternal decrees of God for the elect and all events, making God the author of the fall and sin. Augustine A. D. 354-429

1. Prior to Augustine there was no question by any of the Fathers about the death of Christ being for all sinners or that it applied only to the elect few by the decree of God. (Hunt:19)
2. Warfield stated, “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, “For it was Augustine who had originally defined these truths.” (Hunt:84-85)

We began our series on Calvinism with a balance look at the two extremes that have divided the church into two camps, Predestination and free will that correspond to the teaching of Calvinism and Arminianism, which did not exist in the Christian church until the mid 1500’s.

We also looked at John Calvin’s upbringing, education, his Institutes and his attempt to enforce

righteousness on the entire city of Geneva by compulsion.

Finally in our last study, we examined the first of the five points of Calvinism, known by the acronym TULIP, the first letter “T” representing the doctrine of “Total depravity”.

1. We saw how 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. We examined how Calvin taught that a person has to be regenerated first in order to be born again, an unbiblical double salvation of two births.
 3. We saw how this doctrine violates the character of God, making Him unloving and unjust by electing the bulk of humanity to hell sovereignly and then holding them responsible for not being saved, only to judge them for all the evil they were predetermined to do.
 4. We also noted the contradiction of the attributes of God by Calvin and Calvinist failing to distinguish between sovereignty, foreknowledge and predestination, they are not the same.
- * As we continue on with the remaining four points of Calvinism, understand that though we are taking one point at a time, there will be the mention of the other points simply because they all tied together, being either the foundation of the one or the justification of the other.

You can not say you are a one, two, three or four point Calvinist, it is either all or none, each is a progression and support of the other.

1. Total depravity.
2. Unconditional Election.
3. Limited Atonement.
4. Irresistible Grace.
5. Perseverance of the saints.

* The five doctrines, depravity, election, atonement, grace and perseverance are all Biblical, but not the prefix or the way Calvinist teach them!

Chuck, “We neither are Five-Point Calvinists nor are we Arminian. We do believe in the security of the believer. We don’t believe that you can lose your salvation because you lost your temper or told a lie and, as a result, need to go forward next Sunday night to repent and get resaved. We believe in the security of the believer, but we also believe in the “perseverance of the saints.” We don’t believe that because you are a saint you will necessarily persevere—but that you need to persevere because you are a saint.” (Cal. Dist:115)

* The New Testament church and many through the centuries have understood the healthy balance of predestination and free-will presented in the Scriptures, as part of the whole council of God.

The second point of “Five Point Calvinism” is the teaching of “Unconditional Election”, we want to examine it from three perspectives:

- 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 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”.

- * Circular reasoning by an unbiblical definition of man's depravity!
 - c. The definition of the second point "Unconditional Election" also is based on an unbiblical understanding of God's sovereignty and predestination.
 - d. Once a person merely accepts the Calvinistic view of God's sovereignty and predestination and that nothing happens apart from God's divine decrees, the "Unconditional Election" doctrine is accepted 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)
 - d. To his sharp critics Calvin struck back with pleading Augustinian authority.
2. The doctrine of "Unconditional Election" is the very heart of Calvinism.
- a. Herman Hanko says, "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 Calvinists of our day says, he fears that the term "can be misleading and grossly abused". (Hunt:189)

- 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 Calvinist.
 - b. Spurgeon ascribes free-will to man for his own damnation, being Biblically correct, but contradicts "Calvinism" that man has no free-will.
 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 at times without their knowing it or having any faith in Christ?
 - * "And this is the condemnation, that the light has come into the world, and men loved **darkness** rather

- than light**, because their deeds were evil”, not because they were ‘Unconditionally elected.’ Jn. 3:19
- 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 said, “...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, thereby 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 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 one has to be “regenerated” before one can be saved, rather than what the Bible teaches, that faith comes first, then regeneration. Rom. 10:17, Eph. 2:8-9
- C. The use of the term “elect” “elected” and “election” in the Scriptures.

1. The word appears 27 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. For Israel and the church. Matt. 24:24; Mk. 13:22; Lk. 18:7
 - e. 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)

 - a. The word “elect” appears 4 times in the Old Testament, 1 for the Messiah, 3 for Israel. Is. 42:1; 45:4; 65:9, 22
 - b. The word appears in the New Testament as “elected”, 17 times,

- “election” 6 times, “elect’s 3 times and “elected” 1 time.
- c. When you sift through the 27 passages, one is left with only 5 pertaining to the general subject of election. Rom. 9:11; 11:5; 1Thess. 1:4; 1Pet. 1:2; 2Pet. 1:10
 - d. All five have to do with election to service and blessing, not salvation!

* 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 and since there is no decreed election or predestination stated in the Bible, they say it is in the hidden mystery of God’s will.
 - a. The word mystery “musterion” is never used in the New Testament to mean something hidden, but just the opposite, to reveal a thing previously

- hidden, but now made known. Rom. 11:25; 1Cor. 15:51; Eph. 3:3; Col. 1:26; 2Thess. 2:7; Rev. 17:7
- b. The third chapter of the Westminster Confession of Faith is entitled “Of God’s Eternal Decree.”, Calvinists Buswell and Hodge state that the decrees of God may be regarded as one complex decree, including all things.” (Vance:250)
 - c. The word decree occurs 49 times in 48 verses, the word decreed 5 times in 5 verses, the word decrees in the plural occurs twice in as many verses, yet out of the 46 times the word decree is used, only 8 times is it connected to God. (Vance:255)
 - d. They concern the rain, the sea, Jesus Christ, the heavens, a consupion, the sand and Nebuchadnezzar. Job 28:26; 38:10; Prov. 8:29; Ps. 2:7; 148:6; Is. 10:22; Jer. 5:22; Dan. 4:24
 - e. Out of these 7 passages none is said to be “eternal”, none involves “election” or “predestination.”
 - f. Yet according to Calvinism God’s decree is His sovereign will imposed to override the free-will of man from choosing either way, they have no choice, claiming this as the “secret things of God”. Deut. 29:29

- g. Why pray if all things are decreed and unalterable, how about the extension of Hezekiah’s life 15 years by prayer?
7. But God always gives reasons for saving some and damning others in the Bible.
 - a. 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?
 - b. God tells Israel that He punishes Israel for the wickedness of their doing. Deut. 28:20
* If they were “elected to damnation”, then they have to be “elected for the wickedness they do”, based on God’s decrees, yet He punishes them for what He made them do? Does this included unborn infants?
 - c. 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?
 - d. 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 sovereign, while being clearly contradictory to the revelation of God, His nature and His word!

- 1) “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” Jn. 3:36
- 2) Believes”, not “unconditionally elected” and if they are why do they even have to believe?
 - f. 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. The Island explodes and the majority of people perish and he was asked by the authorities why they perished? And he would simply say, “They were responsible for their own destruction, yet he did not give them the opportunity nor the signal to escape!

* This man would be 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 by Calvinist, as many others.
 2. The verse is not teaching God will be gracious and merciful to some and not to others. The verse is merely stating that grace and mercy are by His initiative.
 3. 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!
 4. God loves 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 all 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. 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. "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. "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. "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. "And **whoever** falls on this stone will be broken; but on whomever it falls, it will grind him to powder." Matt. 21:44
3. "Whosoever believes in Him, shall not perish but have eternal life." Jn. 3:16
4. "And **whoever** lives and believes in Me shall never die. Do you believe this?" Jn. 11:26
5. "And it shall come to pass That **whoever** calls on the name of the LORD Shall be saved." Acts 2:21
6. John says, "**Whoever** confesses that Jesus is the Son of God, God abides in him, and he in God." 1Jn. 4:15
7. "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
8. The word "whosoever" or "whoever" is found 183 times, in 163 Bible verses.
 - a. Webster's Dictionary defines the word "whosoever" as "whoever; whatever person: an emphatic form", there is not an alternate meanings.

- b. Not once in the 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 others that we could mention.
 - a. The thief on the cross, one repented the other did not. Lk. 23:42-43
 - * 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 Samaritan woman and others repented. Jn. 4:41-42
 - * “And many more believed because of His own word. Then they said to the woman, “Now we **believe**, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”
- d. The prodigal was never born again, he repented, not his brother. 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

“Unconditional Election”, is like a judge pardoning 10 of 100 offenders and sentencing the 90, while all 100 were guilty of the same crime!

The doctrine of “Unconditional Election” is rejected when examined to Scripture!

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 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”, indicating 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” 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, the most crucial thing that will determine the meaning is **context**.
 - a. The context of this passage is that the Jews have just rejected the gospel as their custom was, so Paul turned to the Gentiles, "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
 - * The meaning is in contrast to the Jews who had set themselves against the gospel and counted themselves unworthy of life

everlasting, not that they were not "unconditionally elected".

- b. "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. "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. 47-48
 - * 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, to mark 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 passages by implication teach us that foreknowledge is for “obedience” and to be “conformed”, not that He predestined them “unconditionally” to believe the gospel.
 - * The source of God’s foreknowledge is His Omniscience, not His decrees, God knows those who love Him and are called according to His purposes. Rom. 8:28
 - b. This should not bother a Calvinist, an Arminianist or a Biblicist, it simply means 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”, comparatively. 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 says, “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** “proorizo” 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** “proorizo” to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He **predestined** “proorizo”, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified”. Rom. 8:29, 30 (Two times here)
 - * **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 of teaches God pre-ordained from ages past who should be saved to eternal life and who should be damned!
3. Vance says, “Calvinist manage to find the doctrine of predestination in every Scriptures where no one else can detect it”, declaring Clark claims “Isaiah has some two dozen verses that bear rather directly on the doctrine of predestination. What he means is 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 using 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.
- e. Vance comments, “And finally, if you make an exact parallel between a physically dead man and spiritually 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 in harmony with 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 this, 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. Peter distinguishes between the “determinate counsel or purposes” of God from the “foreknowledge” of God, “Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death.” Acts 2:23
 - * If the Jews carried out the decree of God, then they were obeying, but they are charged being personally responsible acting on their own!
 - b. 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.

- c. 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!
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 not subject to the boundaries of Scripture to the contextual meaning is error ready to happen.

* The Bereans were more fair-minded than those of Thessalonica, for 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”:

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